

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

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## ZION'S ENSIGN.

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ENSIGN PUBLISHING HOUSE,  
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Latter Day Saints.

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ENSIGN PUBLISHING HOUSE,  
Box B., Independence, Mo.

## SPIRITUAL DREAMS.

### Take Heed.

Through the medium of a dream the Lord has in times past revealed some very wonderful things for the welfare and guidance of His creatures. Joseph in Egypt, being warned in a dream, was enabled to not only save the Egyptian nation, but his own father's house. The dream of Nebuchadnezzar, interpreted by Daniel, as well as various dreams given to Daniel, have been sources of information, when correctly interpreted, wonderful for the knowledge of heavenly purpose revealed. In a dream Joseph was warned of the intention of Herod to destroy the Saviour, and instructed to carry his family into Egypt for a season. The wife of Pilate warned her husband to have nothing to do with the persecution of the Saviour, she having suffered many things in a dream concerning Him. The prophet Joel also describes the dreaming of dreams as one of the signs of the last days, dreams having great spiritual significance, because of the revelations of the Lord for the welfare of those who dwell upon the earth. A dream of this character, remarkable alike for its forceful instructiveness, its grandeur and its spirituality, was related some time ago by one of the young sisters of the branch, in a Saints' meeting at Independence, Missouri, and we give it here for the benefit of our readers.

When this sister, at her own request, was baptized, at the age of eight years, it was stated in her confirmation that she should be blessed with visions and dreams; and upon two subsequent occasions, when receiving administration for illness, this promise was reaffirmed to her. Reflecting upon these promises

a short time before the relation of the experience following, she sought the Lord to know what was lacking in her character that these promises had not been realized, and on the night of February 18, 1899, this was manifested:

She appeared to be in an assembly so large that the features of all the audience could be distinguished from the position she occupied, and yet every corner of the room was plainly and distinctly visible. A young man of noble mien was preaching, his theme being "The soul of Man." To illustrate his discourse he had a very brilliant, pure white ball of light, encased in a clear globe, and elevated upon a standard which could be raised or lowered at will, something after the order of a telescope; the standard was slender so that it would sway back and forth if desired, yet so firmly secured that it could not be thrown down.

The purity, brilliancy and intensity of this ball of light, which, the young preacher said, represented the soul when it first came into the world, and was united with the body, penetrated to every part of that vast room; the globe encasing it represented the body. On either side of this globe stood a personage, one representing the guardian angel or ministering spirit from the Lord for that soul, whose mission was to influence the child for good. The other, the angel of darkness, having a thin, black arrow, four or five inches long, and various dark shadows or stains, who constantly strove to influence the child to do that which is evil in the sight of the Lord. The good spirit would suggest the right way, and if heeded would prevent the opposite spirit from gaining power—for it seems that besides the ministering angel from the Lord, there is an evil angel appointed by the opposite power to minister to every soul—if, however, the suggestions of the evil one were heeded and the good influences of the other rejected, the dark spirit advanced in power over the soul, and the good messenger would be driven back, farther away. Satan, as well as the Lord, makes claim upon the soul and is constantly trying to work closer and impregnate the soul with his influence. When the soul yielded to a temptation the evil spirit cast his arrow against it leaving a dark spot upon it.

The dark messenger kept trying to blight the soul by putting more spots upon it, trying to get it into evil association; and when the young child starts attending school, it gave Satan so much more, and the good spirit less, power on account of the

evil surroundings and examples; and here the preacher urged upon his hearers that as each soul has a good and evil guardian, parents were admonished to heed the good suggestions of their own good guardian with reference to their child, and seek to co-operate with the good angel of the child, thus making two witnesses for the right, and aiding the good angel in his mission to the child. And it was shown that these two good witnesses operating together would so influence the child that when it was eight years old it would desire baptism and have no other desire in that regard. The evil influence was thus kept out by the increased influence for the right, and when the child yielded to this influence of the spirit of light and was baptized, it was as if the soul was born anew—the preacher was phrasing the words of the Spirit in John 3: 3, "Ye must be born again"—and it became as perfect, bright and shining as when it first shone.

The preacher then removed the globe and called attention to the fact that the shining beauty of that light was not in the globe but the light, representing the soul, was inside, and not in the globe (the body), and that if it is marred, the good angel had power to remove all blemishes when the soul yielded to his influence, so that it would return to God as pure as when given. If the young soul did not heed the influences of the good angel, the dark power gained more and the good power less influence, until gradually the soul, by continued yielding to evil temptations, which the shadows represented, became darker and darker; and while it was here demonstrated that the Spirit of the Lord will not always strive with man, yet this good guardian angel would continue to occasionally strive to regain his influence and if succeeding in one of these efforts to the extent of influencing baptism, the soul is cleansed from its darkness and impurity, and restored to its brilliancy and purity; the good angel again has full charge and the evil angel is relegated to the distance, though still striving with renewed power to get into contact with the soul to mar or destroy its purity.

If, however, the soul, instead of pursuing this course, still resists the good angel and yields to the evil, the shining light becomes a black substance, and when the preacher removed the globe in demonstrating the power of evil under continued yielding to evil influences, it was shown that there was no beauty inside nor out.

In speaking of the purifying effect of baptism upon the soul the preacher said that if the

Lord touching the stones for the brother of Jared would cause them to produce such a light as they did, how much more would He do for the soul preparatory to its coming in contact with the adversary; and as those stones would shine forth in the darkness of the boat and dispel the gloom, how much more the light of the soul, if kept as good as God gave it, pure, unsullied and shining, would dispel the gloom and darkness in the difficulties of this life, and help to dispel the influence of Satan wherever it was exerted. But, on the other hand, if the soul becomes darkened, like the prince of evil, it would be an instrument in his hands for carrying his destructive influence in whatever association it might have.

The preacher now removed the perfect globe, substituting one less perfect; and again removing that, placed an ill shaped globe, having no desirableness, over the light, showing that the soul (or spirit) can be perfect in an imperfect body, the light shining as brightly and beautifully as in the perfect covering.

The light when it was pure and bright was shown to be up high, on an elevated position, and Satan was shown as being beneath it; now, if the soul still heeds the influences of the good angel, Satan, in trying to conquer it, may shake the very foundation on which it stands, so that it may be caused to sway back and forth as if about to fall, but by giving entire heed to the influence of the good angel, even though it may require some time to accomplish it, the good angel can steady it, so that it will not be harmed; and if its entire dependence is placed upon the good spirit's influence, no matter what the circumstances, it will be brought safely through the difficulty.

Above the stand which elevated the light was placed a small square frame representing paradise. Now, if after baptism, the influence of the good spirit is heeded, the soul is helped to come up higher, and nearer to the paradise; but when it heeds the evil influences it drops down in proportion to the degree of the offence towards the Creator. It was shown how the soul could ascend until it almost reached paradise, and could then yield so far to this evil influence that it would drop down to the level of the evil angel, and come entirely under its control, so that the good angel can have no farther influence. But if the good angel has the influence until the last, it guides and uplifts the soul into paradise.

The instruments which Satan used in his work, the dark shadows, etc., were theft, lying, murder, etc. (see Gal. 5: 19-21);

the instruments which the good angel used were the Bible, Book of Mormon, and Doctrine and Covenants, which were bright and shining like the pure soul, and if these were accepted by the soul it added that much more brilliancy to the soul than it possessed of itself.

Thus the manifestation ended.

## EDITORIAL ITEMS.

MRS. S. CRANE, Lowell, Snohomish county, Washington, would be very glad to have any of the Saints residing in that region to visit her. They live one mile from Lowell and two and a half miles from Everett on the south side of the Snohomish river. Boats running between Everett and Snohomish pass their place. Everett is a city of about 12,000 inhabitants, 30 miles north of Seattle. The Great Northern and the Monte Christo railroads terminate there. This lady is not a member of the church, but desires to become a member. She says:

If I wanted to act the hypocrite I could go and unite with some of the sect churches, but oh the light has come, and I cannot be at home with any more. I once belonged to the Baptist church, but found it was not in harmony with the church of Christ and left them. I would like to be among the Saints; many times I weep and wonder if the time will ever come when I may meet and be among the people of God. Please pray for me.

All who have accepted the restored—the everlasting—gospel will understand the feelings of this sister as she expresses her inability to find comfort and consolation in that which formerly interested her. Truly "the light has come." We hope some of the ministry in that territory will make a note of this address and visit this faithful one as soon as convenient.

## EXTRACTS FROM LETTERS.

BRO. W. J. DURRETT, Montague, Texas, remitting for ENSIGN, Herald and tracts, says:

I wish I could be at Independence this Christmas with Saints, and hear some of the elders preach. I have not heard a sermon by any of the elders since Bro. Cathers preached at Vineyard, in Jack county, five years ago.

SR. E. J. McCULLOUGH, Pond Creek, Oklahoma Territory:

I see that Elder Wm. Aylor, of Independence, Missouri, recently baptized two at Pond Creek. If any of the elders are in this part of the country I would be pleased to have them call on us. We live nine miles southwest of Pond Creek; I would also be glad to make the acquaintance of any of the Saints who live here. I rejoice more each day in the great latter day gospel. I see new beauty in God's word each time I read it, and am more determined each day to press on to the end of the race. I will tell some of my experience since I joined the church if any one desires to hear it. I desire the prayers of all Saints.

Sr. (Mrs.) S. A. MUNDELL, Ripley, Oklahoma Territory: I ask the Sisters' Prayer Union to pray for my father, J. S. Painter, who is badly afflicted, that he may be healed and led to obey the restored gospel. I also ask their prayers in behalf of my baby that it may be healed of spasms.

Sr. MARY HINDS, Amber, Iowa:

We [Sr. Hinds and her father, Bro. James Bradley, Sr.] are among the isolated ones here in eastern Iowa and feel thankful for the "silent preacher." We read Bro. R. J. Parker's sermon today (Dec. 10th) and it seemed grand to us. The other day Bro. J. S. Roth and W. E. LaRue and Sr. LaRue came and stirred us up and I pray that the good seed sown fell upon good ground and may bring forth many sheaves for the Master.

Bro. FAYETTE BOOKER, Hardin, Missouri, December 15:

I have taken the ENSIGN for one year and would not do without it for twice the amount as we live twelve miles from a branch of the church; we have not had the pleasure of attending a meeting for seven months. Myself and wife and one other family are all the Saints in Hardin. But as for myself and wife, we are strong in the faith, trying to keep the Master's will, doing the best we can under the circumstances, and with the prayers of the Saints I hope we may live worthy to be called Saints. If any elder comes to this part of the country, they would be gladly entertained at my house.

Bro. M. RASMUSSEN, Sylveston, North Dakota, December 13:

The ENSIGN and Herald are welcome visitors at our house; they contain all the preaching of the restored gospel I have been privileged to hear for eight years until Elder Wm. Sparling came here last January and gave us fourteen as good sermons as I ever heard, some were the best. How the "heathen" did rage and imagined many vain things. There are only seven families of Americans in our neighborhood; four families are Dunkards in belief but not in practice. We are running a union Sabbath School, but the Dunkards take little or no interest. I ask the prayers of all God's people that I may press onward and upward and gain the prize, and that my wife may yet obey the gospel in its fullness.

Sr. JULIA HIDDLESTON, Kiirk, Colorado, December 13:

I want to say to the Saints who have moved away from here, that we are not starved out yet in Colorado, judging from the well filled baskets and boxes that came in at our kitchen door Thanksgiving. It was a complete surprise to us, but a happy one. We spent the day in praising and thanking God for His goodness and mercies. There were forty-three of us including the children, but not all Saints. We had quite a stir in this neighborhood last week; two preachers came down from Denver, and organized what they call a class. It pains me to the heart to see good, honest people caught in a trap baited with chaff, when the golden grain has been scattered all around them, but such is the case. But thank God, the Saints are not so hungry as to be fed on chaff. It has been promised to this little broken branch that if they would live faithful, there would be more added to our number, and I hope that each and every one is striving to live faithful. I ask an interest in the prayers of all the Saints that we may be worthy of the promise. May God bless us all in my prayer.

Bro. C. W. EHRIDGE, Effingham, Kansas, wisely concluded that one of the best Christmas presents he could make this year is a copy of the ENSIGN to some of his friends, and sends us three dollars for that purpose. He adds:

We are isolated, but are not left without comfort and encouragement. Our desires are to see the gospel

spread, and we are striving to sow the seed, trusting it may fall on good soil and come forth a new life in Christ our Lord. I have been scattering tracts and papers to those not of the faith. You will remember I sent for one of your 28 sermon offers and autobiography of Bro. Luff. I read them, and the Lord knows how many others read them also, I do not. They are still preaching.

This brother is doing what a great many others can and should be doing to spread a knowledge of the gospel among those not of the faith. In this way the investigator can leisurely examine and ponder the truths presented to him and thus get a more thorough understanding of the doctrine than could be had in any other way in the same length of time under favorable opportunity. Reader, what are you doing along this line?

GENERAL CHURCH NEWS.

INDEPENDENCE.

Bro. A. H. Parsons departs for Clay county, Kansas, to do missionary work.

Bro. I. N. White leaves for St. Louis, Friday morning and will probably be gone until February.

We understand Bro. J. J. Luff has disposed of his candy store to Bro. W. J. Lentel and Fred Schweers.

Sr. Lentel's mother died, the early part of the week, the interment taking place at Rich Hill, Missouri, today, Thursday.

Next Sunday the Century Rally. Let every member be present all day if possible. Elders Joseph Luff, R. May, Ellis Short and G. H. Hulmes will be the speakers at the morning hour, and R. J. Parker, B. J. Scott, E. H. Garrett and the pastor, at the evening hour. Our splendid choir will give us good music between the talks. The afternoon communion service will give the Saints their opportunity to express their views and experiences regarding the work of the past and future.

Last Sunday was a day long to be remembered by the Saints of this place. At the morning hour Bro. Swen Swenson, of El Dorado, Missouri, preached a very profitable sermon on prayer, at the Saints' church, giving much comfort and encouragement. At the afternoon service the lower auditorium was filled, the largest audience being present that has been there at such service for several years, except at conference time. Bro. Frank Ridd and Ammon White were in charge. A number of prayers and testimonies were offered. The Spirit giving words of admonition and encouragement to one brother, through one of the elders; shortly afterwards, through another elder, a sister was given words of comfort, and then the body were spoken to in exhortation to humility and purity of life, avoidance of pride and worldly pleasures which would work the ruination of the Saints; that greater blessings were in store than had yet been realized, but the Saints had hindered their being received because of lack of diligence and preparation. The Saints were exhorted to go to their closets

before they came to service, and pray for God's blessing upon the service, and prepare themselves for it, and the Lord would meet them in His house. It was quite a lengthy and forceful manifestation. At its close two of the elders testified to its correctness, they having received the same manifestation. The meeting held for two hours, and was closed when three or four had arisen to speak. Much encouragement was given, and if the Saints are heedful, many other such seasons, exceeding this one in power and strength will be experienced. At night Bro. A. H. Parsons continued his chart sermon on the narrow and broad ways, to a very interested audience.

The Sunday School entertainment, Tuesday evening of last week, was a very successful and enjoyable affair. The main auditorium was tastefully decorated with evergreens, and across the rostrum, besides these festoons of evergreens, there were two signs made, apparently from white sheet cotton, one reading, "Good Tidings," the other in front of the pulpit, "Joy to the World the Lord is Come." A lantern high above all, encased in evergreens, shown through a space made in the form of a star with very pretty effect. The exercises, consisting of recitations, songs, etc., showed careful training and study and were well rendered. The order was excellent, fitting the sacred theme depicted, the birth of the Savior, and the character of the place. We have not the space to particularize in detail, all did well. Sr. Orville James was chorister for Bro. Orville was detained at his store. Srs. W. N. Robinson and Flo McNichols and Bro. Arthur Murphy rendered effective and appreciated assistance in the Christmas songs presented. Sr. Cordie White presided at the organ very acceptably, Sr. Nellie Brocaw assisting occasionally. The audience seemed satisfied and pleased with the entire program.

The annual business meeting of the Sunday School was held Tuesday evening, Superintendent W. N. Robinson and Assistant Superintendent Ammon White presiding, Srs. Flo McNichols and Nellie Brocaw secretaries. Reports of officials were presented and adopted. From the excellent report of the secretary we gather a few of the most interesting items: average attendance for the year, 398 7-10. Including balance on hand January 1, 1900, entire income this year is \$492.04; expenses, \$311.10; deducting library money we still have a balance of \$95.39 on hand; \$65.00 was given to building committee; \$20.00 donated to fur. care fund, and \$8.00 to the sufferers in India. After passing upon bills for expenses of the Christmas entertainment the election of officers for 1901, was reached. Bro. W. N. Robinson and Ammon White asked to be released from being considered as candidates, and it required four ballots to decide to decline the request of Bro. Robinson and Bro. White, and they were both re-elected. Then

the rules were suspended and Sr. McNichols, for secretary; Chas. Williamson, for treasurer; Orville James, chorister; Belle James, organist were all elected to succeed themselves. Sr. Lizzie Kelley, librarian, would have shared the same action but declined to serve, the work being more than she could give attention. Bro. Geo. H. Hulmes, Jr., was then elected in her place. Sr. B. C. Smith was also continued as treasurer of library fund. Adjournment was had about 10 o'clock p. m.

A large audience assembled at the Saints' church last Saturday night to hear the testimonies of some of those who were present at a baptism in London, Ontario, on the night of December 29, 1875, when a remarkable and glorious manifestation of heavenly light shone upon the scene during the baptism of two candidates, Sr. R. May (then Sr. Lively), and Sr. Polly Bushnell, daughter of Bro. and Sr. Edgar Harrington. Letters were read from Elder J. J. Cornish, who was the officiating minister on that occasion, Sr. G. E. Harrington, daughter of Bro. and Sr. John Parker, and Apostle R. C. Evans, after which Bro. Wm. Clow and A. C. Dempsey, and Srs. May and Bushnell related their experience on that memorable occasion. Bro. Clow was then a member of the Methodist church and vigorously opposed the Saints. He was joking and making light of the occasion as he accompanied the Saints and others to the baptism, but as Bro. Cornish and Sr. Lively stepped into the water there was a sound of a mighty rushing wind, and a circular shaft of light from heaven enveloped them and illuminated the waters, so that the pebbles on the bottom of the Thames River could be seen and the waves sparkled in the light. At the same time a voice spoke to Bro. Clow, "THESE ARE MY PEOPLE, AND YOU MUST NOT LAUGH AT THEM." The Saints present fell on their knees praising God for the manifestation, the non-members prostrated themselves on their faces, crying unto the Lord to have mercy upon them and forgive them; subsequently every one of them united with the church. As may be imagined these testimonies were very interesting, and owing to the lateness of the hour all did not participate who were present; it was after ten o'clock when the audience was dismissed. A synopsis of the testimonies will be given in the ENSIGN at some future date.

LAMONI, IOWA.

President Joseph Smith occupied the pulpit Sunday morning and Bishop E. L. Kelley in the evening. Sunday School was fairly well attended, and at afternoon prayer service a large number were present. Elder John Smith preached at Saints' Home Sunday evening. Last Monday evening the Sunday School held their Christmas exercises which were well attended. The program as published by the General Association was carried out, and all did their parts well, even to the

smallest. Near the close of the exercises the Christmas offering was taken up, and Bro. G. W. Blair, the superintendent, presented it to Bishop Kelley to be used in spreading the gospel. Bishop Kelley in accepting in behalf of the church reminded the school that the offering was for Jesus, and that Jesus should say how it should be expended.

On Thursday evening, 20th inst., the high school declamation contest was held in auditorium of church, a large audience was present. There were eight contestants, Sr. Laura B. Kelley, daughter of Bishop E. L. Kelley won first place. Her recitation, "Laddie," was not only an excellent piece but was excellently rendered. Srs. Nina Greenawalt, Clara Lambert and Bro. Edmund Howard won places of distinction.

Sr. Ruth Smith's elocutionary class, consisting of forty pupils, gave a closing recital on the 13th inst. The young ladies acquitted themselves creditably and showed good work for but one term of training. A number of beautiful tableaux were given near the close; the most beautiful of all was "Madonna and Child."

The annual election of officers for the Sunday School occurred on Thursday night; the following were chosen: superintendent, D. J. Kral; assistant superintendent, Sr. Flora L. Scott; secretary, Ed Mader; treasurer, Anna Allen; librarian, James Jones; chorister, B. M. Anderson; organist, May White.

Bro. and Sr. Wellington Johnson and family, of St. Joseph, Missouri, are spending a few days here with relatives and friends.

Elder Eli Hayer has returned home from the missionary field for a short time.

Bro. Moroni Shippy and Sr. Eva Harp were united in marriage Sunday evening, at the home of the bride's parents, Bro. and Sr. John Harp. The ceremony was performed by the father of the bride in the presence of twenty-six guests. The attendants were Sr. Zelta Braubrooks and Ed Harp. A wedding supper was served, and some very handsome presents were received. The young couple leave Wednesday morning for their future home at Randall, Fayette county, Iowa.

Bro. Charles H. Lake, of Boston, son of Elder J. H. Lake, arrived today to assume his duties as assistant business manager of Herald office. Sr. Lake will follow in the spring.

Elder Geo. W. Thorburn, our Dakota missionary, surprised Sr. Alice by dropping in just before Christmas to spend the holidays at home.

G. L. K.

December 31.

CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St. Sunday meetings 2:45 and 7:45 p. m. Lung Mission, 8411 Cottage Grove Ave. 10:45 a. m. and 7:30 p. m. West Pullman branch, 748 116th St., 10:30 a. m. and 7:30 p. m. 508 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

Our rally meeting was quite successful in attendance and spirit. The Sunday School was large and interesting. The three

o'clock sermon was well received, the theme being the "building up of Zion," by Bro. F. M. Cooper, an able exposition on the subject. Bro. S. C. Good was in charge of the meeting. The singing was good under the management of Bro. F. M. Pitt, the chorister. The Religio was an interesting review of Alma 1, with a reading by Sr. Mmie Penney, and appropriate song. The concluding sermon was by the writer on "Consider your ways," Haggal 1:7.

Bro. Charles Lake, son of our beloved J. H. Lake, enjoyed the meetings yesterday. He was en route from Boston and Kirtland to Lamoni, where he thinks to locate. Bro. Haines was up from Aurora and helped in our services by his good hearted presence.

A grand and happy reception is expected for the new year in the union services for the first Sunday. There will be preaching at 11 o'clock, a union Sabbath School at 1:30 in charge of Brn. J. Harris and F. M. Pitt. At the close of the school will occur the baptism of three precious lambs—Zella, Mable and Pansey Bushweit, members of the Hope of Israel Sunday School. In honor of this the school voted to suspend the session for next Sunday and attend the baptism which will be at 3411 Cottage Grove avenue, at or about 2:30 p. m. At three o'clock will commence the sacrament, social and confirmation meeting to continue for two and one-fourth hours, with preaching at night; also preaching at night at 716 Van Buren street, the only service there for next Sabbath. Let all come with earnest hearts, fervent prayer and short, spirited testimonies, and let us make this a memorable meeting.

Bro. F. G. Pitt is expected in the city soon, and no doubt will be with us over the coming Sabbath to aid us in our services.

The entertainments at West Pullman, Lang mission and at 716 Van Buren street, respectively, were all pronounced good. We were privileged to attend two of them, and was pleased with the appropriate sacred sentiment. It required much hard work on the part of the committees, but success crowned their efforts.

Bro. F. M. Pitt is preparing a program for the coming Sabbath School convention to be held at Sandwich some time in February; he wants to make it a great success and wishes the hearty co operation of all who can help.

With a happy and prosperous new year for all, and a decided advancement in the important work, I am still in the conflict and love of the work.

J. M. TERRY.

395 Ogden Ave., Dec. 31.

DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sps. Services Sunday—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 8 p. m. Prayer meeting Wednesday evening. Zion's Religio-Literary Society Friday evening.

Our summer weather has caught a fearful cold. It snowed Wednesday night and nearly all day Thursday. The thermome-

ter marked two below zero Friday morning. Saturday was bright and warm, and most of the snow was gone against night. Snowed all day Sunday with a cold wave.

The Sunday School Christmas entertainment Monday evening was well carried out to a full house.

Sr. Roush came near presenting J. B. with a son for a Christmas present—born Wednesday.

Bro. Samuel Platt is lying very sick with little hope of recovery; he has cancer of the face.

Sr. Schmutz has sold out her rooming house and with Bro. Schmutz will make her home with their daughter, Sr. M. E. Everett, 2809 Welton street.

Annual branch business meeting Monday night, the 31st, and a watch meeting after to welcome the dawn of the 20th century.

Elder J. B. Roush addressed the Sunday morning congregation on Priesthood; his sermon was very interesting.

Sunday School officers were elected at the School session; the old officers were re-elected except secretary and treasurer, Sr. Ada Powers to the former, and Sr. Ella Brannar to the latter office.

Bro. Sam Brannar left for Graceland, Monday. S. December 31.

SAN FRANCISCO, CALIFORNIA.

Services at Golden West Hall, 320 Post street, every Sunday. Sunday School 10 a. m.; preaching 11 a. m. and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

Sunday, the 16th, came in with heavy rain, there was a continual downpour all the forenoon, but regardless of that there was a good congregation of Saints at the 11 o'clock service; Elder A. Haws the speaker and was attentively listened to.

At 7:30 Elder J. M. Saxe addressed the Saints and quite a number of friends. There were more strangers out to hear than we have had for a long time, a number of young men being among them; all listened with interest, and good seed was sown. Bro. Johnson, a young man from the Lang mission, Chicago, worshipped with us.

Last Sunday Bishop C. A. Parkin was our speaker at 11 a. m., he also went to Oakland and preached at 8 p. m.; John M. Saxe spoke at Oakland at 11 o'clock, Albert Haws went to Stockton and dispensed the word of truth there, Fred A. Blair was the speaker at Santa Rosa; your correspondent preached at Berkeley at 11 a. m. and here at 7:30 p. m. A number of interested strangers were present in the evening. Is not this a pretty good showing for local work? Bro. Haws and other are also putting in spare time among the different missions and other sectarian meetings of our city, where they manage to speak a few words for our cause. We are not very idle in San Francisco.

We had a fine Christmas tree entertainment Friday evening; all the program was furnished by the Sunday School children, and a very enjoyable time was had.

A good, peaceful spirit was

present at our Wednesday evening prayer meeting, and a number of prayers and testimonies were offered.

GEORGE S. LINCOLN.  
December 24.

ANYONE in a position to use church literature to good advantage apply to M. H. Clark, Box 4, Station A, Kansas City, Missouri. We have a large supply on hand and at our disposal, and trust you will make your wants known.

LETTER DEPARTMENT.

ROCKY FORD, Colo., Dec. 16.  
Editor Ensign:—I promised a number of my friends and brethren here I left Independence that when I got settled I would write and tell them something of the country and climate and its benefits to my health. As many know I have suffered severely for the last eighteen years with the asthma. I got so bad that I had to leave Missouri and seek a higher and dryer climate. I am happy to say that I am not bothered with that dread disease out here, but have good health and feel twenty years younger than I did in Missouri.

I have lived here at different times for over two years and while here always well, but just as soon as I go back to Missouri or any lower altitude then I suffer just as before. My wife and I have traveled one thousand miles up and down these mountains and valleys to satisfy ourselves as to the best place to locate for health and to farm. Have been in Denver, Greeley, Boulder, Canon City, Pueblo, Rocky Ford and many other places. And after a careful examination and going over some of the ground the second time to satisfy ourselves have decided that Rocky Ford, taken all in all, is the best place to make a home.

Now as many have asked me of this place I will try to describe it. Rocky Ford is a railroad town of about 3,000 inhabitants, in the valley of the Arkansas river. It is situated 50 miles east of Pueblo and about 180 miles south and a little east of Denver. It is the home of the famous "Rocky Ford Cantaloupe," where hundreds of carloads are shipped to various cities of the United States. This valley is about eight miles wide here and is noted for its fertility. All kinds of grain is raised successfully and the alfalfa hay crop is fine, cutting three and often four crops a year, with good home market for it, as there are thousands of heads of sheep and cattle fed here and the farmers find it very profitable.

Besides general farming and stock raising it is an excellent country for raising the sugar beet. A sugar factory was built in Rocky Ford this last year costing \$1,000,000. About 8,000 acres of beets were raised by the farmers of the valley, which proved very profitable. I have talked with a number of the farmers and they say where the beets are a good stand and are properly cultivated on good ground, have brought \$100 per acre this last year.

We get a five year contract from the sugar factory averaging \$5.00 per ton, so there is no competition or changing of price for five years, but bring your beets to the factory, just all you can raise, and get your money. One man can cultivate twenty acres by getting some help to thin out in the spring and to help harvest in the fall; begin about the first of October to gather the crop. The average crop is twenty to twenty-two tons. But some this year went as high as forty-five tons to the acre.

The farmers also raise watermelons and the famous Rocky Ford cantaloupe, 500 carloads were shipped from Rocky Ford this year, all bringing good prices ranging from \$70 to \$125 per acre this year. The land is raising fast in price since the sugar factory has been located here. The factory will be enlarged next year and they want 16,000 acres of beets or just all they can get. The beets have tested very high here, reaching as high as 20 per cent sugar. When

it reaches 25 per cent we get \$7.00 per ton.

This is a fine place for a man with a large family, as children can be of great help in beet raising and get good wages. Land rents from \$25 to \$150 per acre according to how close to town and implements, etc.

This is called "Sunny Colorado" because it is so dry and almost always clear and very bright. The land is all under irrigation and generally plenty of water from the mountains. The water is either rented from the ditch company each year or bought by the farmer and owned by deed just as his land. Most all own the water they use.

This is a very healthy climate especially for any lung or throat trouble, the altitude being 4,000 feet above the sea level. It is also a fine fruit country and many of the finest orchards I ever saw anywhere are seen here.

The factory here grinds 1,000 tons of beets per day and put out over 100 tons of very fine sugar per day. Much more could be written, but I will forbear at present.

We have a few Saints here and hope soon that enough will come in here and those of the world here be converted so we can soon organize a branch. Bro. Ducaan and Hanson have been preaching here and made good impressions, and I expect to follow it up as far and wide as I can.

Now if there are any who wish to come this way to locate and are willing to work and try to live as Saints should so we can build up the cause here, we will gladly answer any question we can if you write us, enclosing stamps for reply. Plenty of good schools and society as good as found anywhere I have ever traveled. I believe this a good place for the poor Saints to get a start if they are industrious and careful, will find favor with the people. The beet company are anxious for people to come in here and cut up these large farms so as to have more beets raised. The company owns 16,000 acres of land and are renting a good deal of it where they can find good farmers.

Yours for the truth,

W. T. BOZART.

COUNCIL BLUFFS, Ia., Dec. 11.

Editor Zion's Ensign:—Again I come begging a little space to say a word about the Sunday School normal exercises, held at Underwood, last Sunday. The attendance was not as large as it should have been, but the interest was good. Bro. T. A. Hougas was expected to be present, but from some cause failed to come; however, Bro. J. F. Minton was present, also Bro. Charles Fry, who is a host in Sunday School work. The two brethren named took charge alternately in presenting the different features of the work, illustrating every phase of the work in a plain and simple way.

Saturday night an interesting entertainment was given, consisting of readings, recitations, and music. Sunday afternoon Bro. Minton addressed the School on the general features of the work in a very able manner. Bro. Fry also gave much good advice and instruction during the session.

Sunday night a special round table exercise was held, during which some of the most important features of the work was discussed. Among other things came the question as to the best means to induce parents to take an interest in Sunday School work. This seems to be one of the most serious problems to solve. Many parents seem to think that their duty ends when the little ones are off to Sunday School, and some parents start home the moment church service is over, and meet their children at the door coming to school. If the Sunday School is of divine appointment (and we believe it is), then it is equally as important as any other service. It looks strange to see a Sunday School in a large branch with scarcely enough adults to teach the classes, and only from six to ten in the Bible class. And what is true of the Sunday School is also true in regard to the prayer and communion service, only the matter is reversed, the

parents attend and the children are left at home. Some bring their children, but it is the exception and not the rule.

I now ask, Should not the children, especially the elder ones, attend the communion service? Is it not important that they should partake of the emblems and be taught to love and respect this sacred ordinance? What are the best means to be adopted to induce parents to take an interest in this work as they should? Let us hear from others.

Last Sunday we had Brn. E. L. Kelley and I. M. Smith with us, and they occupied the morning and evening hours to the edification of all. Bro. Kelley was here to take an old Saint to the Home, from St. Bernard hospital. We are making an effort to start a mission in the southern part of the city. Bro. Roberts and Madison, of the local force, held service Sunday, at 3 o'clock, in a private house.

The wife of Bro. J. P. Christensen is low with consumption. Bro. Smith, Kelley and the writer ministered to her Monday. Pray for her. As ever,

Yours in Christ,

J. S. STRAIN.

DENISON, Ia., Nov. 15.

Editor Ensign:—I think I can spend my time no better than visiting with my brothers and sisters, for I love the association of the Saints best of all people, and enjoy spending my evenings with them; though I may be thousands of miles away from some of them we can visit through your columns.

We Saints of this place, or some of us sisters have a Home Class Religio, and think some of starting a local, and if we do, perhaps we can get the rest interested and join with us. It is hard for Saints isolated as we are, to live as we should, without some kind of a meeting to keep us in activity—at work for the cause in some way. We had better not be called a Latter Day Saint than to sit idly down and watch others do beyond their power, for the upbuilding of the kingdom of God, and when asked what you can do, reply, "nothing, I am busy with the world and worldly things;" another will say I have done my part years ago; and one has one excuse and one another. Now, dear Saints, let us not be thus, let us be up and doing; let worldly pleasures go and enjoy the pleasures of the Lord throughout eternity, and let us remember we can never finish our work till the Master calls us home.

I was calling on a friend the other evening and was invited to stay and attend a ward social which was to be at their home at eight o'clock that evening. I stayed and all went well until the minister began to tell of how their church—the M. E.—was decreasing, and they could not think why it was; he says the church all over the country is decreasing, and some say it is lack of faith; some, just a dropping off; and he says I do not know what to think of it. He prayed that we might all meet in mansions in the skies. I think some of them told him of what church I was a member, for he did not treat me so cordially as at first. I thought, while sitting there listening to them talk and pray, How glad I am that I am one of another flock—of the chosen flock of God—and that I am on a more solid foundation, one that has no fear of the raging storms, but is firm in the truth and in the light of God as restored to earth in the last days.

Bro. C. E. Butterworth has been here lately and preached two evenings in our house to quite a good number, mostly those out of the church. We are looking for another elder here before long to preach to us.

Will say God bless and protect His people wherever they may be, on the land, or on the waters of the sea, and in foreign lands; may His watchful eye be over us and bring us through conquerors at last, and will be especially bless the young of His church, and keep and guard them through the trials of life; may we ever be steadfast and true to the cause we love so well, is the prayer of

Your sister in the one true faith,  
Miss EMIL MONTGOMERY.

ZION'S ENSIGN.

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THE GATHERING.

Sermon delivered by President Joseph Smith, at Lamoni, Iowa, Tuesday, April 17, 1890.

I think it may be possible that I might not throw as much light upon this subject as some might wish, but I have been a quiet, though not indifferent, spectator of what has been said and what has been written upon the subject of the gathering and consecration of the people and redemption of Zion. I am not going tonight to present to you a long line of texts from the Book of Mormon and from the Doctrine and Covenants, but I purpose to look at the situation as I see it, present some things as I understand them, and express some views in regard to these topics that may possibly be suggestive of some thought with the great majority of you.

I believe that none of us question but what there are conditions existing in society that need remedying. The question is, What is the remedy? How shall it be applied? I do not believe the oft repeated statement that "the rich are growing richer, and the poor poorer" all the time, in this country. My experience disproves this axiom. While there are many who are growing rich, there are many poor who are reaching comfort, able circumstances by their own exertion, by taking advantage of their own energies and improving the conditions which are presented to them from time to time. There is a class of poor men who are standing still, and possibly may be growing poorer in this condition while their energies are wasting and their opportunities are passing away, but we have been taught from the first that the gospel was to be preached to the poor, and that the poor in spirit were to be blessed by being rich in faith though we might be poor in this world's goods. I believe it has passed into an axiom somewhat among these Latter Day Saints that the people of God are poor as a class; that it is made up of humble or working classes, the real every-day nerve and sinew of the country.

I know of no process by which every man may be made rich in this world's goods. There is no process revealed in detail for the accomplishment of this purpose. There are commandments existing touching the gathering, touching the consecration of the properties of the people, touching what is commonly called "all things common;" but there are no specified details as to how any one of these particularly mentioned systems or schemes may be carried into execution under present conditions. If anybody knows of any such revelation or any such commandment, I am a patient listener, anxious for the delivery of the people, and I will gladly welcome the reception of this plan.

When the people were driven from Missouri in 1838 to 1838, when they were driven from the

place which God had set for the gathering of His people, the final establishment of the reign of Christ on this land so far as the building of a temple was concerned, they went out from that land with a great deal of sorrow, a great deal of grief; and I am talking to some men who were boys then, who were driven out of that land, and there possibly may be some old men and women present who went out from that land. At the time they were commanded to go in there, land could be bought for \$1.25 and \$2.50 per acre, and today the same lands cannot be bought for less than from \$25.00 to \$1,000 per acre, and instead of its being a wilderness, open to the settlement of the people, under the benign influences of Uncle Samuel, those lands are held by individuals, and by syndicates, and by people who acquired title to them according to the laws of the United States. And as the redemption of Zion is to be accomplished by purchase, if the people are to be blessed, every man who presumes to think he can obtain a residence there, or habitation there, I do not care how holy he may be, he must acquire that in accordance with the declaration, by purchase or by blood; and it by blood, then his enemies are upon him, and he "shall be scourged from city to city, and from synagogue to synagogue." If there are any of my brethren who like that kind of a scourging, they are completely welcome to it, but I am not bidding for that kind of a scourging.

I propose to seek for the blessing of God in the way appointed by Himself, if I can discover that way, and until He shall, in His divine wisdom, reveal further directions upon which we can agree and settle our convictions, and act in accordance with them, I am under obligation to take those things that I find in the Book of Doctrine and Covenants given to us for guidance to this people—myself with them—and using the wisdom that He will give me, proceed upon the courses that are there pointed out as straightforward directions for the accomplishment of this purpose.

A standing objection to us as a people is that we are not gathering; but I began to carry into effect the language of one of the revelations that the gathering into the regions round about was to be accomplished by the advice and with the counsel of the elders, since 1834; notwithstanding, some of the brethren were under the impression and taught the principle that we could not gather into the regions round about until it had been swept with the besom of God's wrath and the inhabitants driven out from there and the land cleared for our occupation. The besom of wrath has not swept that country in that sense, but He has fostered the gentiles, to use the expression, and permitted them to enter in and occupy where the Saints might have occupied in the days that are passed, if they had observed the commandments which God gave them at the time.

It is not wise for us to repeat a similar experiment to that. He has told us, in what is called the "Fishing River" revelation, given to those people being driven out from that land, what they should do in reference to it, and told them at the same time, that if they did as He told them, they should find favor in the eyes of the people while they were saying, "Redress us of our grievances," etc. Now, I ask the question, Is that revelation in vogue? Is it in force for us? No other place has been appointed in all the land that we know anything about, by the divine commandment of God. If we say that Nauvoo was intended as a resting place for Saints, it was one into which they were forced by their enemies; and if they were accepted, and it was established as a stake, it was a matter of necessity; God permitted them to attempt the building of a temple, but they never finished it. Bro. J. W. Brackenbury, my brother, Alexander Smith, and myself, as boys, have played over that temple when it was not finished, and after it had been left by the Saints when they were driven out from there; and not one stone has been left upon another as the original workmen placed it, as a sign of God's indignation against the things that were in there, and prevented the people from becoming holy. I know whereof I speak.

If we shall take this revelation at its value, move quietly forward in the direction that is there pointed out, then the economies which are to follow a successful gathering will necessarily obtain. Mark what I say. But if we undertake to accomplish some great thing as some have thought we should do, in the condition that many of us are, how much do you think we can really accomplish in that time? Take myself as an instance of the average position of the Latter Day Saint; I have a little piece of land with a house standing upon it; I have a temporary abiding place therein; everything I have, my service and all, are at the command of God; I have twice made a schedule and placed it in the hands of the Bishop and asked him to execute to me a proper and correct document or paper that would show upon record that I had tried to comply with the commandment of God. How many have done that? I am not boasting of it, but simply to tell you my own conception of the thought; and I haven't been very busy airing my views of the gathering in the *Herald* or elsewhere, as you are aware. While other elders have preached it by tongue and by pen, I have been trying, in my way, to carry it into execution; in a small way, it is true, but to give that advice that sooner or later, if followed, will reach the design and accomplishment which is thought to be so good.

They were to carefully gather together into the regions round about. I have been asked the question, What does that term "regions round about" mean? I cannot tell just how far from In-

dependence the outskirts of that line would be. The place where we now stand was in the line of Missouri and not until lately did they put it into Iowa. But I give it as my understanding that any person who is within twenty-four hours ride, the quickest way that he can get there, I don't care whether it is by ox team, whether it is by horse team, whether it is by bicycle, or whether he rides the telephone or telegraph, if he can get there within twenty-four hours, I am of the opinion that he is within the confines of the regions round about.

I will give you some reasons for that. We now number by the Recorder's report, some forty-five thousand people. The city of St. Joseph has a population of fifty-five thousand; the city of Chicago has nearly two millions of people. You take these people and put them altogether, forty-five thousand of them into one city, and give them the entire control of it, and there is not material enough, there is not money enough to make a city like the city of St. Joseph. I am stating a plain, every-day common sense fact. We are a diversified people. We have dentists enough to pull all the teeth that forty-five thousand people could ever use, with a view to setting them up in business. We have blacksmiths enough to shoe all the horses that the Latter Day Saints ever owned; we have machinists enough to drive all the machinery that would give forty-five thousand people employment, but have not the machines.

We have hundreds of coal miners—we would have to have coal fields for them to occupy; we have thousands of farmers, we'd have to have farms for them to occupy; we have some men who sell wood and coal, we'd have to have a place for them to work. We have printers enough to print all the literature that the church has used for the last forty years, or will use in the next one hundred years. Now, for all these to get together in a heterogenous mass, is but to invite disaster, and I'm not prepared for that kind of work.

There is a nucleus formed, and when I first came into this region of country in 1871, I rode a horse over from Pleasanton here all across this valley, and rode through the blue joint grass knee deep into this place. All these trees that you people see here were all planted by Latter Day Saints after they came here. There was not a stick of wood on these prairies. At that time it was quite a journey between here and Independence, and but few stopping places. Some one asked me the question, What are we going to do in reference to these people that are between here and Independence? What are we going to do with the inhabitants in Missouri? I stated, You had better convert them; that is the way to change the population; and I uttered a little prophecy in the Grove school-house, where the Evergreen church stands, and told the people in the presence of

some that are now here, that I would guarantee that it would not be a great many years, and I expected to live long enough to see it, when a Latter Day Saint might start from here on foot and eat every meal, and sleep every night, in the house of a Latter Day Saint, and he can pretty nearly do that now.

I told the people up yonder at Preparation, and at Galland's Grove, and at Little Sioux and around about the region of Magnolia, all Latter Day Saints, to secure all the land they could honestly; and I am thankful that right before me is a man who now lives at Henderson, who will remember it; I told them about investing in all the land they could cover; but they said the boy didn't know what he was talking about. Much of the land that I told them to fasten upon at one time could have been bought cheap. The locality where the city of Missouri Valley now stands, could have been bought for a horse and saddle and sixty-four dollars in cash, and now the railroad town of Missouri Valley stands there—but I did not understand the gathering so some of them said.

There was at Manti a class of as good people as ever the sun shone on; honest, upright people, the children of some of whom are here tonight; they were so impressed with the thought that they were soon to be gathered to Zion, that they would hear the tocsin sound and the angel of God bidding them to their tents, O Israel, that for years they kept their boots and their covered wagons and their tents all ready; refused to become proper owners as well as occupants of the soil, because they did not want to leave anything behind them when they went to Zion. The consequence was, if the angel had blown his horn, they would have started off post haste to go to Zion, and yet would have had nothing when they got there; and yet they believed there is to be a temple built there, grand in its character, its towers and turrets to be glittering with gold, if we believe the statements of the traditional teachings of the church. And yet we are to go there as a people so poor that we cannot build a common school-house and maintain it; and caviel over the establishment of a seat of learning here in this town costing the pitiful sum of nineteen thousand dollars and a little over.

Now, I will tell you what I think about it. Every man and every woman that wants to go into the confines of what is called "Zion" may do so upon the exercise of three pieces of good, common sense, foresight maintained, by the revelation of God; and that is to prepare himself before he goes for two things; to maintain himself if he can in temporal things, and to maintain himself in spiritual unity with Christ, the Lord, and in friendship with the people among whom he moves, as an upright, honorable man. If he will observe those things he will not fail; but if he goes in there as a spiritual enthusiast and breathes out threatenings and slaughter

against the people who live there, he is preaching sorrow to himself and trouble to his brethren. There is no use of that.

I am prepared personally to do as I advise every man to do, but it seems to me if we are to carefully gather together in one region as much as possible, consistent with the feelings of the people, and observing that other portion of this commandment, talking not of mighty faith, boasting not of mighty works, but carefully gathering together, observing the laws of God and the laws of the land, I believe that men can go into that region of country and build their homes and drive the stakes of their boundaries, establish their hearth-stones and erect their roof-trees and stay there, they and their posterity, until the angel shall sound with his horn that time shall be no more, or until Jesus comes and personally superintends the winding up of all this dispensation of the gathering that shall be, the one great gathering.

It will be impossible in a city of forty-five thousand to give every man a corner lot with its face toward the temple and bordering on the square. I'd like to see the mathematician that can do that. If he is present and can speak, I will give way for him. I don't want you to expect it of me, because I cannot. There was a brother offered me a fifty foot lot there for twenty-five hundred dollars, and I told him I could not buy enough of it to place a hen coop on it. I asked him what I should do if I went there. "Live on it." Live on what? "Why, on the lot." I confess I could not do that, and work for the church and the *Herald* office.

Now, my brethren, I think that we should exercise some degree of good common sense as well as to pay heed to the revelations; and I have some here that, it seems to me, it would be well enough for us to look after a little bit. This revelation, given on Fishing river, is one of them. Let us see; a little later in this revelation, if my memory serves me right, it speaks of what is called, I suppose, the redemption of Zion, and it says, "But first let her armies become very great." How big an army is forty-five thousand men? Lord Roberts has somewhere near two hundred thousand men in his command, and lo and behold, he has not whipped the Boers yet. It is to be a spiritual army. How great a spiritual army have we? Take the whole mass of Latter Day Saints, of every degree of faith—and I speak with reference to those in Utah, and those here and from every branch—men, women and children, communicants in the church, and they will hardly make three hundred and fifty thousand. Not a quarter of as many people as now make the city of Chicago; and when that wonderful city is to be established, if this work that we are engaged in is to prosper, as we anticipate it shall be for the accomplishment of the redemption of mankind and the bringing of them into relationship of the

gospel economy through the gospel of the Lord Jesus Christ, there will be more than three hundred and fifty thousand of the army—a great many more.

How large a territory would it take? Giving every man a room, giving every man employment, giving every man a business, how large a territory would it take? Let us be consistent. There are seventy-five millions of people in the United States—I do not know just what proportion there are in Missouri and Iowa, but there is a great many less than that. Iowa is fast filling up, so is Missouri fast filling up, and around those centers there will have to be exercised a great deal of care and ingenuity; and now the Lord says about those people gathering there, that they must do it as they are led by the counsel of the elders of the church. Well, what elders? By some of the pieces that we have read in the *Herald*, by some of the speeches that have been made, the leading elders of the church have been charged with being derelict in duty because they did not take the lead in this thing. I plead guilty for one; that one of the reasons that I have not taken the lead in some things that have been presented, was because I could not see the result that was to follow the teachings that had been given. I could not see that it could possibly be a success.

This place where we are now sitting was instituted and located by what was known as the Order of Enoch. I was one of the prime movers in that Order of Enoch, the prime originator of it, not the man who furnished the money, because I did not have it; but with Bro. E. Banta and Israel Rogers, David Dancer and Calvin A. Beebe, we tried our best to get fifty thousand dollars, reached a little over forty thousand and had to stop there. We did it by virtue of an order of the conference. We said the time had come for the seeking out a place to gather for the people. They succeeded in getting something over forty thousand dollars, a little over. They came down here and bought up a good deal of land, and just as soon as they began to do that, there was unkind talk about speculation, etc., until my heart was grieved and my feeling was disgusted, and they then began to hamper them by spiritual suspicion and by a representation of it that was calculated to hurt the more, and that was, to speak lightly of it. I heard a complaint that Bro. David Dancer speculated when he bought this land; but I know that he and Bro. E. Banta bought corn and paid fifty cents a bushel for it that those who cried speculation might be paid for their labor; they fed that corn to cattle and hogs which they sent to Chicago to sell. The two lost fifteen hundred dollars on the deal, yet made no complaint; some of them had Dancer's money in their pockets while they were crying "speculation" against him, and I knew it.

And when he laid out this portion of the country into lots, it was "speculation," "specula-

tion," cutting off the streets and charging so much for the lots, and he was getting rich over it. David Dancer's riches came from another source, and he gave this land on which this church stands, put his hands down in his pockets and furnished over three thousand dollars of the money that went into this house, and stood the brunt of the church in its building this house of worship. I do not speak of it because he is a rich man, or because he was my friend. I speak of it because it was a solemn fact—it showed the interest that the man had in his brethren.

Now that "Order of Enoch" was in accordance with law. It was in accordance with the law and the revelations that govern the organization of the Order of Enoch, and was called the First United Order of Enoch. If it had met with proper response from the people, it might have been followed by the United Orders of Enoch, first to twentieth, or twenty-fifth, or fifty of them, or organizations of a similar kind; and before this we would have had the wheels and spindles running by the people; but can men who undertook this work and are met with that kind of response, can they continue to do it and retain heart? No, they cannot; it is impossible.

Bro. William Criel is a young man that came to this country with the *Herald* office. He went from here to Independence. He learned the foundry business, the iron worker's part, in the town of Plano, as a young man. Now that man is employing a number of men, running a machine shop of some kind. I intend to go and look at it when I go down there, and see what it is. He has lately been elected one of the councilmen of the city of Independence. Why not take that as an example and do likewise? Would it hurt anybody?

Again, one brother some years ago, asked me what I thought he had better do. He was a man of some means. I advised him to go down into that region of country and buy land, buy all that he could reasonably get; and when he had done it, then go to work and settle honest, upright men on the land, either selling them or renting them the land at the proper percentage of their earnings and helping them to pay for the land by giving proper advice in regard to it. He went there and bought property, and, as soon as the lands began to boom up there, and he got a little wealthy and well off, he began to buy cattle and one thing and another, and pretty soon he died and left his property to go to ruin and his family likewise. He is now dead. If he had done what he was advised to do, I have confidence in believing that the man would have lived and have been a benefactor to many people.

There was another man I advised to set apart some of his money that he could just as well as not; but he did not do it, and he managed to put some forty-five or fifty thousand dollars away in a losing speculation and in the last years of his life was

unfortunate enough to lose nearly the whole of it; but like the honest man that he was, paid his obligations though it might have taken the last of his property.

Now, my advice to the Latter Day Saints touching the gathering, is this, and it will be a plain, common sense operation, too: Individuals who are doing well where they are, unless there is some direct commandment comes to them to arise and go up into the hill of Zion, let them stay right where they are doing well, and if they have any excess of means and want to use it for this development of the redemption of Zion, let them go into the regions round about and pursue this policy, and they are sure to be blessed. Purchase lands in eligible positions, and if they have the wisdom to direct the affairs of the people who may become associated with them, then rent them the land, or sell them the land, but do not give it to them; sell them the land and help them to pay for it by good advice. See to it that they make proper use of their energies, conserve their strength in such a way that they may be benefited by it, by advising them and standing by them that are worthy, and not become a help to them that are unworthy to be wasting of their means. In that way they can accomplish good.

But how about this gathering and having all things common? Well, I confess I don't understand it exactly. I don't know of anybody that does. It seems like we get into difficulty, and get farther away every time we begin to talk about this "all things common" and this equality. Now, what is it to be equal? I am making no complaint of my temporal affairs. We are not all alike equal in spiritual things, how can we be? One man is called unto one work and one office, and another man is called unto another work and another office. There is just as much equality between that as there is in the duties devolving upon them, or the responsibility upon each if they magnify what they hold, and there is more or less of inequality in the demands made upon us. I am not a seventy, I am not one of the quorum of apostles, but in my place I am an apostle. I am one sent, one who has the watch-care over the missionary field. An high priest, of those that may be needed in a local organization. I am a seventy, I am a deacon, for I am sent to look after the house of God, if need requires, after every one. To every one in his own office there is given according to the place that each is called upon to occupy, and it is a mistake to say that they cannot have the spirit of their office and calling upon them, and to exercise the wisdom that belongs therewith in every move that they make. I am not going to say that they are infallible, or that I am infallible, but I do say that in the position to which men are called they should be respected; and if it is their business to give advice, they should be heeded; if it is not their place to give advice, then it should not be paid any attention to.

We cannot go into that region of country around Independence and buy the farms and settle up the land like we could when there was no people there, nor when land was selling for \$1.25 an acre. Now, why should it be proper to expect of me or anyone else to do that? Why should it be? "Oh," says someone, "God never commands a people to do what they cannot do, and he has commanded us to do that." We will admit that He has; that He has commanded us to buy all the land we could between Independence and the Kaw river, between the border of the Jew and gentile. Where is that border? The Wyandotte Reservation, which is just on the other side of the Kaw, the mouth of the Kaw river. There are fifty thousand gentiles, lots of those there. How many Indians are there? Not many gentiles were there at the time the command was given, you could look over the land across the Blue, and you could see quite a region of country, and it is just as nice a country as ever lay out of doors. And really, whenever I go there, my heart warms and I think I'd like to live there. I am coming down there and I am going to live while I am there just as long as I can, but that doesn't say that I am going to make a settlement there; I do not know how I can. Now this comes to mind: if we are to keep that commandment as it was then given, we have to acquire just a little land and just as much land as we can by purchase. Who is going to do that? Really, brethren, you don't expect me to buy land for you there? No. Do you, really, any of you? I have not the money and I do not control the church finances. We have had an evidence of that today. I do not have my hand in the public crib to deal out the moneys as they may be gathered in there; I do not have the right to do it, and do you know, I am glad of it, because when you get up over yonder you may be able to testify that I have been a prophet to you but never that I said I was profitable to you; but I am going to try to take care that you shall never be able to testify truly that I have been unprofitable to you in the temporal things of this life. I want to see the gathering, but I want to see it take place in such a way that it shall be effective. And not only that, but that it shall not fall to pieces of its own weight, disintegrate by its own want of cohesion.

I happened to be down in Missouri there when that boom was going on at Kansas City and Independence. I looked around about me with my spiritual eyes, literally astonished. I saw men, whom I thought were good business men, and they were just as crazy as bed-bugs, in the land speculation. I use that homely phrase to force it upon your attention. I never saw a crazier set of men in my life. I said to them: "Brethren, if you have any confidence in me, in what I say, get out from under this; it is going to fall; it is a boom; it is going to strike somebody when

it does fall and it is going to smash some people." One of them took me by the arm and says, "Brother Joseph, you must not talk that way, it discourages our people; it discourages emigration; your influence is of such a character that you will injure our trade;" and they almost wrung their hands to keep me from it. One brother was offered seventeen thousand and five hundred dollars for a twenty acre piece of ground. I begged him to take it; but he wouldn't. Have you ever got that offer since? No. Twenty acres of as nice land as lies north of Independence, between that and the Missouri River. No, sir, he was going to have twenty thousand dollars for that piece of land.

I saw six or eight real estate agents gathered around Bro. Mayo's door a few months later and they were a dubious looking set. I said, "What's the matter with you men, you look sorry?" One of them says, "We are, that's the truth." "Oh," I says, "Here a little while ago when I talked about your boom here and told you I could buy the property which you were offering me then at such large prices, in a short time, for the one-third or one-half of it, you wouldn't believe me." One of them steps up and says, "We'll be glad to sell for one-fifth." I says, "How many are there of you here, you real estate men?" Thirteen. You making a hundred dollars a month? One of them says, "The whole dozen of us are not making that." What was the trouble? They calculated that somebody was going to be wild enough to come in there and purchase the land that others had purchased at a speculation, and pay fabulous prices for it; but I inquired where the people were coming from, and I thought that the Latter Day Saints were not sufficiently numerous to buy all that land and build up that city in that kind of a way, and I did not think they were foolish enough to do it, even if there were enough of them. I hope they have had time to get wiser since then.

I refer to that for this reason: we must face the situations as they are. We must accept the conditions under which we are to labor just as they exist. It is folly for us to pass them over, and to try to exercise faith within the people, to lift the clouds when they cannot even find a foot-place to stand while they are doing it. I have looked at this question a long time. There is not a man among you who has tried harder to become acquainted with these communism ideas and their application, than I have; not a man in the Latter Day Church who has tried harder to arrive at just conclusions, concerning the amelioration of the poor and the establishment of such conditions that they would all be enabled to live and grow happy and comfortable; but I cannot find the working details of it in such a way; and it is not revealed to us in such a way that we can take it up and write it down; if it was, then there would not be such a diver-

sity of opinions as there are, surely.

Am I justified in that conclusion? There is a number present who I believe have tried, in the city of Denver, to get at some solution of the economic question. Did they accomplish it? No, they met with failure. I do not know in the world a real successful communistic association with one possible exception. In the south of France there is a model institution controlled by two or three men; it is limited in its character and confined to a specific kind of manufacture. There is the Krupp Gun Manufacturing Company, over in Germany, that employs a great many thousand people. They are manufacturing the means by which to kill people and Krupp and his relatives are growing rich over it. There is a community in the northern part of this state that is not a successful community. There are the facts in the case. That community in the Amana society is now composed of aged or middle-aged individuals. The relative proportion of individual production is as two fifty are to two seventy-five. Two hundred and fifty in the community and two hundred and seventy-five in the state at large. It has a great many acres of land, and it has to hire outside workmen to run the land and work. The men and women have grown old, and it has no accretion of young people—a communal community. I would be pleased if some of you elders should go there and try and discover what that principle is, and if you have to stay there two or three months and preach to the people, wouldn't it be a sensible thing to do? I think so.

Returning again: this army is to become very great and a certain thing is to be accomplished when it does become great. I am afraid I am getting so blind I won't be able to see that kind of a kingdom when it comes. "Firstly let my armies become very great, and let it be sanctified before me, that it may become fair as the sun and clear as the moon and that her banners may be terrible unto all nations." Brethren, we have got a little growth yet to make; "That the kingdoms of this world may be constrained to acknowledge that the kingdom of our God and of His Christ; therefore let us become subject unto her laws."

There was one thing said up on this floor this afternoon that pleased me. It was this: that an individual that had traveled in a great many states, had become somewhat acquainted with the country and the places where he had passed, paid us the tribute to say that this was the best town he knew anything about. Because here the people called the Latter Day Saints have the preponderance of power and the moral influences of the people whom we represent is pronounced, and wickedness of an extraordinary sort could not be allowed.

Another brother said if he had to choose between the two, he would choose Plano in prefer-

ence to Lamoni for morality. Will he please tell me who it was that made Plano what it was in the sense of its morality? When I went into that town there were two saloons in it, and about five hundred inhabitants. It grew and about the time it had fifteen hundred inhabitants there were five saloons in the place. When we first began our raid against the sale of liquor, we were not able to elect a single trustee, we finally succeeded in electing one, and then in electing two, and by and by we succeeded in electing three, and then we put a stop to the sale of liquor. And one of our religious people went down to the town of Sandwich and he stayed until he had baptized a great many there. A reverend gentleman stated of Plano in Sandwich, that there were three elements at work, under the influences of which it never could prosper; one was the saloon element, another was the devil, and the last was the Latter Day Saints. Not a single license was issued in the town of Plano that was issued by the vote of a Latter Day Saint. They continued to work and strive against it until they had a strong influence there; and after I left the postmaster wrote and said to me, "We need you here politically, we need you socially, we need you morally and we need you religiously." That is one of the influences at work there. And I was pleased to see that this tribute was paid to us as a people for the places where we live. Now, if this be continued in its widest extent, then the time may come that this army may become very great and people will be constrained to say, "Let us go and learn of her laws and become subject thereto," because they are righteous laws.

My father, upon one occasion, was approached upon the good order of service of Nauvoo, and some one says, "I don't see how you manage to govern the people." He replied, "I will tell you how I do it, I teach my people good order and they govern themselves." You see the force of that? Every man should esteem himself as a conservator of the public peace and if he perfects himself in that line, he will accomplish it.

Some people believe that the temple must be built first. If that is correct, who is going to build it? There must be a body of people who are sufficiently strong in money, in workmen of every kind, in whatever shall give them command of the resources around them, who can quarry the stones, and hew them. They cannot, without resources, cut the timber and dress it; they cannot complete the work unless they have workmen; they must all come from somewhere, and under the operation of a law by which they can be maintained while they are doing the work. I do not see how it can be accomplished and no people there. I do not see how we can stay at Lamoni and build a temple at Independence before the people are gathered there. And if we gather there without the means of accomplishing

something, what will be the result? Some of these people have been there ever since 1870; they know very well that those who come prepared to help take care of themselves and others, will not only be welcome, but accomplish a great deal; but if they come depending on others, there is a failure just as sure as they gather there.

We have not the privilege of moving into the places and settling them up and taking possession, as if they were still government lands. My idea is that just so rapidly as we can, to cluster together in little places where we may live in quietude and peace, observing the laws of unity and righteousness among ourselves, and the laws of the land. Let our influences, those of the Spirit, be spread wider and wider, and by baptism and more rapid accretion, we will finally people all the land in all the regions around, until this people are conjoined with the expression of the Spirit by which men are converted unto God; then will you see that Zion shall arise and her banners be terrible unto the nations with which she may be surrounded. Not because of the wealth of her armies, but from the fact of the righteousness resident in the people; and the pure in heart, the Zion of God, gather into the regions round about, and finding the center there, radiate until the whole world shall be filled with the righteousness of God and the righteousness of Saints.

It is an economic work to be wrought out. It must be done in this way; it cannot be done by the church taking its lead in every sense, by taking all the properties that are gathered and consecrated, going in there and forming a single branch of manufacture of that kind, and establishing on church moneys, properties that shall be for the enjoyment of the few and furnishing work for the few; but it must be a joint work of all the individuals who have the work at heart, who have the means to contribute and who are willing to consecrate their portion of it in such a way and for that purpose, not by making themselves poor, but by helping to make others rich in the sense that they are self-supporting. That is the way it will have to be done.

For instance, people have said here, "Bro. Joseph Smith, you ought to have manufactures here in Lamoni. Will some one tell me what we can manufacture successfully in Lamoni? Wagon factories? South Bend can best us all to pieces. So can Batavia. We might manufacture brooms and so we can. Who will raise the broom corn? Broom corn was worth a number of dollars to the ton only a little while ago. There was some raised here and is being worked here in the town. To how many people would a large broom factory give employment? Eight men. It would take a great many broom factories, then, to give employment to what is here.

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coal, every pound of iron would have to be imported here, at such a cost that by no means could we compete with other places in the manufacture of farm implements, buggies, wagons and anything of that kind which is manufactured. But you can raise corn and can it. How many would that give employment? Sugar beets the same. Quite a number, it is true. I have canvassed the work of the locality. We are removed away from the great water courses, and what would we do for water to make steam? I know we can make lots of steam on the floor here but that won't run factories or machinery. All these things I see in a common sense way.

You will bear me witness that I have not gone without the law of God here, but have spoken strictly about the law of God being promised. I know that just as well as anyone does; and there are things in the Book of Doctrine and Covenants that I cannot possibly see how it is that we are going to comply with them under the present conditions; but this revelation given on Fishing River, I can see how we can work on that, and some other things that are given in regard to it; that the counsel of the elders should be sought and obtained in this regard, and they should move in accordance with this. I can see easily how a great many can gather into the regions round about, when they are ready to go, and to get all things ready before them. I am willing whenever there is sufficient element desirous of be-

ing organized into a society and of devoting what they may have, with a bond and deed that cannot be broken, and just as soon as they are determined upon the nature of that bond, reduce it to form. When that time comes and that bond comprehended, and made likely within the hearts of men, I am willing to stand up and help them organize that association and spread it all I can, and just as widely as they want, from Independence to Hudson Bay, and from Pensacola to Columbia River if they can. I believe that the great part of it has to be done by other individuals, or the associations of individuals conjoining their means together, if they have them, and working within the limit of their means, and accomplishing it little by little, until it is widespread and operates through a wide region of territory.

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R. R. TIME TABLES.

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Trains West:	a.m.
No. 65—Wichita and K. C. Mail	12:49
" 9—Kansas & Nebraska	1:4
" 93—Texas, Joplin & K. C.	8:15
" 3—St. Louis Express	8:35
" 73—Lexington Branch Pass.	8:33
" 7—Past Mail	10:00
Trains East:	a.m.
" 91—Joplin and K. C. Mail	3:16
" 1—St. Louis Mail and Ex.	5:17
" 5—St. Louis Mail	5:55
" 71—Lexington Branch Pass.	6:46
Trains West:	a.m.
No. 96—K. C. & Wichita Mail	2:42
" 10—Lexington Branch Pass.	6:53
" 6—St. Louis Mail	6:23
" 92—K. C. Texas & Joplin Mail	8:37
" 2—St. Louis Through Mail & Pass.	10:17
Trains East:	a.m.
" 78—Lex. Branch Passenger	6:10
" 4—St. Louis Through Mail	6:10
" 94—K. C. Tex. & Joplin Ex.	7:40
" 8—St. Louis Through Mail & Pass.	9:30
" 10—Kan. & Neb. Limited	11:12
Nos. 7, 9 and 10 do not stop.	

LIBERTY STREET DEPOT.

Trains West:	a.m.
No. 73—Lex. Branch Pass.	8:30 a.m.
" 71— " " "	8:40 p.m.
Trains East:	a.m.
No. 72—Lex. Branch Pass.	8:56 a.m.
" 74— " " "	8:56 p.m.
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" 101—Local Way Freight	7:07
" 47—St. Louis & Chicago Mail	8:30
West Bound:	a.m.
" 85— " " "	5:21
No. 81—Chicago Limited	6:40
" 49—St. Louis Flyer	8:40
Local Way Freight:	a.m.
" 102—Local Way Freight	8:20
" 8—Chicago & St. Louis Mail	8:51

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# Daughters of Zion.

"OUR AIM, MANKING TO BLESS."

MRS. H. B. CURTIS, Editor.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives who influence that shall fulfill their aim, which is "manking to bless." Have you a local in your church? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

### ADVISORY COMMITTEE.

- Mrs. Mary E. Hulmes, President, Independence, Missouri.
- Mrs. H. H. Robinson, Corresponding Secretary, Box 146, Summit, Mo.
- Mrs. E. C. Smith, Independence, Missouri.
- Mrs. Lucia Etzsheuser, 2417 Prospect St., Kansas City, Missouri.
- Mrs. Clara Frick, Independence, Missouri.
- Mrs. Callie B. Stebbins, Recording Secretary, Lamoni, Iowa.
- Mrs. Anna Murphy, Treasurer, Independence, Missouri.

Editor's address, 3183 Olive St., St. Louis, Missouri.

### Complaint of a Street.

As I was going to school one day I passed by a street, and if it had been a person I fancy it would have talked thus: "Oh, dear, I don't see why it is, people pass me by and pay no attention to me. I guess it is because I am not so nice looking, nor good as my neighbors. Now, there is Hamilton street and several of my friends, who always look so nice and clean, and every one seem to like it too, and are anxious to go on this street. They pass me by with a sneer and say, 'That street is always so rough?' Why is it that I am so ugly and have to be called muddy, disagreeable or rough? I am just getting tired of it and don't see how I can bear it any longer."

A few mornings after this I was going by the same street again. A great number of teams and wagons came along and unloaded a lot of things along this street. Such a noise and confusion as there was; there were wagons full of ashes and crushed rock, and they were rolled out there until I fancied I could hear the street say, "Dear me, how long must I bear it. It will certainly drive me crazy. What is the good of all that old material anyway?" When I came along again several men were there working with picks and shovels. They had dug out a lot of the extra soil, having gone down about two feet. The street was crying with fear and terror, "What are they trying to do, will there be anything left of me?" This was only a beginning; they leveled this all down, and the street thought now, if they will only stop perhaps people will like me. But they did not stop. They put in the curbstone; this was a curved board, afterwards covered with a thick layer of tar and cement. They then plied in a layer of crushed rock and ashes. This made not only a terrible noise, but a great dust

as well, which was not very pleasant. They packed this all solid, and made it level. The next was a coat of dirty, black tar, but before doing this they run an engine over it. This has no wheels, but has a big roller in front, and at the back two little rollers. As this passed over it the street thought surely it would all be crushed to pieces.

After the tar, which was disagreeable to some on account of its peculiar odor, had been put on, they spread a white looking powder over it about half an inch thick. This is put on hot, and the men who do it have to wear moccasins, something like Indian snow shoes, to avoid making an impression. They run the roller over this again and let no one go over it for some time.

Then one evening I fancied I could hear the street complaining like this: "Well, I don't see any use in all this. Such noise, such jarring and dust, and black tar being put over me, and that roller, which was almost more than I could endure. I did have a little hope when they put that white powder over the tar, for it did look a little bit nice. Even that was hot and did not feel very comfortable. I don't see though as I am ever going to be of any good to any one again, for every one has to turn and go another street. I tell you it is discouraging. There is no use of me trying to be of service in this world. Even when I could do a little good, that opportunity was taken away and here I am now with no chance of doing anything for any one."

Not long after this as I was going past this street again I fancied I heard it talking again; but oh, in what a cheerful tone. It was not like its old self. It began in this way: "My friends, I hear some of you talking and complaining as you ride along, and I think you ought to stop it. Learn a lesson from my experience, won't you? and do not get into that habit of complaining. You don't feel very happy while you are doing it, and I am sure no one else does. Do you see the difference between me and my neighbor over there. Well, I was once the same and I worried about it, and found fault with my lot. Now, people say, 'Oh! what a nice, smooth, pleasant street, so good to travel on,' and yet they do not think of the hard experience I had to go through, and how unpleasant it was. Little children trip merrily along on their way to school, and I hear their little secrets and their plans for the day's work in the school room. Other children, not old enough for school, come here and play and seem delighted with me because I am so smooth. People like to travel here on their bicycles and in carriages. Only yesterday I heard a poor, lame girl say, 'I could stand it to ride on this street every day, because we go so easy it does not hurt me.'

[TO BE CONTINUED.]

The Jerusalem we see today is not the one that gladdened the eyes of the Holy Family journeying from Nazareth to worship in the temple. That city lies buried forty, fifty, sometimes over a hundred feet deep in wastage piled in the overthrow of many sieges. The crimson banner of the Moslem floats above the Tower of David used as barracks, and the Turkish sentinel pacing his rounds, looks with ineffable scorn on the Christian. The crumbling Tower of Antonia, the citadel of the Temple, is occupied by the Governor of Jerusalem, and, if possession counts in the law, it is his right, for he held it before William the Conqueror was crowned with the Saxon's crown in Westminster Abbey.—Mrs. Lew Wallace, in the December Ladies' Home Journal.

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

ARTICLE IV.—MEMBERSHIP.—Sec. 1, Admittance. Add at the end "except in cases where letters of removal are presented, when vote may be taken at time of presentation."

ARTICLE IV.—MEMBERSHIP.—Sec. 3, Withdrawals. Substitute the following: "Any member who may wish to withdraw from the society shall give one week's notice of his intention to do so, except where he desires to remove and unite with another society, in which case, if in good standing, he shall be given a letter of removal recommending him to membership in such society, and vote may be taken without one week's notice."

JESSIE M. CAVE,  
CLEMENT MALCOLM,  
ANDREW C. ANDERSON.

By order Decatur district convention. December 18.

### Mission Report Blanks.

The following was adopted by the last General Conference: Resolved, That the Board of Publication provide blanks to be sent to the missionaries as early as January 1 of each year, upon which they are to report to the Church Secretary, not later than March 1, to compile for publication in the Herald; said blanks to be in accordance with the tabulated form of reporting as previously adopted.

Blanks have been forwarded to all general missionaries, who are requested to include report of labors to March 1, and forward promptly for publication.

Any failing to receive blanks will be supplied on application.

R. S. SALYARDS,  
Church Sec.  
LAMONI, Ia., Jan. 1, 1901.

### NOTICES.

The following information is desired of brethren of the second quorum of elders: A. A. Baker, W. A. Carroll, J. A. Gillen, S. D. Love, B. F. Miller, Ola Olson, J. S. Parrish, W. A. Prewitt, J. C. Severine, J. S. Strain. Please send me items when born, when baptized, when, where and by whom ordained.

F. C. WARKNY,  
Sec. of 2d Quorum of Elders.  
2422 Wabash Ave., Kansas City, Mo.  
Convention Minutes.

The Religio workers of the Far West district met in convention at St. Joseph, Missouri, on above date. There are now six societies in this district, with every prospect of increasing the number.

Quarterly reports from the locals, and verbal reports from the presidents of the local societies show an increase of work done, and a general development in the young people of this district who are in the Religio work. The semi-annual election of district

officers resulted as follows: President, Walter W. Smith; vice president, J. E. Powell; secretary, J. A. Gardner; treasurer, Benjamin Dice; librarian, Samuel Simmons.

Our district good literature committee is at work in the right way, and the good results are apparent already.

J. A. GARDNER, Dist. Sec.  
ST. JOSEPH, MO., Dec. 14.

### "MORE EXCELLENT WAY."

#### ERRATA.

Page 46, right hand column, read A. F. Rogers for "A. C. Rogers."

Page 56, left hand column, 13th line, read devoted instead of "devoted."

Page 67, last line, left hand column, insert it after the word "applied." Same page, right hand column, 14th line, read world for "word."

### Conference Notices.

The Northeast Missouri district conference will convene at Bevier, Missouri, February 9th at 10 a. m., continuing over the 10th. All who can should try and be present at this meeting; election of delegates to General Conference, and other important features will come before the body. Let all come prepared to assist and help to make these meetings a success.

J. A. TANNER, Dist. Pres.  
BEVIER, MO., Dec. 27.

The conference of the Kirtland district will convene with the Cleveland branch, February 23rd and 24th. All branches send full reports to J. W. Baldwin, 95 Elm street, Sharon Pennsylvania.

All branches are especially requested to be represented as some important matters are to be disposed of.

F. J. EUELING, Pres.

Palmer Pa.

J. W. BALDWIN, Sec.

Sharon Pa.

December 27.

Conference of Northwest Kansas district will meet at Blue Rapids, Saturday, February 24, at 10:30 a. m. A full report from the branches is desired; also the ministry including the elders, priests and teachers, of labor done, willingness to labor in the vineyard of the Lord, the condition of the work, the needs and wants of the same. A complete report from branch officers of the spiritual condition of their respective branches will enable the conference to take such action that may serve the best interest of the work; also it will keep the district president in touch with the work under his care and supervision.

Presidents of branches are requested to call their business meetings not later than two weeks before the district conference and forward their reports that we may get them in time for the business session. All will see the importance of this: heretofore many reports were not received until after adjournment, therefore were not reported. At our last conference two branches out of eight reported; about the same per cent of the ministry. Such conditions should not obtain among the Saints. The law requires obedience in small things as well as the large and more important ones.

I wish to call attention to the law as found in Doctrine and Covenants, section 17, paragraph 25, the rules of the church and the oft repeated request of the Church Recorder. God gave the law, and just to the extent that we keep the law we honor Him who gave the law. Dear Saints, we cannot afford to be found among the slothful and disobedient. There are no great and precious promises made to such; it is the true and faithful who shall inherit the blessing and obtain eternal life. May our heavenly Father assist us to take on a new supply of energy and zeal (a good time to begin is with the new year, 1901), and make a strong pull spiritually altogether to regain much that has been lost in the years past. Come to the conference, bring the spirit of peace and good-will, and let us rejoice together.

In bonds,

A. KENT, Dist. Pres.  
IBLYWILD, KS., Dec. 23.

### DIED.

(One hundred words free. One cent for each word over 100, and for every word of poetry. Amount should be remitted with notice, to insure publication.)

HERZING.—At Ateshion, Kansas, December 28, 1900, Sr. Naomi Romack Herzing. She was born in Hardin county, Ohio, August 7, 1831, and was married to Charles Herzing November, 1857, who died in 1888. She was the mother of nine children, seven of whom remain to mourn their loss. She was a member of the church thirty-six years and died in the faith. Funeral services in the chapel Sunday, December 30th, in charge of Elder Wm. Gurwell, Elder M. T. Short preaching the sermon.

WARNEY.—At Kansas City, Missouri, December 26, 1900, Myrtle Carrie, daughter of Bro. and Sr. F. C. Warny, aged 16 years, 11 months and 16 days. She was attacked with peritonitis and only survived its terrible grasp two days, when she was summoned home to the paradise of God. She was baptized when eight years old, by Bro. T. W. Chatburn; was a bright, intellectual and promising young sister. Funeral sermon by Elder I. N. White, at Independence stone church, December 28, 1900.

MCCLURE.—At Burlington, Kansas, December 17, 1900, of consumption, Teacher Lewis McClure. He was born in Indiana, April 14, 1855, baptized April 10, 1876, by Elder Nelson Vanfleet, married to Miss Hattie Porter, August 29, 1879; nine children were born to them, eight of whom, with the faithful companion, mourn their great loss. Funeral at Pleasant Hill, Christian church, near Burlington, December 19: Elder Wm. C. Cadwell preached the sermon from Romans 6: 23, assisted by Elder P. Cadwell. The Christian friends deserve sincere thanks for timely help during the service. Nearly the whole neighborhood attended, showing the esteem in which he was held.

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# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, JANUARY 10, 1901

NUMBER 2.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

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## A DAY OF PREPARATION.

That the epoch of time in which we now live is pre-eminently one of preparation for the fulfillment of the purposes of the Lord regarding His coming and reign, no one who correctly reads the "signs of the times" can at all doubt. First, of all, it is a day of especial preparation for the children of God. A higher conception of their duties as followers of the Lord Jesus Christ, a spirit of self-abnegation and sacrifice for the furtherance of the cause of righteousness, is enjoined; a stronger manifestation of the spirit of kindness and brotherly love toward all men, but especially to those of the household of faith, is demanded, that the character of the Christ may be assimilated into every life, the more as the day of His coming approaches. Cold, hard, calculating selfishness, that which sees excellence only in that which advances individual interests regardless of the rights or just claims of others, must be rigidly repressed to give place to such an interest in the welfare and advancement of others, that any reasonable assistance will be gladly rendered, though it may involve some individual sacrifice to extend it.

A perfect and upright, Christ-like character is superlatively above all worldly honors and attainments, though its value is so little prized by the vast majority of men and women. It is indeed sad to contemplate in this day when all the events transpiring point so conspicuously and forcibly to the fast approaching end of time, that comparatively few indeed are preparing for the eternity before them. The mad pursuit of riches which must perish, the incessant search for the pleasures which at best are transitory and vanish with their

attaining, the ceaseless grind and toil required of thousands to simply exist, seems to engross the mind to the exclusion of that which advances and uplifts the nobler part of man, and the results are awful to contemplate when we consider the statement of the apostle that as we sow so shall we also reap; and the further fact that we are so closely verging upon the reaping time.

The Lord Himself indicated that just such a condition would exist at the time of His coming. The language used, "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating [feasting] and drinking [carousing], marrying and giving in marriage, until the day that Noe entered into the ark, and *knew not until the flood came*, and took them all away, so shall also the coming of the Son of man be" (Matt. 24: 37-39), is significant as pointing to the same careless and indifferent manner of living when the moment of the winding up of the present scenes and conditions comes, that existed when the flood swept all living, except a very few, from the earth into eternity. Notwithstanding the faithful preachings and warnings of Noah, the authorized servant of God, the hour of destruction found them wholly unprepared; and the Lord says it will be just the same when He comes to close up the rule of sin, and usher in the reign of the thousand years of peace. He has sent faithful servants in this the eleventh hour to warn the people, and for years the cry has gone forth, "Behold the Bridegroom cometh, go ye out [make preparation] to meet Him." Some have persecuted those servants, others have mocked and derided at the kindly message, spurning the invitation to prepare for that great event by obeying the gospel, and have pursued their old manner of life—just as did the antediluvians. Still others, a few of the noble of earth's children, have gladly heeded the warning voice and have sought to prepare the wedding garment (righteousness), and to have oil (the Holy Spirit), in their vessels that the day may not overtake them unprepared.

Another mark of the "Day of Preparation" is the rapidly increasing centralization of the financial power in the hands of the descendants of Judah. There can hardly be a question that they hold the balance of power in all the world so far as finances are concerned; that every prominent nation of the earth is paying tribute to that power, and this will account for the gathering of all nations to Jerusalem—when the Jews shall have been

established as a nation under their own rulers—to take a prey, and a spoil; and when they shall have almost gained their point, the Lord is to come and adjudicate for the stricken city. These important steps leading up to the final culmination in the fulfillment of the predictions of the prophets, have been, and are being steadily manifest, but the "signs of the times" are seemingly unobserved by the millions whose deepest interests are in the balance. The awakening to a realization when it is too late for repentance to avail, will indeed be sad and bitter.

But the adversary is equally active and vigilant it seems, and is using his ingenuity to hold control so far and so long as he may. He is aware that his time is extremely limited, and in his great wrath is putting forth efforts everywhere to bring as many as possible under his control and prevent them from securing the reward promised the righteous. He is preparing his armies for the final conflict, and hence it is that wickedness seems to be so much on the increase; the things of this world seem to be obtaining a closer hold upon the worldly minded, and the true worship of the Father—"in spirit and in truth"—is fast narrowing down to those who are willing to make the sacrifices required in obeying the fullness of the everlasting gospel.

Daniel declares, in speaking of the "time of the end," that "many shall run to and fro, and knowledge shall be increased" (Daniel 12: 4), which is an apt description of this time. From the fields of invention, science, and research there comes a stream of knowledge, all bearing evidence that this is truly an age of inspiration, witnessing to the existence of the Lord as supreme, and by which His judgment upon the ungodly will be acknowledged as just, because they would not repent and do His work when the opportunity was afforded them. But notwithstanding that light has come into the world, and the witnesses to that fact are almost innumerable, the preparation for the closing scenes of "the life that now is," are not such as will bring happiness to the majority of mankind. The preparation is going on continually, but for too many it is a preparation for a judgment of condemnation. Many are filling up the cup of their iniquity, and its emptying will be in bitterness and woe.

Another strong evidence of the fact that we are now in the closing hours of the "Day of Preparation" is the unrest and commotion in all nations. The United States, while prosperous on certain lines, is the scene of

much distress. Industrial troubles are increasing, the greed of the corporations and moneyed interests is bearing its fruit in strikes and in feelings of desperation and anger on the part of the working classes that portends fateful events in the future, and a precipitation of a conflict between capital and labor that will bring about the fulfillment of the prophetic declaration, that no man may buy or sell unless he has the "mark or the name of the beast, or the number of his name" (Rev. 13: 16, 17), and that "he that will not take up his sword against his neighbor must needs flee to Zion for safety," for there shall be "the only place where the people are not at war one with another" (Doc. & Cov. 45: 13).

Other nations are also having their difficulties, so that seemingly the entire world of mankind are in a condition of upheaval, all of which proves that the Scriptures are rapidly being fulfilled and these conditions are impressing upon the faithful and thoughtful followers of Christ, that "the day of the Lord is at hand," the thousand years of millennial happiness and peace—"for a thousand years is as one day with the Lord"—and further emphasizes the necessity of careful preparation on their part, that Zion's converts being redeemed by righteousness may be prepared to inherit and abide in Zion, the Holy City, against which the wicked will fear to advance.

Dear Saints, what preparation are we making? How have we considered our ways in the light of the increase of the knowledge of God, which has come to us through the revelation and ministrations of the angel's message in these last days? "They that be wise shall shine as the brightness of the firmament," says the prophet Daniel (12: 3), and the great apostle to the gentiles exhorts:

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight [get free from every incumbrance that hinders progress], and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus [as our only pattern and example], the author and finisher of our faith.—Hebrews 12: 1, 2.

Let us be wise, and constantly have on the wedding garment, the robe of righteousness, and have our lamps trimmed and brightly burning, because of the goodly supply of oil in our vessels; thus will our preparation be complete when "the day of the Lord" comes.

## EDITORIAL ITEMS.

BRO. HENRY W. GODFREY, Tryon, Nebraska, desires that the Saints will continue their

prayers in his behalf that he may recover from his affliction. He has realized considerable benefit, and is much better, and is hopeful, if faithful, of a complete restoration.

BRO. W. T. BOZARTH desires his letter, from Rocky Ford, Colorado, in the last issue of the ENSIGN, to read, "Land sells from twenty-five to one hundred and fifty dollars per acre, instead of 'rents' for those figures, as published.

BRO. R. T. JONES, Farmersville, Texas, requests that any of the elders passing from Kentucky to Tennessee will stop off at Mansfield and visit John C. Sanders, who lives one and a half miles from that place. Mrs. Sanders is the daughter of Bro. Jones, and herself and husband are interested in the gospel.

WE should like to hear IMMEDIATELY how many of the Saints desire the DAILY ENSIGN during the session of General Conference in April. Will presidents of branches kindly present this matter to their members and obtain desired information notifying us early so that we may know what to count on. We should have responses from 3,000 or 4,000 out of our 45,000 membership. If you are interested let us hear from you. The price will be the same as heretofore, 25 cents for the ten days or the time occupied by the Conference.

## EXTRACTS FROM LETTERS.

ELDER F. C. WARKY, 2422 Wabash avenue, Kansas City, Missouri:

I start out again tomorrow (January 2d); will go to Rich Hill for one day, then go to Schell City to begin a protracted meeting about Saturday, and continue as wisdom and interest may demand.

ELDER M. T. SHORT, Highland Station, Kansas:

I am holding a series of meetings in the Wolf River school-house, to large audiences. The room, a good sized one, was full yesterday, and we expect an overflow from now on. I am giving out some cogent gospel truths, and trust they will take hold of and hang on to the life line.

M. A. WHITE, Carson City, Michigan, sending for ENSIGN and Book of Mormon, writes:

Convinced of the truth contained in those papers I could hardly do without them. I know it is the plan of God unto salvation. I was baptized by a Baptist minister by immersion, but not being satisfied in any of the creeds of the churches of the day, the first opportunity in the spring if I live I shall obey.

BRO. W. S. CARTER, Spy Hill, Assiniboia, Northwest Territory:

We have Elder Frederick Gregory with us now [December 25th]; for about six weeks, and although the weather was cold part of the time he has preached over forty grand and instructive sermons; has had a good hearing although few seem anxious to come out from the world. God grant they may soon. Are having fine weather here now.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Tomorrow (Friday) night will be the annual business meeting of the Religio when selection of officers to serve the ensuing term will be made. Every member should be present.

Sr. T. J. Franklin, formerly of this city, is now living with her only daughter, at Del Norte, Colorado. She is well and still loves to hear of the progress of the great latter day work.

Mr. and Sr. Peter Widener, nee Pearl Haley, have a fine little daughter to comfort them. Bro. and Sr. Brad Haley are the happy grandparents. May she be spared to brighten the lives of all her associates in life.

A very successful and enjoyable musicale was held at the home of Bro. and Sr. H. R. Mills Tuesday evening. A large number were present, and those taking part rendered their selections in a very creditable manner.

Bro. I. N. White expected to be at St. Louis last Saturday and Sunday to attend the conference there, but sickness in his family changed all his plans, and he will now go in another direction. He expects to go to Springfield in a few days.

A special business meeting of the branch will be held next Monday evening to consider the completion of the towers on the church and some improvements on the inside. Every member is interested in this work preparatory to the dedication of the church and should be present next Monday evening. Make an earnest effort to put everything else off, and attend this meeting.

Sr. Hannah Richmond, widow of Bro. Lucien Richmond, deceased, departed this life at the residence of her step-grandson, C. C. Frisbey, last Saturday afternoon, January 5th at 4:30, of pneumonia, aged 66 years and 3 months. She united with the Reorganized church about thirty years ago and has lived a consistent, faithful life until her departure. Her relatives being members of the Hedrickite church, the funeral took place from that church Monday the 7th, Elder Richard Hill being in charge and preaching the sermon. Fully half of the congregation present were members of the Reorganized church, thus paying a fitting tribute of respect to the memory of the deceased.

The "Century Rally" at the stone church last Sunday was a splendid success. From the opening to the close the Holy Spirit was present giving light and understanding. The choir did excellent service contributing much to the pleasure of the occasion. Bishop Ellis Short was the first speaker, dwelling upon the advancement made since the ushering in of the 19th century, chief among the important events of that century being the restoration of the gospel. Brn. G. H. Hulmes, B. J. Scott and Joseph Luff followed in order, and gave much food for thought and encouragement in the voicing of the Spirit's impressions upon them. These talks were from

fifteen to twenty minutes in length, interspersed with choir numbers of from six to ten minutes, so that the services lasted until half past twelve o'clock. We cannot begin to give even a synopsis of these short sermons here. The main auditorium was filled with a very interested audience. In the afternoon the lower room was crowded, there being hardly a vacant chair; the services brought comfort and strength to the participants. At night a large audience again gathered, the program of the morning being carried out with Bishop R. May, Elders Edwin H. Garrett and R. J. Parker and Apostle I. N. White as speakers. All had good, uplifting thoughts to present, without repeating the thoughts of those who preceded them, yet all bearing upon the theme of the service. It was about half past nine when the benediction was given. The day was beautiful and very pleasant in temperature, and altogether it was one of the most enjoyable, as well as profitable, occasions in the experience of the church here.

The regular business meeting of the branch was held Monday evening, W. H. Garrett presiding; Bro. J. W. Luff being absent on account of illness. Bro. Lester Braclenbury was chosen clerk *pro tem*. The usual reports were read, the treasurer's report showing receipts for the month of December, \$52.68, and expenses \$50.40, leaving a balance of \$2.28. The treasurer of the building committee reported: Building fund balance last report, \$14.15; receipts, \$1053.85; borrowed from furnace fund, \$24.25; total, \$1092.25. Expended, G. H. Hulmes return of loan, \$16.00 to Phil. E. Chappell, balance of mortgage in full, \$1033.75; notary, 25 cents; releasing mortgage, \$1.25; Bishop E. L. Kelley for interest on loan from California brethren, \$41.00; total, \$1092.25. Furnace fund total receipts, \$359.80; loaned building fund, \$24.25; paid E. L. Salmon on account for furnaces, \$300.00; total, \$324.25; balance on hand, \$35.55; signed by R. May, Wm. Crick and Geo. H. Hulmes for committee. These reports were on motion referred to the branch auditing committee. Letters of removal from Lamoni, Iowa, for Sr. Eliza Keene, Geo. E. Reyner, Nancy Jane Reyner, Vida Ruth Reyner, Nora Gertrude Reyner, Arthur H. Mills and Maude M. Mills were read and on motion they were accepted as members of Independence branch. Letters of removal were on motion granted to Bro. L. D. Sperry to Lee's Summit, and to Bro. and Sr. A. C. Dempsey and Senterlow Dempsey to Nevada, Missouri. A bill of \$13.00 for coal bin in north room was on motion turned over to the branch treasurer for payment. The time of the building committee having expired, on motion they were sustained for the coming term. Owing to the contemplated absence for a time of Bro. G. H. Hulmes he offered his resignation as a member of that committee, which was accepted and Bro. Frank Criley was selected to succeed him. On motion a stove former-

ly used in the lower auditorium was donated to the Second Kansas City branch. On motion a special business meeting was called for next Monday evening to consider the completion of the outside of the church building and some further improvements inside. Adjourned.

## LAMONI, IOWA.

Elder G. W. Thorburn preached a very effective sermon Sunday morning upon the topic "Have Faith in God." President J. A. Gunsolley edited the Saints at the evening hour upon the subject, "The Shepherd and the Sheep." Elder John Shippy spoke at Saints' Home Sunday evening. Good reports came from the effort.

Sacrament service Sunday afternoon was largely attended, and was characterized by some strong and faithful testimonies.

President Joseph Smith is confined at home with a severe attack of neuralgia.

Robert Meredith, son of Reuben C. and Nellie N. Elvia, was blessed January 2, 1901, by Grandpa R. M. Elvin and Bishop E. L. Kelley.

Bro. Will Ross, of Mound City, Missouri, son of Bro. R. K. Ross, arrived last Friday night to attend Graceland college.

The second term of Graceland college opened yesterday with ten new students.

Sr. John Staith met with a severe accident last week in falling down a flight of cellar stairs. She sustained several injuries but is recovering.

Last Tuesday night occurred the annual election of branch officer. The following were chosen: President, J. A. Gunsolley; presiding priest, M. J. Danielson; presiding teacher, A. K. Anderson; deacon, Charles Braclenbury; secretary, Sr. Anna Allen; recorder, C. I. Carpenter; chorister, B. M. Anderson; organist, Sr. Roxanna Anderson.

Religions report the best prayer meeting last Friday night for a long time. Bru. W. J. Mather and Oscar Anderson in charge.

Elder H. A. Stebbins filled his regular appointment at Davis City, Iowa, last Sunday—  
G. L. K.

January 7.

## CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St. Sunday meetings 2:45 and 7:45 p. m. Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m. West Pullman branch, 748 119th St., 10:30 a. m. and 7:30 p. m. 508 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

Clarence Eugene, a pretty little boy, has taken up his abode with Mr. Herdus and Sr. Ada Cudworth. He is contented and peaceful, adding one more to the grandchild of Bro. F. G. Pitt.

Bro. Isaac Richardson has engaged with the Kimball school of shorthand of our city, and will be one with us hereafter. We bid him welcome. Formerly he lived in Cleveland, Ohio.

Our union service was very enjoyable, and largely attended. Bro. F. G. Pitt gave us an excellent sermon in the morning. At 1:30 a session of Sabbath School was held with good attendance. The baptism, as announced, was attended to, in addition to which a young colored man was bap-

tized by Bro. G. H. Graves, making four in all. The sacrament service was quiet and impressive. Many good resolutions were heard of, and the Saints seemed happy in the latter day work, but, as we heard in the morning, it is a warfare, and everlasting vigilance is the price of victory.

We commence tonight a series of meetings at the mission, to continue indefinitely as the interest will justify, and the interest will be governed by the efforts of the Saints. So let each consider himself an interested partner.

We expect to spend the third Sunday (20th) at West Pullman filling our regular appointment there, which we have missed the past two months on account of sickness.

Our last priesthood meeting was interesting and instructive. The program for the next one is, First, A discussion of parliamentary rules, with blackboard illustration. Second, A paper, "How Can the Priesthood Add to the Spirituality and Interest of a Prayer Meeting," by F. M. Pitt. Discussion led by Bro. Wm. Strange.

Bro. R. T. Cooper came in from his long trip from Los Angeles and worshipped with the Saints. We were glad, through him, to hear from the T. W.'s of the Pacific slope.

Bro. E. E. Johnson is reported as not quite so well as usual. Many prayers are offered in his behalf.

Bro. J. L. Benson has returned to his dental school work preparatory to a graduation in the spring.

J. M. TERRY.

305 Ogden Ave., Jan. 7.

## ST. LOUIS, MISSOURI.

Places of worship: Rock Church, Glasgow avenue and Dickson street. Services: Wednesday evening, prayer service. Sunday: Sabbath School 9:30 a. m.; preaching at 11 a. m.; social service at 2:30 p. m.; preaching at 8 p. m. Cheltenham, 5711 Manchester Ave., services: Sunday School 10 a. m.; social meeting 2:30 p. m.; preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

Quite a number have been confined to their homes owing to heavy colds, or may be the la grippe; Sr. Emma Smith's condition is about the same.

Not many out to the Wednesday evening prayer meeting, but those present made good resolutions.

The Religio had a very fair showing at the prayer service Friday night.

District conference convened about 7:30 in the basement of the church, Saturday last. Visitors and delegates present from Cheltenham, Oak Hill and Belleville. Reports from the officers, bishop's agent's report, and other routine business, occupied the session, together with other necessary reports.

Sabbath morning at the preaching service were a number of visiting Saints; Bro. and Sr. Jones from Lebanon were present; also a number of other visitors. Bro. Allen having returned was speaker the morning hour, assisted by Bro. Henry Roberts. The afternoon service was largely attended; a goodly number of testimonies.

Branch business meeting Tues-

day evening of this week. The Religio holds its regular election of officers Friday night.

ETTA.

January 7th.

## ST. JOSEPH, MISSOURI.

The services Sunday morning were in charge of Bro. J. C. Gardner, Bro. Wm. Lewis being the speaker of the hour. His text was from Daniel 10:12; he pointed out the many ways Satan takes in depriving the Saints of the blessings so much needed. Bro. Cather, who was the speaker of the evening, took up the subject of the Apostasy.

The Prayer Union meets at the homes of the sisters. The president, Sr. Gardner, was very much encouraged by the large attendance last Thursday.

Bro. R. Archibald, who has been very ill for some time, seemed to take a change Sunday for the better; he is still quite weak. The children were notified of their father's illness, and Bro. Russell Archibald, of Texas, and Sr. Tena, of St. Louis, arrived Sunday.

The officers of the Zion's Star Sunday School were elected Sunday morning as follows: Bro. Chas. Hubacher, superintendent; Bro. Coventry Archibald, assistant; Bro. John Gardner, secretary; Bertie Neidorp, assistant; Sr. Josie Isleib, chorister; Amy Winning, organist; Bro. Martin McKimm, treasurer; Russel McKee, librarian.

The work at South Park is reported to be prospering, preaching every Sunday morning at 11 o'clock, Sunday School 9:45. Bro. Guinand was elected superintendent of the school.

The following were elected at the Aspey mission, Geo. W. Best, superintendent; Bro. Nanney, assistant; Pearl Best, organist and treasurer; Maud Nanney, secretary.

Bro. John Burlington, of Nevada, Missouri, spent the Christmas holidays with friends in St. Joseph.  
A. B.

January 7.

SECOND KANSAS CITY BRANCH.  
Corner 23d and Holly. One block south of Observation Park line.

Attendance at all the services from Sunday School to night preaching, was good yesterday. Our priest, Bro. Thos. Newton, was able to meet with us, for which we felt very grateful indeed.

Our Sunday School met under the direction of its new quota of officers yesterday, our superintendent, Sr. Mary McIntosh, performing her duty especially well.

A vote of thanks was tendered our retiring superintendent, Bro. Fred Koehler, who has so faithfully performed his duty in that office for the past five years in our midst.

Bro. J. A. Koehler, who, after declining nomination in several of the prominent offices in our Sunday School in the business meeting of six months ago, nominated himself janitor, again volunteered to serve the school in that capacity for the ensuing six months. Bro. Gus is to be commended for the cheerfulness with which he has performed this "arduous" part of the "labor of love."

Little Ethel Barto, youngest daughter of Bro. and Sr. Chas. Barto, is at present lying very low with typhoid fever.

We were glad to have Bro. J. D. White drop in with us at our sacrament meeting, and mingle his testimony with ours yesterday afternoon. A. C. K. January 7.

SAN FRANCISCO, CALIFORNIA. Services at Golden West Hall, 320 Post street, every Sunday. Sunday School 10 a. m.; preaching 11 a. m. and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

Our morning sermon was delivered by Elder J. A. Saxe and was very well received. At 7:30 the writer had the pleasure of filling the pulpit. Quite a number of strangers were in attendance during the day, some of whom heard the gospel for the first time.

Bishop C. A. Parkin went to Santa Rosa and dispensed the word there. Bro. Fred B. Blair was at Oakland.

Tuesday evening the choir held their regular practice; as an outgrowth of their improvement we are having new hymns and new tunes sung at our hours of worship, also an anthem occasionally, which very much aids our service.

Wednesday evening our business meeting was held. Five members were received by letter and one on certificate of baptism. Bro. Blair is energetically hunting up the stray sheep and leading them back into the fold where they can be safely housed, warmed and fed. Bro. Fred is a rustler and a wise shepherd. He was chosen to preside over our business meeting. The following officers were elected for the ensuing year: president, Chas. A. Parkin; priest, Roy Davis; teacher, John Lawn; deacon, Hawley; financial secretary, Chas. Kaighin; clerk, John Lawn; organist, Chas. Wyatt; chorister, Ella Lytle.

All is moving along nicely in church affairs here. There is a willingness on the part of nearly all to do their duty, and our course is upward and onward. GEO. S. LINCOLN. January 4.

LETTER DEPARTMENT.

TAHOR, Iowa, Jan. 2. Editor Ensign:—We are still marching along, trying to keep in sight with the noble host of workers in this glorious cause. The Christmas entertainments in the Sabbath Schools of Shenandoah and Hamburg were excellent. Everybody was well pleased, especially the children. In both of these places all did their part exceedingly well. We heard from other branches in the district and they were not one whit behind in this praiseworthy work.

We are glad to be able to state that the children in this field are being taught the gospel; all the branches are taking quite an interest in this arm of the great work of the Master entrusted to our care.

We are also busy preaching the word of life to the people, answering to the many calls as fast as we can get to them. My fellow laborers, of the general missionary force, are working to the best of their ability; they are all doing what they can, we honestly believe; and the local laborers are pushing ahead and doing what they can. We have no fault to find with any, but say, May God speed the truth, and honor those who are

advocating it by giving them "souls for their hire" as seals to their testimony.

We rejoice in reading the news published in your messenger of peace. Bro. Joseph Luff's sermon in the Ensign of this week is just grand. May God bless him with the needed health and strength of body to enable him to do all that is in his heart to do for the cause, is our daily prayer.

I am glad to hear the news from home, thankful you are all pushing ahead in the work entrusted to your care in Zion. Long may you all live to continue, until this work is completed according to the design of the Chief Workman in this wonderful building.

We have had splendid weather, good roads, and fair audiences, and excellent liberty in preaching the word, and never felt better or stronger in the faith, or had a greater desire to labor in His cause.

With good wishes and best regards for all, I am still your co-laborer and brother in bond.

HENRY KEMP. SHENANDOAH, IOWA.

CORNELL, Minn., Dec. 30. Dear Ensign:—I am at home today reading the most interesting letters from all parts, which are elevating and instructive to any and all of the Saints who are isolated as I am, and more so when we read of them with whom we are acquainted. The Spirit has burned within me today, as it appears that I have taken a deeper interest than usual. I know enough of the work to know that it is of God, and the primitive pattern.

When I read Sr. Laura Larferty's letter in the Ensign I was overjoyed almost to tears, for I know of the many trials she has had in the past, and yet in full hopes of a final rest with the Saints in the reign of a thousand years. Sr. Laura is worthy of the prayers of all Saints.

I feel to rejoice that the Religians are prospering in Ono. I have enjoyed many good meetings there, and in Porcupine, but since my departure from there, I sometimes think the Spirit has left me, but in reading my church papers I am again renewed and feel encouraged to press onward in my christian course. It is hard to live an upright life in a spiritless community.

Wishing the prayers of all Saints, I am as ever,

Your brother in Christ, JAS. M. BLOOD.

VOLINA, Alabama, Jan. 1.

Dear Ensign:—As Jennie, my daughter, is now unable to write either to the Ensign or to the many dear Saints and friends who are asking to know how she is getting along, I will say her health is no better. She is gradually getting worse and has been confined to her bed now for the last ten days. Though spiritually she is about as usual she seems to try hard to contend earnestly for the faith that was once delivered to Saints; her spells or convulsions still stay with her, but at the same time she seems to have all the patience that could be expected of one afflicted in same manner. She also wishes through your columns to thank all those kind friends and Saints so far away for all their kind favors for the past few days.

Now I will return, as I had to lay my pen down and go to her bedside, she having been taken with one of those horrid spells; it will take her now some time to become conscious.

Oh, dear Saints and friends, you can only imagine how she has suffered for! these many years; and not she alone, but her loving papa and her kind stepmother who have never failed—no, never—to do all we could to wait on her and to relieve her suffering as much as possible.

She asked me this morning to be sure and thank, especially Sr. Alice C. Schwartz of Omaha, Nebraska, for cheering letters and favors, also Sr. Campbell of Gilroy, California, and Sr. Elizabeth Pickles of San Diego, California, and Mrs. Newberry and Chedell of Providence, with many others of whom I cannot now think, for kind favors, etc. I will now say

to all her many friends whom she has learned to so dearly love, to please continue their prayerful advice to her, and pray for her, dear Saints, that her faith may increase and that she may be saved in the end.

She still loves to get those dear letters as she calls them, but if any one writes and does not receive an answer, please take the will for the deed. I will try again to write while it may be a consolation to her.

Yours for the glorious cause, Jennie's father, B. F. PAGE.

ESCATAWPA, Miss., Dec. 27.

Dear Ensign:—You are a welcome visitor to us. A few Saints here are striving to do the things that we are commanded to do in order to obtain eternal life. Our conference passed off pleasantly, the weather was fine. The elders present were T. C. Kelley, D. H. Tucker and W. L. Booker. Bro. T. C. Kelley gave us some of his rousing sermons.

Bro. D. H. Tucker gave us a farewell hand-shake and departed for his native home, not knowing whether he would be permitted the privilege of ever meeting with us again; may God bless him and protect him and give him his desired health, and also all the elders who have forsaken families and are gone far from home to carry the angel's message.

We had the privilege of meeting one more Christmas and had a pleasant time with our Christmas boat containing its many presents for the children; a number of temperance pieces were recited. I have a question to ask and would be glad to have it explained to me. Who was Melchisedec? Hebrews 7:3 reads thus: "Without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God abideth a priest continually." For fear my writing may not be of much value and may take up too much space in your valuable columns, I will come to a close by asking an interest in your prayers.

Yours for the gospel's sake, JACOB JOEL MILLER.

[Hebrews 7:3 in the Holy Scriptures translated and corrected by the Spirit of revelation through Joseph Smith the Seer, reads: "For this Melchisedec was ordained a priest after the order of the Son of God, WHICH ORDER WAS WITHOUT FATHER, WITHOUT MOTHER, WITHOUT DESCENT, HAVING NEITHER BEGINNING OF DAYS, NOR END OF LIFE. AND ALL THOSE WHO ARE ORDAINED UNTO THIS PRIESTHOOD ARE MADE LIKE UNTO THE SON OF GOD, abiding a priest continually."]

"Three Bibles Compared" shows these discrepancies and explains clearly many puzzling questions arising from the errors of uninspired men. This book, paper cover, is for sale at this office, 25 cents each. The comparisons are made between King James, the Revised and the Inspired Translations.—ED.]

COUNCIL BLUFFS, Jan. 2.

Editor Ensign:—Perhaps it would interest others to know concerning the Master's work in Council Bluffs. While it is not flourishing as we should like it, yet the future seems bright. There are a number of earnest workers in this town, and by a special effort this coming year a great deal can be done. A few can accomplish a great deal if in earnest. It seems strange that the burden of "push" is left with comparatively few. But we are told we must not murmur. Maybe the Lord will crown the few with success if they toil on.

We have regular meetings in our little chapel, and attendance fairly good. We have also opened meetings south of town every Sunday at three o'clock. Would kindly ask the Saints to turn out and help us. I am satisfied that the Lord has many honest and good people here; there only needs work done, but we cannot expect to convert the world and sit with folded arms. We have an excellent Sunday School, and I can't help but say, God bless the Sunday Schools! And may He bless our Religion. From these departments we expect the future success of the gospel. May greater activity be manifest; maybe God will work through them in mightier

way. Is it not worth every effort on our part to help them?

It seems strange to me that so few take an interest in the Religion; maybe they do not realize what it does. But if they would stop and meditate, they would discover that from the ranks of the Religion, as well as the Sunday School, God will select efficient workers—young men and young women who acquaint themselves how God deals with humanity, and having become strong in character, can move out and assist others. It is not only the knowledge they acquire, but desire as well. It is those who manifest a desire and willingness to prepare themselves that God will honor.

We are now at the beginning of another year, and as we take a look back we discover that in our own selves we are very weak and frail, and our success depends on our faith and confidence in God. If we should drive a nail into a post for every opportunity lost, for every sin committed, and we tried to make it up by pulling out a nail for every good deed that we would do, after the nails were all pulled out, we would have done a good work, but the marks would still be there. How much better not to have those marks. "As we sow so shall we reap," although we know the Lord is very merciful to those that try to do right.

Let us unite ourselves for the coming year and see if we can add to our numbers in our various departments of work for the Master.

Praying the Lord will give us the sufficient grace, I am

Your brother for the cause of Zion, A. E. MADISON.

NEW FLORENCE, Montgomery Co., Mo., December 9.

Editor Ensign:—Bro. C. J. Spurlock and Beebe were here one week and preached for us; we got the Methodist church that they had not used for over a year, but when the Saints came and preached two sermons, they sent an appointment to that church and said we could not preach in the house, so we had to close.

We baptized one from the Christian or Campbellite church. They are holding a protracted meeting which has been going on for a month; we did not want to interfere with this meeting in town, so we visited some in town and Bro. Spurlock and Beebe went on to their work to Osage county, Missouri. We are looking for Bro. D. C. Tucker to come soon.

Yours in the faith, F. M. BASS.

BEAVER, Mo., Dec. 29.

Editor Ensign:—Quite a number of the Saints have been writing from different places inquiring about the country and its production. It is rather a rough, hilly, broken timber country, on which can be grown produce, all kinds of grain and tame grass; it is a good country to raise stock, and a good dairy country.

Three families of Saints have bought farms, and two have homesteads near us; and there is plenty of good openings for good, true Latter Day Saints whose eyes and minds are turned Zionward, and who have a desire to move into the "regions round about," where good, cheap homes can be secured both for cash and trade.

The work is moving onward here. Elder J. C. Christensen is preaching at this place; sixteen have been baptized here, and seven recently; others are interested in the gospel.

At a regularly appointed business meeting the Saints decided to build a church at this place; myself and Elder J. C. Christensen were chosen to act as trustees and building committee solicitors, with authority to appoint others to assist in that work, and as the burden is too heavy for the few poor Saints who reside here to bear alone, we would be very thankful for assistance, either small or large. The church has a membership of 40,000, and ten cents from each would not be felt, and at the same time be a big help to building our house of worship; in fact, a dollar or more by many would not be any drawback to the donors. A dollar or more can be sent by postoffice money order on Granada, Douglas county, Missouri. Dimes, quarters and half dollars can

placed in a pasteboard, making a hole the size of the coin, and be sent to either of the committee named at Beaver, Douglas county, Missouri.

In making this request I do not consider it begging, as the work is the Lord's as well as the earth and the fullness thereof, and as this is about the center of the South Missouri district, we wish to put up a good, suitable house, with an open Bible and free pulpit to all denominations when not in use by the Saints.

At present we are holding our social services and Sunday School in private houses, and we hope and pray that God, as well as the Saints, will hear our humble cry, a friend in need being a friend indeed.

Yours in gospel bonds, JACOB E. SWEGART.

GUIDE ROCK, Neb., Dec. 15.

Dear Ensign:—It seems a great comfort to we who are isolated to give vent to our pent up feelings through your pages. It is very lonesome away from the Saints, but God knows what is best for us, and perhaps it is for our good.

Did you ever notice and admire some tree growing alone on a hill, and see how it braves the storm, and grows stronger thereby? Dear Saints, let us that are alone take heart and strive to grow strong and noble by standing firm amid the storms of life that surround us.

There are some here that seem interested, but the majority are indifferent. I think Emerson fittingly describes them when he says, "He in whom the love of reason predominates will accept the first creed, the first philosophy, the first political party, he meets with—most likely his father's. He gets rest, commodity and reputation, but he shuts the doors of truth." I believe that is the trouble with a great many people.

We have had some preaching here this fall, by Bro. Walter Self, of Nebraska, and also by my brother, A. H. Bro. Chas. Porter, of Nebraska, comes down once in a while. I have a brother living about ten miles northwest of Alva, Oklahoma, who would like to have an elder come there and preach; his wife belongs to the church, he does not belong, but is a truth seeker.

We would like to know where our northwest Kansas elders are, although our postoffice is Nebraska, we live across the line, and would gladly welcome any of them, when they see fit to come this way.

Your sister in the faith, OLIVE V. PARSONS.

HEP WORTH, Ont., Dec., '00.

Editor Ensign:—The Ensign always brings good news to our home, although we do not take it ourselves, we always have the privilege of reading it. I go to Sunday School whenever convenient; my teacher is Sr. Phemia Terrie, and I appreciate her teaching very much, can always learn a good lesson from her; am sorry to say will not have her much longer as she thinks of going to Toronto. Elder MacGregor was the first elder to proclaim the glad tidings of good news to this part of God's vineyard, and that it is really true that God has restored the everlasting gospel to earth by angel hands for the last time.

Oh, let us rejoice in the day of salvation.

No longer as strangers on earth need we roam; Good tidings are sounding to us and each nation, And shortly the hour of redemption will come.

We invite Bro. MacGregor to come again when it is convenient.

Elder John Shields left here about a week ago; the last Sunday he preached at Sauble Falls the Spirit of God was upon him, and he spoke in the gifts of tongues, and through the interpretation Bro. Smith, of the Colopy branch, was called as priest, and Bro. Waters, of the same branch, as teacher. Dear Saints, this assists us to so live till we see the Master coming in power and great glory to gather His Saints, and ask an interest in your prayers that I may increase my faith and live faithful, that my lamp shall be trimmed and burning when the Master comes. I remain

Your sister in the one true faith, EMILINA BARNES.

## ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

## A TRUE RECORD.

Sermon by Elder R. C. Evans, delivered at Saints' church, Independence, Missouri, Sunday, April 29, 1900.

I count myself happy in being thus privileged to address you; and by special promptings, I purpose to talk to you tonight upon a special line of thought, new to me at least. I draw your attention to the 10th chapter of Proverbs and 9th verse, where you will read these words:

A false witness shall not be unpunished and he that speaketh lies shall perish.

My effort tonight will be to raise some objections that we have heard raised against the Book of Mormon and the work in general that we represent. I shall try to answer as best I can in the time allotted to me tonight those serious objections that are so commonly urged against the work.

It is, perhaps, fair to say that the great majority of the people who are in opposition to this marvelous work have never carefully read it; indeed I have known men of high standing among the clergy to confess, while they have opposed it vehemently, that they have never read it, nor would they stoop to peruse its pages. This is an unfortunate position to occupy, not only in regard to the Book of Mormon, but to every other good book. To show you that this is unfair, I submit this thought: Were we to take the Bible and go to a heathen nation, desirous of presenting the words therein to the people, and their priests were at once to denounce it as a deception and fraud and were we to appeal to them to read the Bible, and they to reply that they had never read it, never heard it read, and never would permit themselves to peruse its pages, how long, think you, before that nation would be brought to God? It is good advice, whether found in the sacred record before me, or if never uttered before, "to prove all things and hold fast that which is good."

The world that surrounds us offers many objections to this work; and if we can, tonight, remove those objections, perchance some who are honest and sincere will think more of this marvelous work and a wonder that has been committed to the sons of men in these last days.

Perhaps the greatest objection that is urged against the divine authenticity of this book is the fact, as claimed, that it contains the support and authority for the practice of the infamous doctrine of polygamy. Now, to a well posted Latter Day Saint, this, perhaps, would seem a false issue; but nine-tenths of the world who know anything of Mormonism in its earlier or later stages, are of the opinion in the very moment the Book of Mormon is presented to them, that in that book is contained the foundation for the practice of polygamy in the salt land.

Now, if that position is occupied by teeming thousands of the world, and upon investigation tonight, we find that the book is silent as to its support of this infamous doctrine, I say again, if we discover that this book is not only silent as to supporting this crime, but discover, on the contrary, that in its denunciation of this crime it is more terse and plain and unmistakable than any other book of which we know, if that can be proven, then this great objection against this book falls to the ground.

Some may think that my statement is unwarranted, when I say that no other book that has ever come into my hands contains within its pages a stronger, more terse and unmistakable denunciation of polygamy than does the book called the Book of Mormon; and for the benefit of the few perhaps who may be here, who are unacquainted with this work, I desire to read one paragraph from this Book of Mormon, a paragraph that is unexampled in its plain, terse denunciation of this crime. Permit me to read as follows:

"But the word of God burthens me because of your grosser crimes. [Here it is called a gross crime, whatever he refers to]. For behold, thus said the Lord, This people begin to wax in iniquity [he calls it here iniquity]; they understand not the Scriptures: for they seek to excuse themselves in committing whoredoms, because of the things which are written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord; wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be ONE WIFE: and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women."

I may read no farther, suffice it to say that there are eight specific denunciations in this one paragraph—and I have only read to you part of the paragraph—concerning this infamous doctrine, and practice of polygamy, found in this book. We cannot find a similar one anywhere near like it in this book, the Bible. Do not let my hearers tonight mistake me, and go away saying that the speaker upon this occasion believes or stated that the Bible endorses polygamy—not that—it denounces it, but not so plainly or tersely, and as unanswerable as this text; and this passage is only one of many that might be referred to in this sacred volume, the Book of Mormon.

Now, if this has been an objection—and we know it has—and upon investigation we find that this book denounces this work as a crime, then that objec-

tion, at least, must fall to the ground. I may say to you that in all of my reading I have never discovered one single statement in all the literature published to the world by the people who went astray and exhibited their folly in the western valley, where they have even made the claim that this book was their authority for the practice of that heinous crime. Their best men, their file leaders, admit that the practice of this awful crime was not endorsed by the prophet of this church, nor practiced by him, or them, until long after they went out amid the mountains.

This, perhaps, may be denied by some, and so I furnish you a few statements made by some of their leading men. George Q. Cannon, one of the presidency out there, in a sermon preached by him on June 11, 1871, found in the *Journal of Discourses*, volume 14, pages 165-6, says:

"A prevalent idea has been that this prejudice against us owes its origin and continuation to our belief in a plurality of wives \* \* \* Joseph and Hyrum Smith were slain in Carthage jail, and hundreds of persons were persecuted to death previous to the church having any knowledge of this doctrine."

There is a good, clear statement from one of the presidency, that Joseph Smith and Hyrum Smith knew nothing of this doctrine, and that they who practiced it in later years, knew nothing of it until they had gone to the salt land.

Brigham Young is on record as follows: Being interviewed in 1860 by United States Senator Trumbull, said:

"As to our institutions, we know we are right, and polygamy, which you object to, was not originally a part of our system, but was adopted by us as a necessity [when?] after we came here."

Enough upon this. We might cite evidence that would occupy the entire hour, but we trust that the admission of Brigham Young, the admission of George Q. Cannon, the statements of the Book of Mormon and all the history that has ever been printed upon the case by those who knew, are convincing evidences that the Book of Mormon does not teach nor sanction polygamy; neither did the prophet Joseph, nor his followers as long as they remained true to the simple gospel plan, as found in the Book of Mormon and the revelations to the church. So that objection must pass.

Another objection is urged—and a common one too. I remember in discussion in the Dominion of Canada, with a Baptist minister, he urged one like this:

"Elder, I want to be honest with you tonight. I am going to ask you a question: will you answer?"

"Yes, sir."

"Is there not enough truth in the Bible, the New Testament, I mean, to save a man?"

And I answered, "Yes, if a man has authority to act in the ordinances therein described?"

"Then, I think we might just as well close this discussion now, as at any other time. If there

is enough in the New Testament to save a man, then what do we want of your Book of Mormon? All we want is salvation, and the little minister has made the admission that we obtain salvation if we obey the gospel as found in the New Testament."

Well, that was, of course, considered a clincher, but I had one behind it.

"Now," I said, "I have been willing to answer you a question, you answer me one now. Was there enough revealed in Old Testament times to save a man? Now," I said, "Doctor, I have no disposition to get you in a trap, I don't care whether you answer this question in the affirmative or in the negative, I will make a little argument for you and help you out so you will not be able to say that I took you unawares. If you answer in the affirmative I will agree with you. If you answer in the negative, then it proves that Adam, that Enoch, that Abraham, Isaac and Jacob, that Daniel, Isaiah, Jeremiah, Ezekiel and all the holy prophets have gone down into a vortex of despair, for there was no New Testament in their time."

"Well," he said, "Brother, I think, perhaps, there was enough revealed in Old Testament times to save a man."

"Then, sir, after your own logic, let me say, if there was enough revealed in Old Testament times to save a man, what is the use of your New Testament? That argument is just as big as yours. It said if there was enough in the New Testament, what do we need of your Book of Mormon? The facts are, God revealed himself in the old Testament times according to the condition the world was in."

I do not take the position that the Almighty reveals to the world according to His omnipotence and omniscience and would reveal intelligence, but He adapts Himself to the conditions of men and reveals Himself according as they may have the power to comprehend. And God, in His infinite mercy, has led the world along the sunny way of truth as they were able to bask beneath its radiant gleams, and so we say that it was necessary for Him to reveal the grand truths, the gospel truths, in Old Testament times, and to continue to reveal Himself in New Testament times, and to continue to reveal Himself just according to His loving promises and to the provisions that He has made by which He has declared in the seventeenth chapter of the Acts of the Apostles, that He has made of one blood all nations of men, and has determined the times before appointed, and the bounds of their habitation, that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from any one of us."

Here, then, we discover that God is no respecter of persons, as stated by Peter in the 10th of Acts. If God is no respecter of persons, and He has made of one blood all nations of men, then He is in duty bound, as the eternal Father, to reveal Himself to these nations so that they may

have an opportunity here or hereafter in the worlds that are without end, until the last soul has heard the tocsin of alarm, and had the privilege of entering into the sunny way. So that the objection that is found urged that there is enough in the New Testament to save a man is no objection to the Book of Mormon or any other revelation that God may give to the sons of men.

Now, what is the object of this book? Well, maybe I had better read from the book itself; if it is a bad book, the sooner we discard it the better. It just seems that God, in His infinite mercy, left the world without an excuse. He did not only write the object of this book here in its latter pages, but on the very first page the object of the book is revealed. "It is to the convincing of the Jew and the Gentile that Jesus is the Christ, the eternal God." Is that the object of this book? Is that a worthy object? I opine that any book that has for its object the convincing of the Jew and of the gentile that Jesus is the Christ, is a book that should be placed in the hands of everybody.

Does it not seem remarkably strange to you tonight, that if this book has been preserved, is now circulated throughout the world, and the avowed purpose therein stated, namely, the convincing of the Jew and the gentile, that Jesus is the Christ, if that is its object, why should any man who loves Jesus Christ be found in opposition to this work? It seems to me that it doesn't matter who wrote it, it doesn't matter where it came from; if we hold in our hand a book that has this for its object, it would be a good thing to place in every man's hands, if that object is considered a laudable one.

If it is true that Jesus is the Christ, let every move to promulgate this truth be supported by every man that loves the Christ. "Well," says one, "doesn't the New Testament do that?" Well, it has not accomplished this work. While it is serving to convince gentiles, to a limited degree, that Jesus is the Christ, it has been almost a total failure with regard to the convincing of the Jew. Let me give you a conversation that is supposed to have taken place between a Jew and a converted gentile.

The gentile says to the Jew, "Isaac, why don't you obey the gospel and give your heart to Jesus?" Isaac's face is lit up with a broad smile of pity and he says, "Say, Jesus, whom you call Christ, is a brother of mine after the flesh. You will permit me to know as much about my family as you. Now, our fathers declare that he was a 'vine biber,' that he was a 'glutinous man,' that he was a 'blasphemer.' Our historians, of his time, declare that 'he was born of a poor woman who was condemned of a nameless crime, cast off by her husband; that she gave birth to Jesus in a dilapidated barn, that he was the offspring of an old Roman soldier. That at twelve years of age he left the house at Galilee and went down to Egypt

and there learned sleight of hand and legerdemain and came back in latter years, and by the quickness of the hand that deceives the eye, he professed to turn water into wine, to deceive the people by his arts and tricks; and that he took unto himself ten or eleven vile publicans and sailors with him, and went about the world getting his living in a bad and a shameful way. Our people tell the story that they finally arrested him, that one of his good friends who was in the scheme went back on him, that he was betrayed by one of his own followers, and we crucified him because he was not fit to live." Now part of this is taken from Lardner's History of Christianity and some of it from the New Testament.

Oh, but the christian goes back to the Jew and he says, "Ah but your people were mistaken." But the Jew says, "Why, our people have written book after book against this Christ, exposing the fallacy of His claims." But the average person (christian) who is willing to receive any book that is written up against Latter Day Saints, will at once come out and say, "These books were written by His enemies;" and yet they will use the books that are written against us by our enemies. Did you ever know a man who was in good standing in this church write a book against it? No. Did you ever know a man who was in good standing in this church write a book against Christ? No. You will not read anything that is written against Jesus, because you say it is written by his enemies. Be consistent then and refuse to hear any slander against the Latter Day Saints.

Isaac brings up all this evidence, and the christian, full of faith and zeal, replies to Isaac, "Your people were mistaken, and do you know, Isaac, two or three days after your people crucified our Christ, He arose triumphant from death, hell and the grave?" And Isaac laughs again and says, "Who told you?" "Oh," the christian says, "the New Testament, almost every writer in that makes the statement there, and many of them declare that they saw Him; they ate and drank with Him after that resurrection." And Isaac laughs again and says, "You poor fool, don't you know that the very men who testify to you in the New Testament that Jesus rose from the dead, are the very men whom my fathers declare were guilty of stealing his dead body away and then getting up that yarn? That is no evidence to me sir, that Jesus rose from the dead," and he gets off another thought and says, "If Jesus Christ arose from the dead, why didn't he walk up to the temple that beautiful morning, that bright Sunday morning and say, 'Here, look at the wounds in my hands and feet, see the hole the spear made in my side. I am the man you killed over there Friday morning.'" He says, "he didn't because you know that the only evidence that you have that he arose from the dead, are the very men and

women who, our fathers say, stole him away. He didn't go up there because he was still dead."

Ah, friends, don't you know that Jews make that argument right along. One celebrated gentleman has said, "You bring to me the evidence that Jesus Christ has arisen from the dead and I will kiss the ground upon which he trod." I might proceed further along this imaginary conversation with Isaac, but you see that he takes our New Testament and shows that these charges were openly made against the disciples, and the New Testament shows they were.

A great many people say to us with regard to the golden plates from which the Book of Mormon was taken, "Show us these plates and we will believe." You know that it is a common request made. The Jew can play infidel and say, "Show us your Christ and we will believe." The infidel has just as much right to demand of the christians, "Show us your Christ, show that He is arisen from the dead, produce Him," as the common christian has to say to us, "Show us your golden plates and we will believe." Now that is only a subterfuge. They would not believe if we were to bring a hundred pounds of plates here and bring plates just as described in the history in the coming forth of the Book of Mormon; they would say we had secured some metals and fixed them up and cast them down at the foundry; but it is no evidence at all, and neither would it be any evidence, only it is an objection, that's all.

Now, how is the Book of Mormon going to convince the Jew that Jesus is the Christ. We have discovered that the New Testament will not convince the Jew that Jesus is the Christ, because he doesn't believe that the testimony is true. He says that the men who wrote it were the very ones who were accused of being the persons who stole the dead body away. Now, with this thought before us, we are met at the very threshold of our examination into this book, that it has for its object the convincing of the Jew that Jesus is the Christ. How will that be brought about? We come to Isaac again and we have been chased out of the New Testament by him, we will get into the old. We say, "Isaac, what do you think about Moses?" "Oh, Moses, God's great prophet, Israel's great leader. I believe every word he says." "All right, Isaac." "God revealed through Moses that the posterity of Joseph of Egypt was to become a multitude of nations in the midst of the earth." (Gen. 48:14-20). "Yes," he says, "I believe that I read that and I have not understood it." The posterity of Joseph, Ephraim and Manasseh, Moses declares farther on, that they were to go to a land far away from that given to Abraham and Isaac. "The blessings of thy fathers have prevailed above the blessing of my progenitors unto the utmost bounds of the everlasting hills." (Gen. 49:22-26). He says, "I believe that." The posterity

of Joseph were to go to a foreign land away off, to the utmost bounds of the everlasting hills, they were to become a multitude of nations. "Yes, I believe that, and I believe that Moses was inspired to write it." Why, it was to be so distinctly pronounced their land, that away back there in the 33d chapter of Deuteronomy Moses is inspired to write, "Blessed of the Lord be his land," and gives a splendid description of Joseph's land. Well, now, you believe that? "Yes."

Now we go over to Isaiah. "You believe Isaiah, Isaac?" "Oh, Isaiah, why he is the golden tongued prophet of Israel, I believe him." Isaiah, speaking of this very event, the posterity of Joseph going to a foreign land, says, that they were to cross over the sea from Jazer, and that they were to go to a beautiful land, described in the 16th of Isaiah, and he goes on farther in giving a description of this land, and declares that it is beyond the rivers of Ethiopia, and geographically describing it as the land shadowing with wings." (Isa. 18:1). And then we get after Isaac and have him describe North and South America and the Isthmus of Panama between. He says, "That is just what Isaiah says, I never thought of that."

We go to Jeremiah and we say, "Do you believe Jeremiah, Isaac." "Yes, Jeremiah was the heart-broken prophet of Israel." There we find that he gives a description of the people coming to this country, declares that the course was from the land of Jazer, and giving a description of the second colony, that they were to come from the very parts of the country where the first colony had been, declaring that there gold and silver and metal had all been discovered by the second emigration. (Jer. 49:30-32).

"Why," he says, "I have read that, but I never understood it." And we take the Book of Mormon and we say to him, "We have that book that gives a full description of how the first people came as described over there in Genesis, when the people were building a tower to get to heaven, and how that they were scattered over all the face of the earth, and America is part of the earth, Isaac, so the chances are that some them came here." We take Isaac to his own dear historian Josephus and we cite him there how Josephus declares that upon a certain occasion a number came over the sea in ships (Whiston chapter 5, page 34); and we take him to this Book of Mormon, and we give him a glowing description here, how that at the tower of Babel when the language was confused, how that that people came to this continent, and we give him two hundred pages of description here as to how they came, where they entered the land, who they were, how many there were as to numbers, and we get him interested. He is beginning to believe that there is something in this book, because Moses is behind it, Jeremiah is behind it, and Isaiah

behind it, and he believes their testimony.

We then bring him to the 49th chapter of Jeremiah, where the second colony is described as coming in and occupying the place where the first colony came in. We give him a full description how they came. We show that Isaiah and Jeremiah said they were to wander through the wilderness, how they wandered eight years, how they were to find the gold, silver and metal, etc., and how they discovered the gold and silver, and the cattle and the desolated homes of the former occupants, and he is interested at once. He said, "Now, if my prophets would only show that such a book contained the history of such a people, and it was to come forth, oh, then I'd believe."

I said, "Now, you have unshaken faith in Isaiah?" Yes, and we ask him to read the 29th chapter of Isaiah and there he will learn that the people were to become like unto Israel of the other part; that he was to become unto him as Ariel, and they could not be unto him as Ariel unless they were of Israel; and we read to him there, how that that people, by reason of their iniquity, were to be brought down, and four times in one verse we show him that that people were to speak out of the ground, whisper out of the dust. Their voice would be as one that hath a familiar spirit, out of the earth, and they should whisper out of the ground. And Isaac says, "Brother, what does Isaiah mean about a people whispering out of the dust and talking out of the ground?" And we reason with him like this and we say, "The only way in which a people can whisper out of the dust and talk out of the ground, is to have written their history upon imperishable material, and that history be buried in the ground and come forth out of the ground." And he says, "That is reasonable and I'd like a few strong proofs of it," and we say, "Keep right on," and he recognizes in this chapter that these are mysteries. And he reads, "And the first vision of all is become unto you as the words of a book," and the reader discovers that Isaiah shows plainly that the words of a book were prophesied of as having come out of the ground and that they were to convince the Jew and the gentile that Jesus was the Christ.

Briefly, let me say, that we can go to the Old Testament, tell all the story of the coming forth of the Book of Mormon—which I can touch just barely tonight—and we can do it from his own standpoint, his own dear, beloved prophets, and we get him interested until he believes the book because his prophets foretold its coming forth; and when he believes the book, he is made to confess that Jesus is the Christ because the book is full of the Christ. That is one reason why the world should endorse that book, because it brings into prominence before the Jew the prophecies that he believes in, and proves to him the coming forth of this marvelous work and a wonder. Much more could be

said upon that line, but we pass on to another objection.

Nearly every encyclopedia, and nearly every book that has been written upon this work by the clergy, have all placed their efforts against the work in the "Spalding Romance" or "Manuscript Found." Now, I cannot tell you all about the "Manuscript Found" tonight. I have not the time to read to you all the stories that have been circulated, but I am going to offer to you two statements—not made by backwoods people, but doctors of divinity—as to the true origin of the Book of Mormon, from their standpoint. Those of you who want a full record of this will do well to purchase Bro. Etzenhouser's work, "From Palmyra to Independence."

"There was living in Bethany a Rev. M. Spalding, \* \* \* He had written some chronicles on the ruins of Central America and some Bible truths mixed up together. \* \* \* Joe Smith and Cochran got some knowledge and borrowed it, and from the help of Spalding's manuscript they made the Mormon Bible. Rev. Mr. Spalding called and sent for it a great many times, and his wife came for it, but Smith would not let them have it. Smith told Spalding, and I heard him—" (Notice, this reverend gentleman did not get this from anybody else, he was there on the spot,— "Smith told Spalding and I heard him.") What did you hear him tell Spalding? "That he made a Mormon Bible of it, and the Lord had taken it into the wilderness, and he, Joe Smith, prophesied where it was deposited in Palmyra woods about twelve miles east of Rochester, New York."

"Now, this is a true history of Joe Smith and the Book of Mormon." This is said by Samuel D. Green. He makes one other statement here. He says, "I saw Mr. Spalding as late as 1827 and he refers to one William Jenkins, now dead, and he says he saw Spalding in 1829." Let us look at that just for a moment. This man heard Joe Smith tell Spalding he would not give him his book. You cannot have that book; why? I have made a Mormon Bible out of it. You state that Spalding never told on Smith; that he never instituted proceedings to bring Smith into jeopardy because he had stolen his book. Did you ever hear that Spalding ever made such a statement? Never in the world.

Now, when did Spalding tell this man Green all about this? He had conversation with Spalding in 1827; that is the only date he gives as having talked to Spalding. Mrs. Spalding tells the world, and has been wearing widow's weeds ever since, declaring that Spalding died in 1816, yet this reverend gentleman had a long conversation with Spalding about this stolen book and Joe Smith away down in 1827. This is truth, yea, verily. That Spalding died in 1816, told this gentleman all about Smith and his book, over here in 1827. Well, he didn't want to be alone in this talk so he says, Bro. "Jenkins talked to Spalding"

ing in 1829." All of Spalding's people and every encyclopedia that I have ever read, says that Spalding died in 1816. You can believe that if you will, maybe you have more faith in him than I have. But Bro. Green is supported a good deal in this by another gentleman.

In the *Congregationalist*, of October 24, 1877, the Rev. Tyron Edwards, D. D., of Philadelphia, gives the whole thing away. This is no back woods preacher, I will give you to understand. Here is a doctor of divinity on record. This is not a hasty statement made in the pulpit, but this gentleman wrote it in the paper, placed it there for publication, and it has gone all over the world. He tells what he knows about the Book of Mormon as follows: he says,

"The Book of Mormon was in substance written by Rev. Solomon Spalding, who was a graduate of Dartmouth College and a Presbyterian minister, \* \* \* Beginning in 1809, and writing at intervals as he did, he often read parts of the work to his neighbors, and among the listeners was Joseph Smith, who not only attended the readings, but borrowed the manuscript, as he said, to read to his family at home. In 1812 the completed manuscript was placed in the hands of printer, etc." Let us look at this for a moment. This man agrees with Bro. Green that Smith borrowed the manuscript; but why did Smith borrow this manuscript? It is not left for us to guess. Furthermore, as Spalding used to read it every night to his friendly neighbors, the men that lived around his place—and Joe Smith was one of these men—and Joe used to come over every night and hear him read, you know he got so interested that he borrowed it, and read it to his family at home. That is one good thing, Joseph was not willing to become educated himself and leave his wife and children in ignorance at home. That is rather a good thing, you know. When did he do this? Sometime between 1809 and 1812. The whole manuscript was complete in 1812. Smith had given it back to him, and he had placed it in the hands of a printer, howbeit, the other fellow said Smith would not give it back. Of course we must be charitable to these doctors of divinity because while they differ, I guess they both tell the truth. It was a kind of an ecclesiastical equivocation, giving evidence that they had developed a wonderful fondness for preambulating around the suburbs of veracity, but being reverend gentlemen, you will have to break it gently, not to cause a prostration. So Smith borrowed this work and read it to his family. When? Sometime between 1809 and 1812. If it was 1809, Joseph read it to his family when he was between three and four years of age. Now, the preacher says—I don't want any of you people to laugh at me—it is a statement made by the Rev. Dr. Edwards, Doctor of Divinity, in the great city of learning down here in Philadelphia, how that Smith had a family down there

in 1809. He was born in 1805. Every encyclopedia so publishes it, born December 23, 1805. I suppose he only had one wife then, and if he had one wife and one family in 1809, when he was only three years of age, it is not to be wondered at that he increased wonderfully in later years.

Now, you people can believe this story as against all the prophecies of the Bible, and all the statements made by the people connected with the coming forth of this wonderful work, this marvelous work and a wonder, so far as you like. I briefly, now, draw your attention to the encyclopedias. Nearly every encyclopedia gives this yarn, this Spalding story, and yet there isn't a man of intelligence in this audience who dare to stand up and say, I believe that Edwards told the truth. That Smith got this thing from Spalding and read it to his family in 1809. There isn't a man living that will say there was any truth in that statement. It is contrary to all facts, contrary to reason and common sense, and yet the encyclopedias contain this story, the Spalding Romance. Says one, "If it is in the encyclopedias it must be true." There is a fallacy and I want to examine it a moment. You people must not believe that because a statement is found in the encyclopedia, that therefore it is true; because every good encyclopedia means to give all the facts on both sides of the case.

For instance, we take up the *Encyclopedia Britannica*. It goes on and gives Joseph Smith a fearful character, and it contains this Spalding Romance, and before it gets through it gives the other side of the story, which says that the Spalding Romance is false, and concerning Joseph Smith it declares he was a good man. But you know it is just "pay your money and take your choice." The man that wants to believe Joseph Smith was a bad man, finds certain things in the encyclopedia that seem to prove it. The man that wants the facts in the case and reads the whole story, as recorded in the encyclopedia, declares that some folks say that Smith was a bad man and the Book of Mormon was taken from the Spalding Romance, and if he is willing to read all the facts, will discover that it says that the Spalding Romance is a silly fabrication.

Let me show you how reliable this *Encyclopedia Britannica* is. I happened to look at it today. It tells the story how that Joseph Smith and Sidney Rigdon were arrested charged with fearful crimes, among them theft and murder. You punish people for murder in this country, unless the murdered ones happen to be Latter Day Saints, then this "land of the free" doesn't punish them. (?) But do you know that that very encyclopedia declares that while these men were charged with murder, they escaped. Did they send the officers after them? No. Did they ever arrest him for that charge again? No. "Oh," says one, "Smith was such a villain, just

as soon as he made his escape he got out of the country and he was never heard of again." Oh no, he didn't. He went right across the river and went to the chief authorities of the nation and he obtained a charter and built a city; thousands of people flocked around him. Wasn't that a funny way for a murderer to hide from justice? Will this great nation of the United States tell me that Joseph Smith was guilty of murder, that he escaped from prison and that this great nation never attempted for the smallest part of a minute to re-arrest him? Will this nation tell me that that murderer went unpunished, and that the murderer went to the chief authorities of the nation and obtained a charter to build a city? That encyclopedia tells both those stories. Are they true? What do you think of your people as a nation? That would have a man in jail for murder, and that man could get away and this nation would never try to catch him again, and that that nation would grant him a charter to build a city, and that he built the city, lived there in prosperity for years afterwards. And then when they did arrest him the chief man of the state is on record as saying that there was nothing against him, and when the rumor went out that Governor Ford would have him released the band of cut-throats and murderers assembled, and as Smucker tells the story, their confession was that if the laws of this country cannot kill him, powder and shot can, and they killed him. So the world was quite anxious to get rid of him. They arrested him upon a number of charges and a number of times, but they never found anything against him, and the verdict of the last court that tried him—I mean that mob—was that the laws of our country cannot bring anything against him, so we had better kill him, and they raised a mob to do it. So you see the encyclopedias are not always good ground for you to exercise your faith on. Another instance: Chambers' Encyclopedia goes on in the early part of it to show that Joseph Smith was a polygamist and before it gets through it says it cannot be proven that Joseph Smith was a polygamist. There is your encyclopedia.

Now, it is said that three witnesses bore testimony to the divine authenticity of this latter day work. We will put these three witnesses up against Edwards' story about the four year old boy having a family there.

"Be it known unto all nations, kindreds, tongues and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record."

This testimony shows that God by the hand of an angel shows the plates from which the Book of Mormon was taken to those three men, that they saw them, they handled them, they talked to the angel in broad daylight right out in open space. They have since described the appearance of that angel declaring that he had light hair, blue

eyes, that he wore a beautiful garment of pure white, reaching down below his knees, opening in front so they could see his bosom, flowing sleeves, etc.; that they asked him questions, that he replied as a man talketh with his friends.

Yes, but the encyclopedia says that these witnesses denied their testimony. Yes, and the encyclopedia states they did no such a thing, too; you can believe the one part if you want to, but I had sooner believe what the men have said, and what the encyclopedia declares that they undoubtedly said. It is stated by good authority, the dying testimony of those three men is in existence. Oliver Cowdery died in Richmond, Ray County, Missouri, and his last words to David Whitmer were, "Be true to your testimony, Brother David." If time would permit we could give you his last words in full and the last scenes of his life, showing that he stood firm in his integrity as to the divine authenticity of this work. Martin Harris did the same, David Whitmer did the same. David Whitmer called a doctor to his bed-side as he lay dying there; the doctor pronouncing him sane, he then bore his testimony and signed for the last time that testimony and then gave up the ghost.

It is said that those three witnesses quarrelled with Joseph Smith and finally were estranged from him and went out from the church. Suppose we admit that. It seems to me that that makes the case all the stronger. If they had been going "snooks" with Joseph Smith up to the time of their death, it would have been different; but they did not agree with Joseph in all matters, with the policy of the church in many things and finally dwindled away. But did they ever deny their testimony as to the divine calling of Joseph Smith, as to the divine authenticity of the Book of Mormon? Never. Their last dying words were that the Book of Mormon is true.

This is also true of the eight witnesses whose testimony is appended here, all died in full faith of the divine authenticity of this work. Joseph Smith whose life was one long sigh, one long sad tear, a life of deprivation, of sorrow, a victim of misplaced confidence all around, yet he stood in the gate of death and died firm in his testimony that an angel had appeared to him.

I draw your attention to this thought, as the closing one, that hundreds and thousands of people have believed the testimony of Joseph Smith and these other men, and have read the book and learned that the promise of God in that book was that if they would obey the things taught therein that God, by the Holy Ghost, would reveal to them the divine authenticity of this work; and those hundreds and thousands have gone down to the tongueless silence of the tomb with their faces aglow with the hope that has filled their hearts, by reason of God having fulfilled His promise in proving to them that this work was no cunningly devised fable of man,

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(Please mention this paper.)

but that it was the power of God because it contained the everlasting gospel.

The sun, the moon, the stars have told their story in confirmation of this work; the rains, the land of Palestine, and all the nations, have combined in their testimony of the divinity of this work. Now this is quite a statement, but you have but to read the evidences that are surrounding the coming forth of this book and the conditions that obtain in consequence of its introduction into the world, and all that statement that I have made may be confirmed to you.

In closing let me say that every argument that is urged against the divine authenticity of this book only proves its great strength and makes manifest the weakness of those who oppose it. May all God's people strive to live by the words contained therein, and if they do they will be splendid citizens of town, county and state; they will be law abiding people; they will be true men and women, splendid husbands, splendid wives, splendid brothers and sisters, splendid fathers and mothers, splendid people all the way through, because they will love righteousness, they will hate iniquity, they will shun the very appearance of evil, they will "cleave to that which is good."

Reported by Sr. Belle Robinson James.

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Revision of the Creed.

A committee was appointed by the Presbyterian General Assembly, which convened in St. Louis, in May last, for the purpose of considering the question of creed revision...

- 1. The returns plainly show that the Church desires some change in its creedal statement. 2. They also indicate that no change inconsistent with the integrity of the doctrine in the Confession of Faith is wanted.

For some years the matter of revision has been in the air, and presbyteries have made overtures to the General Assembly in regard to the matter...

It will take time to settle this momentous question, and much patience must be exercised; for it is too serious a thing to meddle needlessly with a great historic document like the Westminster Confession of Faith.

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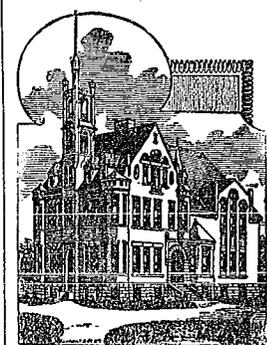
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- The following pamphlets 5 cents each, 3 for 10 cents, 6 for 15 cents, or 25 cents per dozen: "Signs of the Times," Revised and Enlarged, by Elder J. S. Roth; 70 pages; Illustrated. "The Book of Mormon; Evidences of its Divinity," by Elder R. C. Evans; 58 pages.

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Table with columns for Missouri Pacific - Main Line Depot, Trains West, and Trains East, listing various routes and times.

LIBERTY STREET DEPOT.

Table with columns for Trains West and Trains East, listing routes and times.

CHICAGO & ALTON.

Table with columns for East Bound and West Bound, listing routes and times.

Daughters of Zion.

"OUR AIM, MANKIND TO BLESS."

MRS. H. B. GURTIS, Editor.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes.

ADVISORY COMMITTEE.

- Mrs. Mary E. Hulmes, President, Independence, Missouri.
Mrs. H. H. Robinson, Corresponding Secretary, Box 146, Lees Summit, Mo.
Mrs. B. C. Smith, Independence, Missouri.
Mrs. Lucina Etzenhouser, 3417 Prospect St., Kansas City, Missouri.
Mrs. Clara Frick, Independence, Missouri.
Mrs. Cattle B. Stebbins, Recording Secretary, Lamoni, Iowa.
Mrs. Anna Murphy, Treasurer, Independence, Missouri.

Editor's address, 3135 Olive St., St. Louis, Missouri.

Complaint of a Street.

[CONCLUDED].

"Now, my friends, I used to complain: I did this even when I was being made better fitted to do more good in the world. I was fearful of what was going to become of me. I did not know what the result would be.

"Your great Master Workman knows your life and knows just how He wants it to become. He understands too, what is necessary to help it become that way.

Thus our life must be developed By the Workman kind and good: All the dross must be removed. As the apostles said it should.

When the workmen spread the mixture, And we saw the whitened street, We could see the workman's object As we viewed it all complete.

For the sorrows have developed What joy never could have done, Helping us to follow closer The Redeemer, Holy One.

Let us still with hope march onward, Trusting God to send the light, Then at last we'll thank the Workman That life was not always bright.

Sunshine is not always needed To develop what is best; Trials of what will make us better, And they'll put us to the test.

An eastern sage has said that a man was made for misery as sure "as the sparks fly upward." To my mind that was as erroneous as the knowledge of astronomy and geology existing in the sage's day.

Happiness depends largely upon the mind. Hence free will as opposed to destiny comes under the argument and destiny so far has got the best of it.

One of the rarest things in social intercourse is the disinterested desire to please. Charm of manner cannot be put on and taken off at will, like a garment.

a great enemy to true happiness. There is many a hero and many a martyr, in the shape of a city clerk or a shopman, in our midst—men who sweat out their lives in toil in order to satisfy the greed of a wife whose ambition is to live on \$1000 a year after the manner of her neighbor in receipt of \$5000.

But woman is growing out of her infantile intelligence. She is learning—at last. As she grows wiser she will learn to appreciate gentleness and courtesy—and, if necessary, to content herself with honorable poverty.

Happiness has many enemies and idleness is one of them. Those who wish to be happy will have to cultivate habits of labor. Life, to be happy, should throb between exertion and repose.

I might define happiness as fidelity in friendship, love in marriage, moral courage, courteous behavior in social intercourse, a devotion to duty, and a perfect sincerity in every relation in life.

We are not happy, it is true. We should and ought to be. There is an art of happiness which should be preached from the cradle to the grave.

To General Church Missionaries.

We wish every church missionary to have the Senior Quarterly to carry with him at all times in his work. We know too that all are not able financially to send for them at the proper time.

To First Quorum of Elders.

On December 31st I mailed a circular letter to each member whose post-office address I had, but some of the addresses are known to be wrong, but were all that I could get.

of. Also who can give me accurate address of Walter J. Haworth, New South Wales; N. C. Enge, Norway; Gilbert J. Waller, Honolulu? Any deaths that may have occurred should be reported to the secretary of the quorum. Please let me hear from you promptly. In bonds, T. A. HOGGAS, Sec. and Treas. of Quorum. HENDERSON, Iowa, Dec. 31.

First Report of Committee on Improvements in Sunday School.

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

- 1. The improvements suggested to last convention we still believe, if adopted, would be of advantage to the work of the Association.
2. We urge a careful and prayerful consideration of each one as appears in the published copy of our report as corrected.
3. We especially urge a favorable consideration (a) Of increasing the Sunday School department in Saints' Herald. (b) To the improving of Zion's Hope, and since it is published in the interests of the Sunday School department of church work, we recommend that the General Convention ask the General Conference to place the publishing of Zion's Hope under the control of General Sunday School Association.

In behalf of committee, J. E. MINTUN. January 1, 1901.

Correction of a Correction.

On page 8 of ENSIGN, December 27, 1900, attention is called to an error occurring on page 315 in Bro. Etzenhouser's "From Palmyra to Independence," requesting a correction. I looked the matter up, and find on pages 11 and 12 of the first volume of Church History that the date 1823 is correct, but the age would be 18 instead of 15 as there stated. H. RESCH.

NOTICES.

All local organizations of the Daughters of Zion who have not reported to me within the last six months, please do so as soon as possible, giving name of chairman and secretary, as I wish to have the correct address of all and know the exact number of locals to report to our next general meeting. Mrs. H. H. ROBINSON, Cor. Sec. Box 146, Lees Summit, Mo., Jan. 4.

Conference Notices.

The conference of the Northeastern Illinois district will convene at Sandwich, Illinois, February 2d, 1901. Branch clerks will please have their reports made up to and including January 15th. HENRY SOUTHWICK, DIST. PRES. January 5th.

The Fremont district conference will meet at Shenandoah, February 2d. As I need all reports in order to make my summarized report to the conference, please send me branch and ministerial reports to Shenandoah by January 30th. CHARLES FRY, Sec. Tabor, Iowa, Jan. 4.

The Clinton district conference will convene at Coal Hill chapel, near El Dorado Springs, Missouri, on Saturday, February 2, 1901. Prayer service from 8:30 to 9:45 a. m.; business session at 10 a. m. T. R. WHITE, DIST. PRES. VINA H. GOFF, clerk. NEVADA, Mo., Jan. 7.

District conference of the Southern Wisconsin district will be held at East Delavan, Walworth county, Wisconsin, February 2 and 3, 1901. Officials and branches be sure to send their reports in time, to W. A. McDowell, Williams Bay, Wisconsin. Those coming on the train from the

west, come to Delavan at one p. m., and you will be met with team. W. A. McDOWELL, Dist. Pres. J. C. DUTTON, Dist. Sec. January 3. The Kewanee district conference will convene February 9th, at 10 a. m., at Kewanee, Illinois. District officers will be elected for the ensuing year, and we hope to see a goodly number present. Local officers will please bring or send in their reports so it may be known who are working. J. W. ADAMS, Dist. Pres. PEORIA, Ill., Jan. 1.

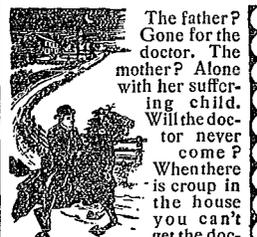
Notice is hereby given to the Saints of Southern Indiana district, that there will be two days meeting at Derby, Indiana, January 19th, and that the conference of the above named district convenes January 26th at Byrnevile, Indiana. Let presidents of branches take notice and forward reports to the district clerk, J. T. Scott, Byrnevile, Indiana, in time. Bro. G. A. Smith and Bishop E. L. Kelley will be with us. We are also expecting Bro. Lake. We hope all the branches will be represented by delegates. Come and help us, brethren and sisters, in this grand work of the Lord.

There will be a two days' meeting at the "Union branch," February 2d and 3d. The Bishop apprises me he can only be in the district over two Sundays, and no doubt Bro. Smith will stay for the meetings as appointed. So come one and all, and attend these meetings. M. R. SCOTT, JR., DIST. PRES. OSGOOD, Ind., Jan. 1.

Convention Notices.

Convention of Kewanee district Sunday School association will be held at Kewanee, February 8th, beginning at 10:30 a. m. Remember this is the time for election of officers and a good delegation is desired. In bonds, F. A. RUSSELL, Dist. Supt. ALPHA, Ill., Jan. 7.

TIME IS LIFE



The father? Gone for the doctor. The mother? Alone with her suffering child. Will the doctor never come? When there is croup in the house you can't get the doctor quick enough. It's too dangerous to wait. Don't make such a mistake again; it may cost a life. Always keep on hand a dollar bottle of

AYER'S Cherry Pectoral

It cures the croup at once. Then when any one in the family comes down with a hard cold or cough a few doses of the Pectoral will cut short the attack at once. A 25 cent bottle will cure a miserable cold; the 50c. size is better for a cold that has been hanging on.

Keep the dollar size on hand. "About 25 years ago I came near dying with consumption, but was cured with Ayer's Cherry Pectoral, since which time I have kept a year's medicine in the house and recommended it to all my friends." C. D. MARYSON, Bristol, Vt., Jan. 10, 1899. Write the Doctor. If you have any complaint whatever and doubt the correctness of advice, write the doctor freely. Address, Dr. J. C. AYER, Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, JANUARY 17, 1901

NUMBER 3.

## ZION'S ENSIGN.

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## WHICH IS YOUR CHOICE?

Two ways are open for every individual in this life from which he may choose his course; and in pursuing either of them, there will be given him needed assistance that he may finish his course, and attain the reward for which he has wrought. As the existence of a middle ground has never been made known, every one must necessarily take one or the other of these two ways, and press on as the path may lead him. After either course has been chosen and one may have gone on until even the end is almost in view, it is possible for him to leave the way so long pursued and begin in the other; but his steps must be retraced, and he must enter the other path at the beginning. Occasionally we may see an individual zig zagging from one path to the other, but if this course is closely considered, it will be observed that the broader way gradually enlarges before him, and he progresses considerably farther on that road than on the straighter one, until the broad way may claim his entire attention.

What are these two ways? Let us hear what the Master has said regarding them:

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thence: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.—Matt. 7: 13, 14.

This is a very plain statement of One who had authority for every doctrine He taught, every word He uttered. It is made, too, in language so clear and unmistakable that not even the simplest mind need to misunderstand its meaning, scope, or application. It is the narrow way, through the straight gate, that is the one approved of the Mas-

ter, whose end leads to life eternal—to salvation; but it is too painfully apparent, that it is so painfully apparent, that it is the few who walk in it. It does seem a sad comment on the boasted intelligence of this age, that while men are very much alive to the enlightenment concerning earthly things, they are yet so blinded to the possibilities of the developments of the spiritual man, that they shamefully neglect to consider its demands; or, if at all considered, it is to but a limited and superficial extent, resulting in conditions such as are described by the Savior. There are few, comparatively, who choose to walk in the narrow way; there are too many privations in it, to please the flesh, too many sacrifices to be made; what with watching continually and praying much, enduring the sneers of the scornful, loss of prestige in the associations of men because one will not "run to the same excess of riot" as they, the road is some times made quite rugged, and all these combine to make the narrow way unpopular with the worldly-wise.

But the joyful experiences of those who do make a right start in the narrow way, and continue therein, more than compensates them for the efforts required to keep their feet from straying. The sweet promises of the Savior "I will never leave thee, nor forsake thee" (Heb. 13: 5), and "I will not leave you comfortless, I will come to you" (John 14: 18), become realities, and when the Holy Spirit fills heart and soul, the burden of the heaviest trial is lightened, and strength is given to continue to meet the various exigencies of life which are required to make up a character fitted to inherit the highest gift our heavenly Father can bestow—celestial life.

Inasmuch as growth or development is a positive result of compliance with the physical laws controlling every sphere, so there can be but one issue when a continued compliance is given to spiritual laws. When a seed is planted in the earth the immediate result is not a stunted tree, or even a stalk of perfect straw capped with a head of ripened grain. On the contrary, that which is first seen is a tiny blade or spear of grass, or small stem and leaf; then if conditions continue favorable, a continuous growth is shown until perfection is attained. Many untoward circumstances may retard the growth, but if time and favorable conditions are extended, the end will be reached.

The experiences of the spiritual life in man, are very similar indeed. There must be a beginning, a simple planting of the gospel seed in heart and mind; the warmth, light and energizing

power of the Spirit of Christ from which springs faith, will lead to repentance, baptism, the Holy Spirit's abiding presence, and continued growth toward perfection. There is, under these conditions, a gradual enlargement of spiritual force and comprehension of the things needful to prepare the soul for the state of perfection which it is designed by the Creator to occupy ultimately. Unfavorable conditions, the weakness of the natural man predominating occasionally, the trials and afflictions incident to the warfare, may at times hinder and retard the development. One may prove a dull pupil in the school of experience that is to try the stability of every man's faith, but under the comforting and uplifting influence of the Holy Spirit, these hindrances may be overcome, and the end reached at last.

As the good develops from a small beginning, being aided by divine inspiration from time to time, so is the evil in those who choose the broad way for their development. The beginning of the formation of an unrighteous character, is in the lesser crimes or unlawful pursuits. The natural tendency of the flesh seems inclined towards the pleasures of this life, because it is "of the earth, earthy," and these tendencies, if fostered or allowed to sway the mind, lead on to development in sin as surely as that the life controlled by the Spirit will lead continually on to righteousness. The following of the "broad" way is the direct result of obedience to "the law of sin and death," as the apostle speaks of it. From time to time as may be needed to insure the continued pursuit in sin, Satan sends the inspiration of his spirit to cheer and comfort his followers; and very often, along some lines, makes them believe that it is the Spirit of God which is directing them; but the development will be certain if the course is continued.

There being no doubt as to the existence of these two inspirations striving to lead men for weal or woe, and the consequent growth or development as individuals are influenced by either, and as they are so opposite in their character, so are the fruits resultant from their control; and the fruits are a sure index to the source of life from which they spring. The Savior in His day impressed upon all men the thought of judging by the fruit manifested. Hear Him:

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.—Matt. 7: 15-18.

The Apostle Paul thus indicates the fruit of the two inspirations which dominate mankind.

Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God.—Gal. 5: 19-21.

Those are the fruits assisted and inspired by the controlling power of the "broad" way, and the apostle tells us that they who do such things (and continue in them) shall not inherit the kingdom of God. Now, hear him declare the character of fruit which will meet the approbation and commendation of the heavenly powers:

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.—Gal. 5: 22, 23.

They who walk the "narrow" way, having entered into it through the straight gate baptism, are evidenced by the manifestation of these fruits, described above by the apostle as "the fruits of the Spirit." It should, therefore, not be difficult to decide who are walking the "broad," and who the "narrow" way, in the light of this instruction; nor should there be any hesitancy in deciding in which path it is for the best interest of every individual to journey. Pondering the matter carefully and prayerfully, may light, strength and guidance be given to every one to "choose the better part."

## USE PROPER DECORUM.

It is a humiliating fact that so many otherwise good people, when attending divine services, fail to properly recognize the sacredness of both the appointed place and time in which they participate. The house of God should, in the mind of every devout man, woman and child, possess so sacred a character, that should preclude any other than earnest, reverential thought—the spirit of soberness and devotion. One does not need to wear a long face to be devout and reverential, but it is wholly inconsistent with the purpose associated in a place where public, divine worship is offered, that there should be a spirit of levity and a loudness in conversation at variance with the offering of devotion to the Most High.

It is the height of impropriety to talk in loud tones or voice, or permit oneself to laugh aloud so

that the voice may be heard across the building. The house of God should not be used for paying social visits. And in all conversation the voice should be modulated to a whisper. If the person whom you wish to address is deficient in the sense of hearing, a warm hand clasp and cordial smile will serve to convey the greeting you may wish to extend, without intruding upon the attention of others. Your social converse may be carried on after you have left the place of worship.

Another exceedingly improper and irreverent trait that every one should studiously guard against, is the habit some have of showing an unseemly haste in getting into wraps, overshoes and overcoats, and even of passing out of the building while the concluding hymn is being sung. This is in exceedingly bad taste, and is very offensive to every lover of proper decorum. Imagine the preacher reaching for his overcoat and overshoes while announcing the closing hymn, and putting them on while the hymn was being rendered. But it would be no more inconsistent for him to do so, than any one of his audience. There is always plenty of time after the benediction to get into all the wraps one may have. If it is absolutely necessary to leave before the benediction is given, take wraps into vestibule, if there is one, otherwise put them on outside, so as to avoid marring the service of the hour.

The proper way in entering the house of God for worship is for one to go directly to ones seat, quietly sit down and prepare your mind and heart to hear the message of life, commune with the Lord in earnest prayer for His presence and blessing upon the effort to be made, and get yourself into a condition in which the greatest degree of good may be realized from the service.

If ever the Saints participate in the blessings of the temple, it will be because they recognize the sacredness of the place and prepare themselves accordingly. So deeply was this impressed upon those attending the dedication of the Kirtland temple, that all young children were rigorously excluded from that service, it is said, and so sacred was it esteemed when Solomon's temple was being erected, that even the sound of a hammer was not permitted to be heard in rearing it; the fittings had all to be done before the attempt was made to put the building together.

Those are, or should be, examples—let all strive to profit thereby and worship with singleness of heart and purpose.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Bro. B. J. Scott will preach next Sunday evening at the Saints' church.

Sr. Sherman, mother of Brn. Pliny and Harry Sherman, is having an unpleasant experience with the grip.

Sr. Wm. Pitt had a very sudden and severe attack of pleuropneumonia last week, but is almost recovered again.

Bro. Henry Kemp returned home Tuesday night. Sr. Campbell, his daughter, is somewhat stronger but is still in a very unsatisfactory condition.

There are a few cases of grip among the Saints here; Sr. Boyce has been suffering from a severe attack, but the other cases seem to be light, though unpleasant.

Bro. and Sr. J. F. Trout, of Grand Rapids, Michigan, are domiciled in Bro. and Sr. W. N. Robinson's cottage, while the latter are in the city during the busy season.

Sr. Fannie Lee is having some severe attacks in the malady from which she is suffering, and is quite weak. Everything possible is being done for her relief, but the progress made is not satisfactory so far as improvement in her condition is concerned.

The Religio held their annual election of officers last Friday night, the result being: W. H. Murphy continued as president; Frank Rudd, vice president; Bertha Skinner, secretary; Edith R. Clow, organist; Cordie White, chorister, and Frank Criley, Jr., librarian. The report was quite encouraging and the prospects for the future are bright.

Bro. and Sr. W. T. Bozarth have shipped their household goods to Rocky Ford, Colorado, and will themselves depart for their future home this week. Bro. Bozarth has suffered considerably from asthma since his return from that place, and is anxious to get back again. We are sorry to have them leave, but trust prosperity and health may attend them in their new home.

Bro. Joseph Luff preached a sermon at the Saints' church Sunday morning which was full of instructive thought; he had very close attention during the delivery. Bro. R. J. Parker also presented a forceful discourse at the evening hour, which was much appreciated. The afternoon service was fair, but too slow in movement for a successful experience. When will the Saints learn that diligence and earnestness cannot be dispensed with and a spiritual feast enjoyed at the same time. "The Lord loveth a cheerful giver," may have more than one application.

Sr. J. H. McMullen and daughter Ruth, and Mrs. Martin, her sister, left for Rocky Ford, Colorado, Saturday of last week. Sr. McMullen had to be carried on a cot to the station, but she gradually grew better as the journey progressed and was able to walk off the train at Rocky Ford. So Sr. Martin advises in a letter which will be published next week. Sr. McMullen is progressing very encouragingly.

Bro. John, whom our distant readers will know as our blind brother, has sold his grocery to Mr. Bundy, of Nebraska, and will depart in a few days to join his wife, and will make Rocky Ford his future home. May success attend him.

The special business meeting Monday night was fairly well attended and a good spirit was manifested in the investigation and discussion of the questions under consideration. A good portion of the first part of the meeting was occupied in an informal canvassing of the necessities of the church building and the procedure necessary to reach a satisfactory conclusion of the work to be done. This talk finally resulted in a resolution authorizing the building committee to take steps to secure the necessary funds to paper the auditorium, put new matting in the aisles and finish the windows with weights and stops. A resolution authorizing the committee to secure \$1200 by subscription, or by subscription and loan, to make more general improvements, was negotiated. A further resolution authorized the committee, however, to make such other improvements besides those indicated in the motion first named above, as their judgment and the means available permitted.

Tuesday morning, between 2:30 and 3 o'clock, fire was discovered at Bro. Wm. Crick's foundry on the South Side; an alarm was turned in and the fire department made good time getting to the scene, but the nearest water plug was one thousand feet from the foundry, necessitating a run back to the hose house for additional hose. When finally water was turned on, the fire company, of which Bro. John Nesbit is foreman, made short work in subduing the flames, but the loss will reach between three and four thousand dollars, which we believe is nearly if not fully covered by insurance. The loss to Bro. Crick will still be considerable from inability to fill his orders. But he is not the kind of a man to allow a little thing like a fire to down him; before the flames were entirely subdued, he had lumber on the ground for rebuilding, and put the carpenters at work at once on such parts as they could reach, and will be running his foundry again as lively as ever in a few days. He had just completed an extension of his works, his business requiring more room. One room of the building was occupied by the American Scale Co., their loss was very heavy; what insurance they may have had, if any, could not be ascertained.

## LAMONI, IOWA.

Elder R. M. Elvin discoursed to a large congregation of Saints Sunday morning, upon the topic of "The Gathering." Elder David Wight was the speaker at the evening hour, subject, "The Crown of Righteousness." Both sermons were very edifying.

The little infant of Bro. and Sr. Bert Derry was blessed at afternoon prayer service, by Grandfathers Geo. Derry and

Wm. Anderson. Bro. Derry spokesman, and named Arthur Wallace. Willard Eugene, little son of Bro. and Sr. John Gray, was blessed at same meeting by Brn. Anderson and Derry.

Bro. Louis Victor Laurent, aged seventy-four years, brother of Sr. M. E. Ronat, of the Saints' Home, died in Los Angeles, California, on 6th inst., his body was brought to Lamoni for interment, Bro. David A. Anderson accompanied the remains, arriving this afternoon. Funeral was held at Saints' Home, at 4 o'clock; sermon by Bishop E. L. Kelley.

On Friday night the Religio elected its officers for the coming term, those chosen were, W. J. Mather, president; Charles Brackenbury, vice president; Jessie Cave, secretary; Susie Mader, treasurer; William Mason, librarian; May White, organist; William Ross, chorister. The Lamoni Religio, in the words of Bro. J. A. Gunsolley, who was in charge of the meeting, "Was never in a more prosperous condition, not only as to numbers but also in actual work which it is accomplishing."

Bro. J. W. Wight will leave this week for Laverne, Minnesota, where he is to enter into a discussion on the 21st, with a Rev. Walker, of the Christian church. Debate is to be held in the Christian church. This is a place where the gospel has never been presented to the people. Bro. Henry C. Smith is also on for a debate, to be held in a Christian church at Omaha, Nebraska. Discussion to begin on February 15th, and continue six teen sessions. The Rev. David H. Bays will act in behalf of the Christian church.

President Smith is still confined to his home, but is very much better.

G. L. K.

January 14.

## CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St. Sunday meetings 2:45 and 7:45 p. m. Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m. West Pullman branch, 748 119th St., 10:30 a. m. and 7:30 p. m. 508 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

It is said there are one hundred thousand cases of grip in Chicago. "The house of God is not escaping, as many of the Saints are afflicted therewith, but the good Father is kind and is caring for his own."

The wife of Bro. R. T. Cooper, who lately came to the city, is very sick at her boarding place. Bro. Cooper is on his run to Los Angeles, and will return Saturday morning. Prayers for her and others was asked for and offered yesterday.

Our special effort at the mission is proving very beneficial. The meetings are spiritual and encouraging. The plan differs from the usual way in that we have a thirty minute sermon, then the meeting is occupied in prayer and testimony, free for all to speak according to the trend of their own mind. The plan has worked well, and will largely be continued during this week.

Bro. F. G. Pitt has done us good service while here, in preaching the word, making

plain the gospel plan. Last evening his sermon was on the second coming of Christ, and the preparation thereto. He starts Wednesday for his field.

Bro. Wilcox, of Plano, was among the worshippers at our sacrament service, and his counsel in testimony was good.

It is quite a question in our Religio as to whether the church had the Melchisedec priesthood before the coming of Christ. Who can answer this question?

The Sabbath School elected officers yesterday, continuing Bro. F. M. Pitt, superintendent; J. F. Keir, assistant; R. A. Penney, secretary. The school is in a prosperous condition.

Bro. P. M. Smith, assistant editor of *Herald* and assistant church historian, gave us a flying call on Wednesday. He was here in the interest of the historical department of the church.

We are sorry to learn, indirectly, of the death of Bro. Samuel Simmons of the Delano branch, near Cameron, Missouri. If this report be true, the church there has lost one of its pillars, but he was fitted for better conditions.

For truth and triumph,

J. M. TERRY.

395 Ogden Ave., Jan. 14.

ST. JOSEPH, MISSOURI.

Bro. and Sr. Belville, of Nebraska, mourn the loss of their infant son, Karl, who died the 10th inst., of pneumonia. The funeral service was from their home in St. George. Sermon by Bro. Cather, Bro. Lewis in charge.

The services yesterday were very well attended. Bro. Hawkins was the speaker of the morning, and Bro. Guinand, of the evening.

Bro. Howard Molyneaux, who has been an earnest worker in the Religio and Sunday School, and has made many warm friends here, returned to St. Louis last evening.

Don't forget to come out next Sunday morning, January 20th; Bro. Lewis has something special to tell to you.

The choir has arranged to meet at their homes during the winter. Practice next Friday at Bro. Carl Kinneman's.

A. B.

January 14.

SECOND KANSAS CITY BRANCH.  
Corner 23d and Holly. One block south of Observation Park line.

Sr. Mary McIntosh was elected Sunday School superintendent, and Bro. Geo. Edwards assistant, at the last business meeting. Interest and attendance in Sunday School are increasing.

At the branch business meeting of this month Elder Joseph Emmett was elected president; Bro. Thomas Newton, priest; Bro. Fred Koehler, teacher; Bro. Wm. Brown, deacon; Bro. Gus. Koehler was elected recording secretary; Bro. John C. Grainger, press agent. The deacon was added to the board of trustees.

Last Sunday morning Elder John D. White addressed the branch on the "Duties of Saints." His remarks were appreciated and effective in doing good.

The attendance at all the meetings seems to be increasing; the

business meetings are particularly well attended for meetings of this kind.

Last Sunday night the branch was pleased to meet about a dozen young Saints from Independence at the evening service.

We are making efforts to remove the small remaining debt on the church. The Saints are looking for a way to brush away the clouds that bother them, so that they may rise to that condition, where others seeing their good works may be constrained to follow Jesus, and receive the blessings promised.

Bro. and Sr. Barto's youngest girl has been very ill, but is now nearly well.

Sunday night's sermon, by Bro. Emmett, was unusually good and inviting to hungry souls.

JOHN GRAINGER.

January 15.

## DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m. sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening. Zion's Religio-Literary Society Friday evening.

We have had all kinds of weather in the past few days. The year came in very cold, some thermometers showing 28 degrees below zero, but at present it is fine and the snow is about all gone and the roads are dry and smooth.

Our rally service the first Sunday was not a great success on account of sickness. Srs. Walters and Brannon have been quite sick, but were able to attend service Sunday, the 13th. Sr. Brennan has been sick and as soon as she got better Bro. John was taken, and is not yet able to be out.

The ordinance of baptism is to be administered next Sunday if the weather will permit.

Owing to the extreme cold the last Monday of December, our annual business was postponed till Wednesday evening, January 9th, when the president gave a short talk on the events of the past year and the outlook for the future in branch work, after which officers were elected for the next six months. There was no change except in the presiding elder, Bro. J. B. Roush was elected to succeed Bro. E. F. Shupe, who has been in continuous service as president since the organization of the branch over eleven years ago.

The Denver branch begins the 20th century with flattering prospects. It seems to me the prospects were never so bright as at present. May we improve the opportunities as they are presented, and the close of the year show advancement.

Sunday morning Elder J. B. Roush preached to the young people; his sermon was good and opportune. In the evening his subject was from Paul, "After the way they call heresy, so worship I the God of my fathers."

At the election of officers for the Religio all the former officers were re-elected.

January 14.

THE DAILY ENSIGN during the coming General Conference will be 25 cents for the entire session.

LETTER DEPARTMENT.

COLORADO SPRINGS, Colo., Jan. 6. Editor Ensign:—Bro. C. R. Duncan and the writer closed a successful meeting near Rocky Ford, Colorado, in the first part of December, and went up to Pueblo. Tried to conduct a series of meetings near the latter place, but prejudice seemed to prevail, so the services closed after a couple of nights.

In the city we secured the Bessemer City Hall for Sunday, December 23d, at 11 a. m. and held a preaching service, but few came out. At Pueblo we enjoyed the hospitality of Bro. and Sr. Chas. Bishop, and Bro. and Sr. John Woolsey. Bro. and Sr. W. E. Wolfe having moved to Florence, where Bro. Wolfe has a good position with a smelting company; and later the latter day gospel will be preached there, and we think a good work will be done because of their presence there. They are alive in the work.

On Sunday, December 23d, we took leave of the Saints at Pueblo and came to Colorado Springs. Found the Saints anxiously engaged conducting their Sunday School. Elder J. F. Curtis and family are located here. Wednesday night, December 26th, the Saints who formerly made up the Mountain View branch assembled and resolved to remove the seat of the branch to Colorado Springs and call it the Colorado Springs branch. Bro. J. F. Curtis was president of the Mountain View branch and is also president of this one. They have secured a pleasant hall and are conducting regular services, including Sunday School and Book of Mormon study.

Now, all elders passing through going east or west, who have to pass through this city, should make it a point to stop and give them an encouraging lift, with a sermon or two. Many of them are new in the work and need the teaching that can only come from those long in the work. Bro. Curtis' address is No. 504 East Willamette Street.

Bro. Duncan and I have issued a new tract, briefly stating the differences between Utahism and Josephism (I enclose a copy). Bro. Duncan wrote it and I set the type and printed it in a job office here.

We will labor in the country about thirty miles east. Though Colorado is a hard field, yet we think the time is coming when we will get a foothold. Ever praying for the spread of truth, I am,

Your co-laborer,  
A. B. HANSON.

GAYLORD, Kansas, Dec. 31.

Editor Ensign:—We are once more reminded that another year has rolled into the boundless ocean of eternity, carrying with it an imperishable record kept by angelic hand, of our successes, failures, hopes and aspirations in life; and we are told in Holy Scripture that we must all appear before the Judge of all the earth to answer to that which is recorded and receive our just reward for faithful obedience to the divine principles of truth as revealed through Jesus Christ, or condemnation for neglecting to use the means provided for our eternal happiness.

Individually, in taking a retrospective view, I can discern the guiding hand of the Lord for good according to faithful performance of duty. I have endeavored to serve the Lord to the best of my ability, using care in my labors and manner of life; yet in that eternal day when an account of our stewardship shall be required, failures may appear. I am glad to say that when clouds and conflicts have arisen and sought to clog the wheels of spiritual progress, the Lord, who is ever rich in mercy towards His struggling children, forgets not to lend His Holy Spirit which bursts the clouds asunder, letting in the beautiful light of hope, revealing eternal happiness and assurance of His loving watch-care continually.

I believe I can truthfully say that no previous year in my ministerial labors have I enjoyed so great and oftentimes remarkable degree of the Holy Spirit when standing before the people to declare the angel's message—the restored gospel. I also have ex-

perienced to some degree that peace and vigor of mind as promised to the elders in the Revelation of 1894. I can therefore rejoice in the gospel and am glad to say as did one of old, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."

I hope the coming year shall be one filled with high and holy aspirations for the accomplishment of good by the Israel of God everywhere, that when the book of life is opened our names may appear therein and we may hear the welcome plaudit, "Well done, enter into the joy of thy Lord."

With feelings of gratitude for past favor from the hand of God, I remain,  
Your brother in Christ,  
L. F. JOHNSON.

ROSCOE, Mo., Jan. 10.

Editor Ensign:—Today being my 53d birthday I thought I would, through your columns, the "Ensign preacher," let others know what I am doing.

Bro. J. N. Stephenson and I are at Roscoe, Missouri, holding meetings in the Christian church, which for years has been refused our people, until now. They have begun to see by not letting the Latter Day Saints preach in it, they were losing the friendship of thinking men and women; so it is with all churches who do likewise. We appreciate their kindness and wish them success in the truth. There seems to be quite an interest manifested here, and if the work is rightly cared for, no doubt there will be an ingathering not far away.

Sunday, December 23d, Bro. A. C. Silvers led four precious souls into the watery grave at Collins, Missouri, and they were confirmed and one child blessed the same day by the writer. The missionaries of this district all seem to be busy. Bro. W. H. Manning, of northwestern Kansas, put in his appearance the latter part of December, at his home near Lowry City, Missouri, and we understand will labor the unexpired time of his appointment in this district, for which many, we believe, will be glad. While the weather has been fine, with the exception of a little rain, so far this winter, it seems hard to get people out to hear. Many will tell us, Yes, we know you have got the truth, yet it seems that truth is not what they are wanting. Oh! may they wake up this side of the Judgment day.

We learn that Bro. A. White, Cortwell and Devore have been doing a good work of late, near the north line of this district. Brethren, come over a little farther the next time, we would like to shake hands with you. I am making headquarters at Bro. and Sr. M. Killebrew's while here. They are whole hearted Saints; God bless them and the kingdom they are in.  
T. R. WHITE.

DETROIT, Mich., Dec. 31.

Dear Ensign:—As it has been a long time since I have written to your columns, I thought I would write a few lines and tell of the good things we are enjoying from time to time. I have not been a resident in this city very long, but sufficient to notice the kindness and courtesy of the Saints. I am more than pleased to see this feature predominating among God's people; for, if we are sociable, kind to one another, with our souls filled with love and charity for each other, here in this sphere of existence, under the surrounding difficulties, trials and environments, which we are subject to while here, what a joy, a world of peace and happiness, will be ours when we are privileged to participate in the loving kindness and charity of Jesus Christ, our Redeemer, when He shall come to take up His abode with His Saints. The which we are told is not far distant, and when we think of it and of the great work that still remains to be done, can we answer anything else but "yes" to the question, "Ought we not to be filled with faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity?" Can all the virtues contained in the gospel bring us too soon to a perfect condition? No! If they could God

would never have placed them there. He is too wise to err, to good to be unkind; and if it had not been necessary for us to practice all of those virtues, and to demonstrate them in our lives in our daily walk and conversation, he would not have told us to observe them. The branch here is in a good condition at present and under the supervision of Elder N. F. Liddy, a very efficient manager we believe, and may he long live to defend the faith is our prayer. We had the pleasure of listening to two very interesting and soul inspiring discourses by him yesterday; the morning sermon was grand and accompanied throughout with the blessed influence of the Spirit, which brought to mind that passage of scripture which says, "How beautiful are the feet of them that preach the gospel and bring glad tidings of good things." He read his lesson from the 7th and a portion of the 8th chapter of the first book of Samuel, and then talked principally to the Saints.

And while his talk was uplifting and inspiring, yet there was that feeling of sorrow and joy mingled together, which in itself brings a person a feeling of blessedness, and causes them to reflect on the days gone by, and as to whether they have merited any good or not.

Wishing all a happy and prosperous New Year, the church included, I remain,

Your brother in the gospel,  
WALTER L. BENNETT.

DOW CITY, Iowa, Dec. 31.

Editor Ensign:—The afternoon is clear and beautiful for this season of the year. And it is pleasant on this the last day of the year 1900 to see the old year and the nineteenth century pass into eternity, like a dying Christian, with a smile on his face, conscious of having done his whole duty in the fear of God.

The mind naturally runs back over the history of the closing century; and as it does so, the marvelous achievements made in the arts and sciences together with the modern improvements which are useful and beneficial to mankind crowd into our thoughts and we are pleased to admit that God is good and that his foreknowledge is indeed great. In this we see a fulfillment of these words, "Many shall run to and fro, and knowledge shall be increased."

The restoration of the gospel of Christ in its beauty, fullness and power and the organizing and establishing of the true church of Christ among men with the authority to preach its truths and administer the ordinances thereof is: perhaps the greatest blessing given by our heavenly Father for the benefit and salvation of a dying world, if they will but accept it as such, in this century. And while we are glad that many of those who were instrumental in the hands of God in bringing this work into existence proved true to their trust thus imposed, how very different would be the result of their work have been had all proved loyal to God while they held fast the truth in theory and practice.

However, be this as it may, we have great cause to rejoice in the fact that the Lord still speaks to His people and has re-established them upon the sure foundation of His eternal truth. We may profit by the history of the past, but we should never permit ourselves to become discouraged by the thought "It might have been;" but with a firm trust in God steadily, wisely and perseveringly press forward and upward until the battle is ended and the victory is won under the leadership of Jesus our Lord.

The year just closing has had its share of cloud and sunshine, rain and snow, wind and storm, and yet we have an abundant harvest and bounteous crops of all needful staples of life. They come to us from the hand divine, and the heart goes out in gratitude to God.

As a district the Galland's Grove district, has been peculiarly tried and crippled in her work because of sickness and death of some of our number. Others have been very sick, but have by the help of God recovered and are about their work. Yet we have never

(thought of being discouraged or fainting by the way, but feeling that whether living or dying we were the Lord's, and sometimes the clouds have parted to let mental vision and we have been enabled to see and understand something of the power and glory of God. While there has ever been within an abiding testimony that this work is divine and that God doeth all things well.

During the year sunshine and shadow has by turns visited this, the Dow City branch. Since the reunion held here four of our worthy members have been called from us to fill their places with the pure and good in the paradise of God, to mingle with the spirits of righteous children of God. Nevertheless the Spirit of the Lord has been with us and the gifts of the gospel have been enjoyed to the comfort of all; and though we weep and our eyes fill with tears we "sorrow not as those who have no hope," for our trust is still in God. Sorrow and mourning, death and the shroud have been seen in the home of the writer and our darling little daughter and a loving father are missing from our homes.

The fall and summer passed in sickness and mourning, yet how very thankful we are that loving hearts and tried and true hands were ever ready to do all they could, and above all to know that we were not forgotten or forsaken of the Lord. "Praise the Lord, O my soul."

The Sunday School entertainment held in the Saints' church at this place Christmas eve was excellent, and so far as I know, gave general satisfaction. The presents distributed were not of the costly kind, but usefulness seemed to be the thought that inspired the donors as a rule. The children were made happy and their parents were glad; and all seemed to see behind the presents the bounteous hand of our heavenly Father. Wishing all a prosperous and happy New Year, I am,

In bonds,  
C. E. BUTTERWORTH.

WATERVALLEY, Ky., Dec. 6th.

Dear Ensign:—As I have had the opportunity of reading the good letters and good news of Zion from Saints from different portions of the world, I feel like writing a few words of testimony and experience for the good of the paper and myself. I commenced reading the paper last winter. The Salutes of this neighborhood seeing I was interested in the great Latter day work, and Bro. Bob and Will McClain and Joe Williams, another one of the Saints, kept me in books, and papers of all kinds that were good for a man to read who was seeking for the truth.

I was so glad to get the ENSIGN; when they would read them over they would send them to me, and I would read all the letters from the Saints of different parts of the world; I would feel like I had just received a letter from some of the home folks. I was too poor to pay for the paper, but I got as much good reading out of it as those who took it, for they would read them and give them to me, so I thank them for their kind and Christ-like spirit. May God bless those three Saints for the good they have done in my prayer.

I will now relate a little experience which I had during the year. First, I had been in the Christian church for ten years and lived according to the rules of that church up to 1898; my health got so bad I could not work, and I got too poor to go to church and pay the preacher anything, so I was not in the shoot any longer.

I would wonder to myself if God was now like he used to be, but was told by my preacher that He was not; but the heavens were brass over our heads and we could not have any more of God's blessings rest upon us till Judgment day, and then we would be blessed according to our good works; then I would read James, "Is any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and

if he have committed sins, they shall be forgiven him." So I would ask my Christian friends what that meant; of course I was ignorant, for I had not been taught the ways of the Lord fully; I had been taught faith, repentance and baptism; that was all I knew. So they would tell me it meant if any man broke the rules of the church he could send for the elders of that church, he could pray for you and tell you how to make reconciliation to or with the church; this represented the oil or gospel anointing. So I was very well satisfied with this for awhile.

My health grew worse, and it came to me again—James 5th chapter and 14th verse, Inspired Translation—so I asked again, and I was told it was in the apostles day and not ours, so I went on with my health getting worse all the time. I would conclude some times that God was unjust to heal people 1800 years ago, and would not do it now. I prayed, but did not expect any answer, and of course did not get any either. So I went to my church one Sunday, and Rev. J. T. Cabe preached as good a sermon as any Campbellite ever preached, and at the end of his discourse he gave out an appointment for Bro. C. L. Snow in the evening at the school-house in that neighborhood; so for curiosity I went to hear my first Latter Day Saint sermon—or Mormon as was called by my people. Bro. Snow preached from James 5: 14, and 1st Corinthians 12th chapter. When I went back home my brother asked me how I liked his sermon; I said he did very well for a Mormon. I did not hear any more of the gospel till last January. My health got so bad I had not sat up all day for several weeks; my body was a perfect wreck James 5: 14 came to me again with 1st Corinthians 12, Ephesians 4: 11-15, and I studied over these passages.

Bro. Snow and Cook were going to preach about fifteen miles from here, and some of my folks went to hear them, so I sent them word to come down to see me; they came Thursday evening, and Bro. Cook preached that night, Bro. Snow the next morning. Bro. Will McClain was baptized next morning by Bro. Snow. All this had a great bearing on my mind. That evening about sundown I asked Bro. Cook and Snow if it would be pleasing to God for a sinner who was seeking the truth to call on elders to anoint him with oil and pray over him? They said as great miracles as was ever performed was on people not in the kingdom of God. So I asked them to perform the work that was given them to do. They did so, and I have enjoyed many blessings since.

Bro. T. C. Kelley held a week's meeting in August. I was baptized into Christ September 3, 1900. I am now enjoying the blessing of the gospel of the Son of God. May God bless Bro. Snow and Cook, and Bro. Kelley and the Saints whom I have mentioned here, for my introduction into the kingdom, is my prayer.  
MARTIN C. FIELDS.

LATONIA, Jasper Co., Ill., Jan. 4.

Editor Ensign:—As I have not heard a latter day sermon for over eighteen months only through your columns I cannot well do without the paper. I came here from Oklahoma one year ago last September; am a member of the Stillwater branch. Since coming here I have not as yet been able to find any of the Saints. I have one member near Hill P. O., fifteen miles from here, but did not get to see him when I was at his house; his daughter informed me that he had not been to meeting for two years.

I heard of some Latter Day Saints and after looking for them two days found they were Utah Mormons; saw one of them and talked some, but not having the gift of speech myself, I gave him an ENSIGN which I happened to have, and my address. They have a membership of about seven and hold meetings. They have left some "Voice of Warning", through here, which were very good; and I happened to get one in time to keep it from being torn up by a child, which a Christian minister gave to me to keep people from reading.

I love the work of this latter day and know that it is of God. The people here have not heard the gospel in any way. If any of the members come this way I would be glad to have them stop here and preach; they would be welcome to make this their home while here.  
Yours in bonds,  
F. M. BRANNAN.

## ZION'S ENSIGN.

Entered at the Post Office at Independence Mo., as Second Class Matter.

## RICHMOND, VA., NOTES.

Dear Ensign:—We have received a little encouragement in our work here, by the reception of the following letter to Sr. Corson from the pastor of the Apostolic Church here as a "reward" for the efforts made to convert him to the truth; and through him, and tracts, and personal talks, to also reach the congregation. Everything seemed so still and calm and their "wild vine" pruned and trimmed to look and appear so much like the true vine to those who know not the truth that we began to be discouraged, and to think our "tactics" would have to be changed to reach them, when a sudden change occurred in the preaching of the pastor, which indicated a "storm" in the near future, soon to be realized, as we found a bomb had fallen in the camp and "great fear came on" the pastor and some of the flock. We hope the result may be that "believers may be added to the Lord, multitudes both of men and women." (Acts 5).

## THE LETTER.

"RICHMOND, Va., Nov. 15, '00.  
"MRS. A. R. CORSON,  
"Richmond, Va.

"Dear Friend:—I herewith return your papers, etc., as near as I can. If I have lost or misplaced any let me know and I will endeavor to find them and return them to you. I beg to say that I have admired your zeal, but have no liking for your teachings as a whole. I have, through personal regard for you alone, received or read these papers, so far as I have done so. I feel it to be my duty to say that I can move only farther and farther from your most cherished teachings. I sincerely believe your system a positive evil, very adroitly arranged and hence to be avoided. To be consistent with the above, I am sure you will agree with me that I should not lend any influence or means that I may possess or control to the furtherance of your teachings.

"I am not alone in the opinion that our ladies' meeting and other meetings should not furnish an opening for teachings so objectionable and influences so damaging. You may not have understood that this was not agreeable, and our courtesy may have been mistaken for approval.

"We trust you will forbear to seek the continued use of these advantages. I carefully avoid any personal condemnation of yourself. I condemn your system and your methods of propagating it.

"Very sincerely,

"JNO. W. DAUGHERTY."

## THE ANSWER.

"RICHMOND, Va., Nov. 16, '00.  
"REV. J. W. DAUGHERTY,

"Dear Sir:—I was not much surprised on receiving your letter, for I had detected a different atmosphere in the regular church services. I wish to make a short reply to your very courteously worded letter. You say,

"Through personal regard for you, I have received and read your papers, etc.' I thank you for your personal regard, but sincerely regret that the regard was not given to the Master whose servant I am, even Jesus Christ our Lord. Then you would have read with a desire to know the truth.

"You add, 'I feel it is my duty to say, I can move only farther and farther from your most cherished teachings.' Very well; let us see what they are. First: Jesus Christ the same yesterday, today and forever; the gospel the power of God unto salvation unto every one that believeth, and the only means by which mankind can be saved; the gospel law is the same in all ages, and its principles are first, faith, which must come by hearing the word and must lead to true repentance, which will result in obedience in baptism for the remission of sins; then the laying on hands of an authorized ministry for the bestowal of the Holy Ghost; and that the same signs shall follow them that believe, now as in the olden times; the same God, the same gospel, the same results to follow its preaching. You can only move 'farther and farther from our most cherished teachings! Where are you going?

"You speak of not lending your influence or means for the furtherance of our teachings. I am quite sure we have never even intimated that we wished any of your means or your influence, only so far as to recognize and acknowledge the truths you know we teach.

"I wish you had defined what my objectionable teachings were and in what my influence was so damaging. I have not taught anything that cannot be substantiated by God's word to any honest minded truth seeker.

"You also say, 'Our courtesy may have been mistaken for approval.' No, I made a greater mistake than that; I mistook it for true christian fellowship, and it was very sweet and precious to me; but you by your own words have shown me it was only a hypocritical dissimulation.

"When you said, 'God bless you, sister, that's right, stand up for your religion,' you never meant one word of it; and every warm hand clasp that cheered my heart was only mere courtesy, a veneer of politeness to hide the true feelings of your heart. Thank God, the veneer has worn through and shown the real article beneath.

"Yes, I will 'forbear to seek the continued use of these advantages,' for even if I felt at liberty to go to even 'the other meetings' I could not feel that there was any truth or sincerity in any expression of friendliness or christian charity, and your words would ever be to me as 'a scounding brass and a tinkling cymbal.'

"You say you carefully avoid any personal condemnation of myself, as though you could find something in me to condemn. If there is anything to condemn in me I wish you had shown me up, but according to your next words it is only my system and my

methods of propagating it. What is my system? It is the same system followed by Paul and Peter, and it is the true gospel, of which Paul said, 'If any man preach any other, let him be accursed.'

"You say you believe 'it is a positive evil and adroitly arranged.' I wish you had shown me wherein the evil consists. I am certainly desirous of knowing. I can discover none. I know it will not lead us to pretend to a courtesy we do not feel.

"My method of propagating it you condemn. In what should you condemn them? I followed the same methods you have been marking out for the women of your church; just distributing tracts, quoting scripture and talking gospel. I am not aware that I have used any sly or underhand means. You know I have been open about it. If I pushed myself where I was not wanted, it was because in my ignorance I supposed that in the aim of the Apostolic Church was to help and to bless all mankind, not merely to secure a blessing for 'us four and no more.'

"Again, and again, I say we have no connection with the Utah Mormons. Bro. Goodrich wished to see you about printing an expose of Utah Mormonism, a deposition taken from a lady here in Fulton concerning the evils she saw in Utah. That was what he wished to see you about at your office. Had you met him and looked over the article, you certainly could have seen that we are doing all we can to warn people against evils of that false religion. Can it be possible that you were afraid to meet him? 'Oh for a faith that will not shrink,' etc.

"I thank God for a religion that cannot be overthrown; whose adherents need fear no man on the earth as to the overthrow of their faith. A religion that needs to fear a weak woman like myself and shuts the door on her, lest her influence cause its overthrow, must be built on a sandy foundation indeed.

"A wild vine though trained and trimmed, pruned and tied up here and lopped off there, is a wild vine still and shows it by its hard, bitter fruit. Naming it for the true vine will not help it either. Its wild Babylonish characteristics will still remain.

"My dream has been fulfilled to the letter. I dreamed I was at your house and you asked me to dine; I told you I had dined and was not hungry, but I would take a little milk. You poured out the milk, and while I was enjoying it you poured something like beer, sour and very bitter, into the milk as I was drinking. I immediately spat it out and said, 'Oh, Bro. D., I told you I wanted nothing but the milk.' You looked hurt and grieved, but I drank no more of your milk. I awoke with these words ringing in my ears as if spoken by some one at my head: 'Nothing but the sincere milk of the word.' Thank God, that is left, and I can drink that at home. And when you look over your congregation you will miss one earnest hearer; and the bitter tears I have shed are not for myself or my isolation,

but that the Christ I love is again wounded in the house of His friends; and remember His words, 'Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me,' and that 'he that doeth the will of my Father which is in heaven, the same is my mother, my sister, and my brother.' Well might you ask as you did in a sermon not long ago, 'If Christ should come to this church would He be accepted?'

"I wonder what you would do if you got to heaven and chanced to find me there; and if you got there first, you would be apt to close the door and if I should persist in seeking admittance you would politely request me to forbear lest I exert a damaging influence.

"Imagine Paul and Peter requesting people to stay away from their meetings lest their teachings should prove objectionable and influence prove damaging. If I had no more faith in the religion I professed than that, I would give it up quickly and seek one with a firmer foundation. But the true religion cannot be downed so easily; it is a vine of God's own planting and its roots take hold of the living Rock.

"I wish I could add from my heart, 'God bless you, brother,' but I can only pray, 'God be merciful to you and lead you to see your error and to humbly repent. I wonder no longer why the Saints have to preach repentance to the christians as well as to the worldlings.

"Sincerely your servant in the true gospel,

"A. R. CORSON."

I will submit this correspondence without any comments as the letters show the state of mind and the condition of affairs in this city. This letter has been a surprise to many of Mr. D's members and others who are not members.

I will close this letter by inserting a statement of a lady here who was in Utah and became disgusted with the "beauties" of the Utah system. The letter, however, will speak for itself. She is still a member of that church and a lady of refinement, and has the respect and confidence and good-will of all the people of Fulton, who are well acquainted with her. I have the original statement signed by her and her sister, who was with her when in Utah, though not a member of that church.

## THE STATEMENT.

"706 Louisiana St., Fulton,  
"Richmond, Va., Nov. '00.

"I was a member of the Baptist church for about a year before I accepted the Mormon faith. Not knowing anything of the Mormons I was not at all prejudiced against them, when two Mormon elders came to my father's house and asked for lodging; then I heard them preach and read their books and saw that they had many precious truths not taught by other churches. The beautiful story of God's condescending love toward man in sending an angel to the earth in these latter days with the everlasting gospel, to restore it to man again with all

its ancient gifts and blessings and powers, was so sweet to my ears and so captivating to my soul that I believed and accepted it, receiving a testimony of the truth of the story and the restored gospel which I still believe; but they never taught us to believe in polygamy, though they said it had been taught and practiced by their parents, but it had all been done away and it had not been practiced for years. After I came in they taught us that we could not live our religion in Virginia, that we must go to Utah; that the temple was being built where Christ was to come, that the people were so pure and good and loving, that there was no strife there, but all was love, peace and joy.

"I was baptized by Elder Curtis, April 15, 1893, and as they continued to teach the necessity of gathering to Utah, we sold out and went there, making a great sacrifice of home, friends and property, it costing us about \$400 00 in going and returning, as we soon returned when we found out how woefully we had been deceived as to the things there.

"We lived in the house with George Reynolds, one of the Seventy, who had two living wives, and one—his first wife—dead. He had twenty-four children by these three wives, who are now living. Instead of finding these mountain Saints the pure religious people they were said to be, and their life one of joy, peace and happiness as I had expected from what the elders had told me, I found it all the reverse and everything just to the opposite; neighbors so at loggerheads with each other that they would not speak. I heard more quarrelling, cursing and swearing during the six weeks I was there than I ever heard before in all my life. I have known them to ask a blessing on their food and be swearing before the meal is over. I was told that I must believe in polygamy and pay up my tithing for two years before I could become a full member; that if I could not believe it, I must at least say I believed it before I could be admitted into the church as a full member; that I could not go into the temple until I did so; that I could not know any of the secrets or anything that was done in the temple as that was all secret which was taught in there, and that they could not reveal any of the things done in there.

"We—my husband, my sister and myself—also lived next door to one of the wives of young Brigham Young. He had three living wives and one dead; and this one by whom we lived had a falling out with her husband and would not speak to him. She had to wash for a living—washing four days a week and ironing two. The bishop of the ward in which we lived had three living wives. During the six weeks we were there, two men, one of them a seventy, were arrested for polygamy. (Here I asked, 'How do you know polygamy was practised there?') We wanted no better proof of it than to see these wives with young

babes in their arms, who were or had been polygamous wives.

"I was so disgusted with all I saw and heard, and with the awful thoughts of the great deception that had been practiced upon us, that I lost all hope and did not know what to believe nor where to go, although I never could let go the angel's message and the restored gospel, yet I became so careless and indifferent that I gave up even reading the Bible. But finally a ray of hope and light came through the darkness. Elder Goodrich and a sister of the Reorganized church came to me with papers and tracts and documents, and showed me the awful apostasy of the Utah church, and that these claims they made with which I became so disgusted, were not any part of the true latter day message, and that the gospel, in all its fulness and purity and ancient simplicity, had indeed been restored to the earth and was found with them in the organization known as 'The Reorganized Church of Jesus Christ.'

"My sister will also sign this statement with me.

(Signed.) "Mrs. — G.  
"Miss — A."

I will close this letter by adding that I had a talk with the Utah elders here about these statements, and as to their living in polygamy with these women who had been sealed as plural wives before the Manifesto, and they told me they never denied that fact.

Yours for the truth,  
J. L. GOODRICH.

3820 4th St., Fulton,  
Richmond, Va., Nov. 26.

RETROSPECTIVE.

*Editor Zion's Ensign.*—As the old year and the old century are past, and we now are starting on the new, it might be well to look back over the year just gone. I find, by looking over my diary, that January 1, 1900, found me in Wayne county, Illinois, where I received the gospel in 1867, and spent all the early part of my church life and ministry. Those early ties formed in the work and association, form ties that are strong and lasting with me; and I love to get back among those where I so long labored, and learned to love them.

After a few days in Wayne county I went to St. Louis, Missouri, where I remained until January 22d, laboring in the city and vicinity as best we could, for the interests of the church. Some matters being of a peculiar nature, the bishop was called to assist the local authorities in settling it.

I next find myself at home and in the regions round about for a time, during which time Bishop Kelley came down, and we made an effort to look at the country some in Jackson county, that we might know prices in different places, so we could intelligently give information to those desiring to move to that part of the country. Then we were next at Lamoni looking after church work in the line of the bishopric, and meeting with the trustees of Graceland College. This institution deserves the hearty sup-

port of every member of the church. First, because it is needed for the general good of the church, collectively and individually; and second, because it was started and completed by the voice of the whole church in General Conference. Therefore, we are in honor bound to sustain it.

I remained at Lamoni until after the General Conference, which proved to be one of education and trial, which we hope in the end will bring good to all, as we read that all things work for good to them that love God. After conference we labored awhile around home. During my stay there Bishop May and I took a few days drive through the country, looking over Jackson county and the counties round about, that we might understand the situation. The bishopric of the church seem to believe in the gathering of the Saints as outlined in the revelations of God. On this trip we did some work among the branches.

Next visited Kingston, Caldwell county, preached a few times and went to old Far West, to learn something of the situation there. We believe the Saints will sometime return and build up the old waste places as the Lord hath said. We then went to Burlington, Iowa, and preached a few days in that city, thence on to Joy, Illinois, to district conference. After attending the business sessions of the conference and preaching Saturday night, I went back to the conference which was convened at Burlington, to assist in the dedication of their church house. After conference at Burlington I baptized three persons on Monday, having been requested to do so. I believe in leaving baptisms and other church work in branches to be done by local authorities or by their direction, thus honoring every man in his calling.

From Burlington I went to Rock Island, Illinois, where, in company with Bro. F. M. Cooper, we held a few meetings in that vicinity. Rock Island and Moline in Illinois, and Davenport, Iowa, afford quite a field for labor. It is not easy to start the work in cities, for the want of suitable places properly located, to meet in. It is sometimes inconvenient to be poor and not able to have such places as we think we need to hold meetings; but if we were rich we might get proud, so likely it is best as it is. We then went to Clinton, Iowa, and in connection with local brethren there, held a few meetings, preaching in a private house most of the time. Here they need a public house in which to hold services badly. Next to Maquoketa, where we held one meeting in company with Bro. Turner, who went with me from Clinton. From here we went on to Fulton, where we held a few meetings in connection with the local authorities at that place. Next we went to Green Valley branch, endeavoring, for a few days, to encourage the Saints of that place in their several duties. We then went to Strawberry Point and on

to Arlington, where we spoke three times to the Saints and friends at that place; then back to Strawberry Point and spoke one night in the tent, where Bro. Sutton and Hand were holding meetings; some had accepted the way of life at the last named place, and I assisted in confirmation. We then went on to Fairbanks, and out to Owen Center school-house, where we held two nights; then twice in the town of Fairbanks, and back to Owen Center over Sunday.

This closed my tour in the Eastern Iowa district, and I returned home to meet my son, son-in-law and brother, from Illinois, and my brother-in-law from Tennessee, who had come for the first time since I lived in Missouri, to visit me. I remained around home a short time laboring in the regions round about, as necessity demanded. I never go home to rest as some do; if I did, I find so much to do, there is not much time to rest. So I guess we had all better work on as long as we are able, then rest when we get so we can't work any more. That seems to be about the only chance for rest as I view it in this life. The gospel, to me, means work all the time. Now, the bishopric meet at Lamoni to hear some appeal cases. O! the weakness of poor, fallen humanity. We constantly need the help of God in this probationary state, and if we are not very watchful and prayerful, any of us are liable to get into trouble, and may finally fall, and fall in the end. So we have great need to be merciful as well as just.

From Lamoni the first presidency and bishopric went to St. Joseph, Missouri, to assist the Saints there to devise ways and means to liquidate their local church debt. We sincerely hope they may soon succeed in canceling the debt. Those church debts are burdensome. This trip was made in obedience to an order of General Conference. We then all went together to look at a body of land out east of St. Joseph, which was for sale, to see if we could buy it, with the view to assist the Saints in getting homes, so a number could settle together and form a branch of the church, as contemplated in the command to gather in the regions round about. We did not, however, make the purchase, not deeming it advisable at the time. By the way, when we buy land now, it takes money, and we had all better see to it, and get ready to consecrate of our substance for the benefit of the poor and needy in the church, lest their cries might go up against us; but all cannot be done at once, but must have a beginning; and the only true way to help the poor is to place them in a condition so they can help themselves, and that is all a worthy Saint would desire. (This does not refer to those not able to work).

Next we were found at Rich Hill, Missouri, where the bishop assisted the local church to lift a mortgage which was held by a man out of the church, and the Saints feared they would be closed out. After arranging

that matter we preached at night, then took train at 10 p. m., and next morning was in St. Louis, where we assisted a few days in their reunion as best we could; then on to Boston, Massachusetts, to attend the reunion at Silver Lake, and labor in the eastern mission for a while; arrived at Silver Lake the morning of August 9th, and did what we could until the 15th (when it closed), to help make it a success. Both of those reunions, so far as I could judge, were a success, all trying to do their part nobly, and the sisters did their part well. Indeed this, and almost every other good work in this world, would fail without the help of the sisters. They are now doing a splendid work along the various lines, to assist the spread of God's truth. Went to Plymouth, Massachusetts, with Bro. W. H. Kelley, and assisted in ordaining the late Peter Hansen, who died in his field of labor lately, where he was sent by General Conference. How glorious it is to die at the post of duty. "Blessed are the dead that die in the Lord, they shall rest from their labors and their works do follow them."

Next back to Boston, Providence, Fall River and Plainville, preaching nearly every night and twice on Sunday, up to the 19th, when we went over to Maine. Here I preached at Dixfield Center, Jonesport, Indian River, Lamoin and Stonington, laboring continuously nearly every night, and generally twice and sometimes three times on Sundays, until September 19th, when I went back to Boston, worked in that part of the mission until September 26th, trying to encourage to duty as best we could.

From there I went to New York City, preached once in Brooklyn, and then by request of those in charge, went to southern Ohio to attend district conference. On the way, just before reaching the depot at Radcliffe, Ohio, I fell in with Bro. W. H. Kelley again. We attended the conference together, and had a very pleasant time with the Saints and friends at Vales Mills, except one little incident that occurred. This incident served to try the patience of some a little, and served the purpose of demonstrating the fact, that while some brethren think that others have violated the law, and they are determined to see that the law is kept, they go to work in the wrong time and place, altogether out of harmony with the law to correct the supposed wrong. Such a course can only result disastrously to those pursuing it, as we view it. Hence the admonition, "let every man learn his duty," comes in good in such cases.

From here we went to Creola, Ohio, held one meeting and on to the Northern Ohio, or Kirtland district conference, where we had a very pleasant time indeed. Every thing passed off pleasantly, and everybody seemed to enjoy themselves. Next we went on to Kirtland two nights and Cleveland one, then on to Coldwater, Michigan, where a two

days' meeting had been appointed, and out of five discourses they managed to get the writer in four times and Bro. S. W. L. Scott once. Bro. Scott has been there a long time, but his preaching is always appreciated by all who hear him, it never gets old.

The next place we make is Clear Lake, Indiana; we held two services there, but the political situation was so interesting, it was hard to get a hearing, but we had several Saints out to hear. I wish our people were able to see that the noise they make about who should be elected does not change things; better go your ways in peace, vote your sentiments and let God correct the evils in His way and time. In company with Bro. G. A. Smith we went to Galien, Michigan, to attend district conference. We here had a most excellent time throughout, and all so far as the writer could judge, enjoyed the meetings. We held one meeting after conference closed.

From here we went home and labored in that vicinity, and up to St. Joseph over one Sunday. Then Bishop Kelley, Bishop May, Bishop Short and myself went to Holden, to look at the country and learn the opportunities to secure homes for Saints. This evinces a zeal in the bishops to be able to report the situation, and assist in doing the Lord's work. The work is not to be done in haste; best to be sure if we do go slow. There is a good chance to get town property at Holden. The weather was against us and we did not get out into the country. But the writer was there in the summer and found prices of land from thirty to forty dollars per acre, generally, for good land.

On the last of November, in company with H. O. Smith, missionary in charge of the South-west mission, we started for Cove, Arkansas, to be present at the district Conference. We arrived all right in time to participate in the business of the conference; we had a good time, and the people all seem to enjoy themselves. We remained a few days after conference, continuing meetings each night until Thursday, then the writer went on to Grannis and held meetings each night and twice on Sunday, Bro. Smith continuing at Cove. At Cove and Grannis they have very nice church buildings. Bro. Short has mills at those places, and furnishes the lumber, so that the cost on others is not very heavy, just a little effort and a house is up. Bishop Short seems to have trained the Saints pretty well about looking after the necessities of the traveling elders; and Bro. and Sr. Newton at Cove, are not a whit behind the best, in looking after the missionaries' wants and the interests of the work all round, and the boys working there seemed to have partaken of the same spirit, for they are all ready to chip in and help. And there is Bro. Earl Bailey, wife and sister-in-law at Grannis to keep up that end with their helpers living there. This is as it should be, the church work should be the chief thing with all

Saints, other things coming in second.

December 10th we left Arkansas for Beaver, Texas; arrived there the next day and began meetings that night, having sent the appointment ahead. We kept meetings up each night at Beaver until the next Saturday, preaching the funeral sermon of a child of Bro. and Sr. Geinger's at Beaver on Saturday at 2 p. m. Here is the home of Bro. A. J. Moore. He stands high in the estimation of his neighbors, and so do all the Saints living there, so far as I learned. On Sunday we held forth at Oklaunion, where Bro. Scott and Chism held the debate last May. It seems the debate, did our cause no harm there, so the gospel banner still floats over the rubbish. There is quite a lively band of good Saints living in that neighborhood, Bro. Wilcox, late from Lees' Summit, Missouri, presiding. By request of his daughter, Gracie, the writer baptized her while there, Sunday afternoon. Monday night found us back at Beaver, where Bro. Smith gave us an excellent discourse.

Our next stop was Fort Worth, where we preached to a few Saints in a private house, endeavoring to encourage them in the battle of life. Then on to Cook's Point for three nights, trying to stir up their pure minds to duty along gospel lines; then on to Hearne, where we preached Saturday night and twice on Sunday; could not continue over longer on account of Christmas preparations. We then came to this place, San Antonio, where we have spent the holidays with the Saints, stopping with Sr. Merritt, where we are being well cared for at this writing. We have held seven meetings here, preaching to small audiences, except Sunday night we had a fair audience for this place; they tell me Bro. Smith did his part well all along the line, as well as all I traveled with.

It has been a pleasure to me to have the association of those brethren with whom I have traveled. I believe them all to be good men trying to do the best they can for the work. I traveled mostly in Maine with Bro. W. W. Blanchard, in Ohio with Bro. W. H. Kelley, and in this mission with Bro. H. O. Smith. And in the east, middle states and south all officers and members have done all they could to assist me in my work, extended every courtesy and entertained me royally, for all of which I hereby extend heartfelt thanks. In return I tried to give them plain gospel truth, and have kept busy, trying to encourage and strengthen the Saints in the conflict for eternal life. The year's work is done, the record made, we must meet it, and take the results of our own works. That I have made some mistakes I have no doubt, but I have tried to do my duty. Wherein I have differed from others, I did so honestly, and as yet have not been able to see differently. I have tried not to impugn the motives of any. That I have spoken sometimes harshly, I ad-

mit, and hope to improve. If I have offended any I ask pardon. If I have helped any, I want them to thank the Lord for that, for I am aware that if I do any good it is because the Lord works through me for their good and His glory. I desire to be merciful and try to be just, I hold no enmity against any, living or dead; I have many weaknesses that I am conscious of, and some, no doubt, of which others are conscious and I am not; I am willing to be criticised, and want to be corrected, for I know to be right is the chief thing. I confess my ignorance but want to learn, and some time in the future hope to know more than I do now. I am willing to bear all the burdens of life uncomplainingly if I can. I want to let the sunlight of life, if I have any, go out to cheer and encourage others; I do not want to burden others with my troubles and trials, if such things should come to me.

I thank God for courage, and my brethren for their confidence, I also thank God and my wife for her willingness to bear the burdens of life at home alone, and let me go on in the Master's work. And now I pray God to bless the work of the past year, that the best possible results may accrue to the church; and to over-rule the mistakes made, that no serious harm may come to the work from them. And I further pray that we all may be richly endowed with the Holy Spirit to qualify us for the work before us, that we may work wisely together, in unity and love, judge righteously and walk uprightly the coming year, that Zion may indeed arise and shine, and the favor of God rest upon her. That the gospel may be exemplified in the lives and conduct of the Saints, and that all men may know we are Christ's disciples because of the love we have for one another.

Now, let all take courage and fight manfully the good fight of faith, and work patiently and peacefully; cheerfully and obediently; that our efforts may be crowned the coming year with great success, and bring much good to the church and people, and much glory to God and the Lamb, is my desire and prayer in the Master's name, amen.

G. H. HILLIARD.

SAN ANTONIO, TEX., Jan. 1.

**Christian Ministers Would Abolish Prayer Meeting.**

The pastors of Kansas City Christian churches adopted a resolution at their meeting yesterday, declaring it to be their sense that the mid-week prayer meeting, as it is conducted in a majority of Protestant churches, has outlived its usefulness, and appointed a committee to prepare and report a program for such meetings which shall be more modern in its character and better calculated to meet the needs of present day church people.

Dr. George H. Combs, pastor of the Prospect Avenue Christian church, who brought the subject up, and at whose suggestion the committee was appointed, declared that he thought

the ago had outgrown the old-fashioned prayer meeting.

"The prayer meeting was perfectly adapted to the needs of the time which brought it into existence," he said, in addressing the meeting, "but that time has long been past. The best men's lives have now become so full of other things that they cannot be induced to come out and spend an evening in prayer. When the prayer meeting was brought into existence, men thought that their chief religious duty was to kneel and pray. As time has passed, their religious feeling has become more and more closely linked with endeavor.

"I do not regard the decline of the prayer meeting as an unhealthy sign. I regard it as a very healthy one. Men do not spend so much time now in asking God for favors, but they do spend a great deal more time than they ever did in helping their less-favored fellows. The prayer meeting is dying from natural causes. The time has come when it fails to meet the requirements of men in this busy world, and I think it our duty, as ministers, to propose a substitute for it which shall be more in touch with the spirit of the times, and shall be more educative and helpful to men's moral and spiritual natures."

No minister who took part in the discussion which followed this somewhat advanced statement, dissented from any part of it. The remarks of each indicated that he had only been waiting for an opportune moment to so express himself. Dr. Combs' motion was that a committee be appointed to draw up a program for all prayer meetings for a period of three months. If approved by the ministers, it will be adopted, and the prayer meetings at all the Christian churches in Kansas City during the next quarter of a year will be conducted along the lines suggested. Dr. Combs was made chairman of the committee. Drs. R. Lin Cave, of Independence, and W. F. Richardson, pastor of the First Christian church, are the other two members.

The action of the Christian ministers will probably attract wide attention and much comment. The prayer meeting has for many years been regarded as one of the most important sacred services of a majority of protestant churches. It is believed to have originated with the Methodists, but their example has been very generally followed. In some places it is held on Wednesday and in some on Thursday evenings. Song, prayer and testimony have been its characteristic and universal features. In its early history it was attended by church people as regularly as any of the other weekly services, but the decline in its attendance in Kansas City has excited much comment, and many remedies have been proposed for the unhealthy condition which, by many religious people, it has been assumed to indicate.

Dr. Combs proposes to make very radical changes in the program for prayer meetings at the

Prospect avenue church, of which he is pastor. He said last evening:

"I have already partially outlined plans which I intend to try to get adopted by my own church. I believe the prayer meeting is a failure, because it is not educative, does not appeal to men's social natures and accomplishes nothing tangible and practical. The prayer meeting as it now exists, is a relic of a time when the negative and dreamy side of men's natures predominated in their religion. Their active, positive natures are now predominant, and they demand something of a more practical nature than it affords them.

"Mind you, I do not think that the time for prayer is past. Far from it. But I think that the time for a man to pray is when he needs help from God, and that is when he is exposed to the temptations of his every day life, in his office or counting house, or on the street, and not when he is in the church. I am a believer in the efficacy of prayer, but I haven't so much faith in the formal, public prayer as a great many have.

"My purpose is to make the program for the mid-week meetings as interesting as that for any other service. I am now trying to arrange for a series of mid-week critical talks and lectures on subjects which are of immediate and pressing interest and concern—on politics, matters touching the social and moral good, education, municipal affairs, etc.—by men who are closely in touch with every phase of life in the city and country at large. Another of my projects is to have critical study and discussion of the Bible. In this way I think much more good can be accomplished than can be done by meetings, which nobody but the pillars of the church, both men and women, attend."

Kansas City ministers of other denominations do not all agree with those of the Christian church. Dr. William P. George, pastor of the Westminster Presbyterian church, said yesterday:

"I do not care to criticize the brethren of other denominations, but as for me, I should be loath to see the prayer meeting abolished. I believe it is one of the best institutions of the church, and instead of secularizing, I constantly attempt to make it more spiritual."

"The failure or success of the prayer meeting," said Dr. Wm. J. Williamson, pastor of the Bales Chapel Baptist church, "depends upon local conditions. Our prayer meeting is one of our sweetest, best meetings. Conducted in the really old-fashioned way—that is, made bright and interesting, and consisting largely of Bible study, prayer and personal experiences—it is a service with which I do not believe the church could safely dispense."

"The prayer meeting is the people's meeting," declared Rev. William Carter, of the First Presbyterian church, "and if it is a failure it is the fault of the people. No. I don't favor abol-

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(Please mention this paper).

ishing it I am far from thinking it has outlived its usefulness or is out of date."—*The Kansas City Journal*, December 18, 1900.

**Winter Protection of Shrubs.**

This is the season to consider the protection of shrubs and small trees and other plants which will need it for the winter. In this vicinity we do not hurry the work, as our winters are not of the severity that does much damage before New Year, and, in fact, it is the sur and cold combined, the one following the other, that do the harm. By leaving the work as long as possible, it gives the wood of such plants as are to be covered, time to become well ripened. Covered in November, spring would show a lot of decayed shoots, those that were unripened when covered, the confinement having started mildew on them.

Before strawing up roses of the hybrid perpetual or June class, cut away about a third of the tops. This will have to be done at any rate in the spring, and doing it now saves that much covering. In the case of tea roses and others of partly tender nature, they are well covered by earth as any other way. Sawdust is also a good covering. As they flower altogether from the young growth, and are not dependent on the shoots of the previous season, it is well to cut them down to within a few inches of the ground. Then a sod or two may be cut and placed over them, to remain till spring. On its removal in April, fresh shoots start, and an abundance

of flowers are had all summer. In this vicinity, but very slight covering is required for these roses—in fact, the lovely climbing tea, Gloire de Dijon, thrives alongside a porch with no protection at all.—The Country Gentleman.

Some Valuable Hints.

During a chill apply heat externally and internally, and cover with all the blankets at hand.

In fever, use cold water freely. In sprains, use very hot water. Never kill a dog that has bitten you, but confine him and thus ascertain his true condition.

Firm pressure upon the bleeding point is the safest and surest method of arresting hemorrhage.

A finger, toe, nose or ear that has been cut off should be thoroughly washed and replaced at once.

In entering a burning building remember that the coolest and clearest place for your nose is near the floor.

Never give a cathartic after a hard substance has been swallowed.

It is important to distinguish between sunstroke and heat exhaustion; the former requires immediate efforts to reduce the temperature, the latter demands gentle stimulation.

In epilepsy, or falling fits, do nothing except to prevent injury to the head or tongue.

In all cases of unconsciousness, except apoplexy, the head should be lowered and clothing released.

In apoplexy the head should be raised.—Selected.

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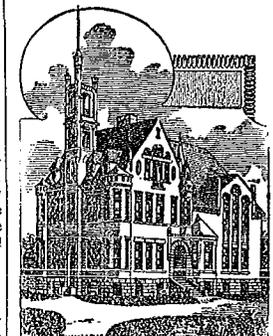
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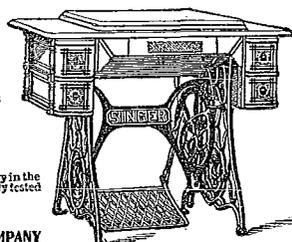
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R. R. TIME TABLES.

Table with columns for Missouri Pacific, Lexington Branch, and Lexington East. Lists train numbers, destinations, and times.

LIBERTY STREET DEPOT.

Table listing train times for Liberty Street Depot, including Lexington Branch and Lexington East.

CHICAGO & ALTON.

Table listing train times for Chicago & Alton, including East Bound and West Bound services.

An Explanation.

So far as the committee has been heard from, the "First Report" of the committee on Sunday School Improvements expresses their views with reference to the improvements of the work being done, or should be done by the church in behalf of the Sunday School department.

We wish it understood that what we recommend is in the abstract, the adopting of the recommendations being the business of the Convention, and the executing of that adopted being the business of the executives, the executive committee, or to whomsoever the Convention may commit the work to be done by special legislation.

To only two subjects in this "First Report" do we invite favorable consideration at the coming Convention; the latter subject, however, divided under two heads: 1, "The Improving of the Hope;" 2, "The placing of its

publication under control of the General Sunday School Association since it is being published in the interests of the Sunday School department of church work." This subject should be treated under these two heads.

The only question to be decided by the Convention in considering the first recommendation of our report on this subject is, Does the Hope, to meet present and future demands, need improving? If the Convention decides that it does, then, unless the latter clause is adopted, the point gained is to show to the Board of Publication what we, as an association, believe should be done to make the Hope satisfy present demands, and through our executives, or some ones specially appointed by the Convention, this action should be reported to the Board of Publication—it being the mind of the committee, so far as heard from, that this matter be left to the executives—and they to suggest such improvements as they may ascertain by

diligent inquiry and observation should and can be carried into execution, and these improvements to be made as rapidly as possible, it being an authoritative stimulus to both the executives and Board of Publication concerning what we may, as an association having charge of this department of church work, believe should be done with the Hope in the interests of the Sunday Schools.

If, however, the latter recommendation is adopted by the Convention, and the General Conference accedes to the request, then the Hope with its future is in the hands of the executive committee, as I understand it, and the passage of the first recommendation will but stimulate them to what the Association desires of its future.

For one I do not believe the Hope is all it should be as a Sunday School paper, and I am not able to say why it is not, or with whom the fault may lie; neither does the committee wish it understood that we make that a part of our report, by recommending that it be placed under the control of the Sunday School Association; but we believe the improvements and changes that, from the demands of the present or future, may be necessary to be made to answer its sphere of action as a Sunday School paper more satisfactorily, may be more easily and more properly made under the control of those who have the Sunday School interests specially in charge.

The need of more space in the Herald is, it seems to the committee, very apparent. And this is the only point the committee reports; and when this subject is considered it should be considered to answer this one question, "Does the present demands of the Sunday School work indicate that we need more space to represent its interests as a part of church work?" If this is decided affirmatively it will be upon the basis that we have faith that it can be obtained in some way, and occupied beneficially to the church. But the question of how to obtain and occupy should not be considered until we conclude we need more space. Then the whole matter can be left to the executive committee to secure the space upon the best terms possible, and when space is secured, arrange to occupy as fully and as wisely as God may open the way, and, I believe, if we act with the proper spirit, and decide we need more space, that God will open the way that all else will be supplied.

Having labored to purview of the duties to which we were appointed, and having come to the conclusion contained in the report, we, in the interests of the Sunday Schools of the church, send it forth, and whether our recommendations are affirmed or negated, that is the business of the Convention. I am

Yours sincerely and hopefully, with all our personal interests to enhance,  
J. F. MINYON.

January 9th.

Conference Notices.

Galland's Grove district conference will convene at Deloit, Iowa, Saturday, February 16, 1901, at 8:30 a. m. This is the most important conference of the year, and a full report and a good representation is desired.

C. E. BUTTERWORTH, Pres.  
January 9th.

Conference of the Eastern Colorado district will convene in Denver at the Saints' church, corner Twenty-Second and Arapahoe streets, February 16th, at 10 a. m. Delegate credentials and all reports for the conference should be sent in due time to J. B. Roush, 2912 California street, Denver, Colo.  
J. B. ROUSH, Pres.  
A. E. TABOR, Sec.  
Wheat, Col., Jan. 7.

The Ohio district will meet in conference at Limerick, Ohio, February 2, 1901, at 10 a. m. Branch officers will please see that full and complete reports are prepared, and bring or send them to the undersigned in due time. Those from a distance desiring conveyance from railroad please inform Elder T. J. Beatty, Limerick,

Ohio, in due time. All come on Friday, the 1st, and all come to Jackson on the Hooking Valley road if practicable.

JAMES MOLEY, Dist. Pres.  
Limerick, Ohio.

WELLSTON, O., Jan. 2

Convention Notices.

Religio of the Northeastern Illinois district convenes at Sandwich church, Friday, February 1st, at 2 p. m. for business.

ADAM J. KECK, Vice Pres.  
WILMINGTON, Ill., Jan. 10.

The Sunday School association of the Kirtland district will convene February 25th, at Cleveland, Ohio. All schools are cordially invited to be in attendance. General superintendent, T. A. Hoagas, will be present, and a good and profitable time is anticipated. All come prepared to take part, and bring the "Winnowed Songs" along.

RICHARD BALDWIN, Supt.,  
DORA McFARLAND, Sec.  
SHARON, Pa., Jan. 11.

The convention of the Northeastern Illinois district Sunday School association will convene at Sandwich, Illinois, February 1, 1901. Following is an outline of the program: Prayer meeting, 10:15 a. m.; business meeting, 11 a. m.; institute work, 3 p. m.; entertainment, 6 p. m. Would like to have a good representation of the different schools in the district as the officers are to be elected. Secretaries please send reports to me.

MAMIE WILLIAMSON, Dist. Sec.  
NORWAY, Ill., Jan. 10.

First Annual Report of Ladies' Aid Society of St. Joseph.

The Ladies' Aid Society was organized by Sr. Grace Kralh, January 4, 1900. The following officers were elected, Sr. Grace Kralh, president; Sr. Carrie L. Best vice president; Sr. Eldridge, treasurer; Sr. Annie Brooks, secretary. The first six months the society raised \$25.00.

At our semi-annual election of officers, Sr. Best was elected as president, Sr. Gardner, vice president, and Sr. Brooks, secretary and treasurer. Since that time the society has made \$90.00, total \$115.00; turned over to building fund \$105.00, balance on hand \$10.00.

CARRIE L. BEST, Pres.  
SR. GARDNER, V. Pres.  
SR. BROOKS, Sec.

January 7.

MARRIED.

(One dollar must accompany these notices when other than the plain announcement is desired. No descriptive information will be inserted free.)

HADEN-ARMSTRONG.—Near Raymond, Missouri, December 25, 1900, at 12 o'clock noon, Bro. Oscar E. Haden and Sr. Emma J. Armstrong, Elder J. A. Armstrong officiating.

DIED.

(One hundred words free. One cent for each word over 100, and for every word of poetry. Amount should be remitted with notice, to insure publication.)

DUNCAN.—At the home of her son, Wm. A. Duncan, Hebron, Nebraska, on the morning of December 31, 1900, Sr. Juliette Duncan, aged 68 years, 10 months and 10 days. She was brought back to her home at Millersburg, Ill., and interred in the cemetery near by. Funeral services in Saints' chapel, conducted by Elder Wm. E. LaRue, a large assembly of relatives and friends being in attendance. She united with the church August 14, 1870, and continued faithful until death.

JORDAN.—On January 2, 1901, at her home in Carbury, Manitoba, Sr. Mary Jane, wife of Bro. James More Jordan, aged 31 years, 9 months, 7 days. An affectionate husband mourns the loss of a loving companion, and three small children the loss of a kind mother. Sr. Jordan was baptized in Riverview, Ontario, and her life has since been that of a true Saint, full of life and energy. Services in the Presbyterian church by Rev. Mr. Carswell. Elder Frederick Gregory arrived in time to attend, but too late to officiate, not knowing the sad news.

FERRY.—Of old age, while on a visit to her daughter, Sr. Lentell, at Independence, Missouri, December 30, 1900, Elizabeth Jane Ferry, Sr. Ferry was born in England, 1830, united with the church and was baptized by Elder R. Rowley, May 10, 1875, in Illinois. She was the first to open her house for the preaching of the gospel in Rich Hill, and was faithful unto death. Her remains were interred at Rich Hill, funeral services being in charge of Elder F. M. Sharrock, sermon by Elder F. C. Warnky.

WALBERRY.—At her home in Steuben county, Indiana, December 27, 1900, Sr. Sarah Walberry. She was born September 5, 1848, in Sandusky county, Ohio, and was baptized September, 1894, by Elder I. M. Smith. Her faith was grounded deep in the promises of the Savior, and her life was a sweet memento of Christian graces. She died in the hope of a glorious resurrection. Funeral from the Methodist church in Otsego township. Sermon by Elder S. W. L. Scott, a very large and interested audience attending. She was laid to rest in North Otsego cemetery, beside her daughter, Cora Bell, who preceded her sixteen years.

Joy.—At Strawberry Point, Iowa, December 25, 1900, after a few days illness, Sr. Mary Joy. Mary Nelson was born July 30, 1824, in Washington county, Vermont; was married to Solomon Joy, February 19, 1844. They were blessed with ten children, only four of whom survive, though they have raised several others. For over sixty years she was an untiring worker in the Methodist church. July 9, 1900, she was baptized by Elder J. R. Sutton, and to say she was faithful, but faintly expresses her love for the work. An aged husband, four children, eleven grandchildren, seven great-grandchildren and hosts of friends mourn her departure. Funeral Sunday, December 30 at 2 p. m., at the house; sermon by Elder J. R. Sutton, assisted by Rev. Hildwood. Interment in Strawberry Point cemetery.

Daughters of Zion.

"OUR AIM, MANKIND TO BLESS."

MRS. H. B. CURTIS, Editor.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

ADVISORY COMMITTEE.

- Mrs. Mary E. Hulme, President, Independence, Missouri.
- Mrs. H. H. Robinson, Corresponding Secretary, Box 149, Lee's Summit, Mo.
- Mrs. B. C. Smith, Independence, Missouri.
- Mrs. Lucina Etzenhouser, 2417 Prospect St., Kansas City, Missouri.
- Mrs. Clara Frick, Independence, Missouri.
- Mrs. Callie B. Stebbins, Recording Secretary, Lawton, Iowa.
- Mrs. Anna Murphy, Treasurer, Independence, Missouri.

Editor's address, 3198 Olive St., St. Louis, Missouri.

Hearts, like apples, are hard and sour, Till crushed by pain's resistless power; And yield their juices rich and bland To none but sorrow's heavy hand. The pure streams of human love Flow natural from the heart above. But, gush by pressure from above, With God's hand on the lever, The first are turbid and meanest, The last are sweetest and sereneest.—J. J. Holland, in "Bitter Sweet."

The following, translated from Sahagun, is the advice of an Aztec mother to her daughter, and although, as Prescott says, it is the product of the twilight of civilization, we think it may contain some beautiful thoughts for our girls. We will simply make selections from the letter.

"Listen, my daughter; in this world, it is necessary to live with much prudence and circumspection.

"Hear this allegory which I shall now tell you, and preserve it, and take from it a warning and example for living aright. Here, in this world, we travel by a very narrow, steep and dangerous road, which is as a lofty mountain ridge, on whose top passes a narrow path; on either side is a great gulf without bottom, and if you deviate from the path you will fall into it. There is need, therefore, of much discretion in pursuing the road.

"Take care that your garments are such as are decent and prop-

er; and observe that you do not adorn yourself with much finery, since this is a mark of vanity and of folly. As little becoming is it, that your dress should be very mean, dirty or ragged; since rags are a mark of the low, and of those who are held in contempt. Let your clothes be becoming, and neat, that you may neither appear fantastic nor mean. When you speak, do not hurry your words from uneasiness, but speak deliberately and calmly. Do not raise your voice very high, nor speak very low, but in a moderate tone. Neither mince when you speak, but let your words be proper, of a good sound, and your voice gentle. Do not be nice in the choice of your words. In walking, my daughter, see that you behave becomingly. Do not carry your head very much raised, since it is a mark of ill breeding; walk erect, and with your head slightly inclined. Do not have your mouth covered, or your face, from shame, nor go looking like a near sighted person. Walk through the streets quietly, and with propriety. Another thing that you must attend to, my daughter, is, that, when you are in the street, you do not go looking hither and thither, nor turning your head to look at this and that. Show a becoming countenance, that you may neither appear morose, nor, on the other hand, too complaisant. See, my daughter, that you give yourself no concern about the words you may hear, in going through the street, nor pay any regard to them, let those who come and go say what they will. Take care that you neither answer nor speak, but act as if you neither heard nor understood them, since, doing in this manner, no one will be able to say with truth that you have said anything amiss. My dear daughter, whom I tenderly love, see that you live in the world in peace, tranquility and contentment, all the days you shall live. See that you honor me and your father, and reflect glory on us by your good life. May God prosper you, and may you come to God, who is in every place.—Prescott's History of Mexico, Vol. III, contributed by Sr. Marie H. Clark.

HEADACHE  
Pain back of your eyes? Heavy pressure in your head? And are you sometimes faint and dizzy? Is your tongue coated? Bad taste in your mouth? And does your food distress you? Are you nervous and irritable? Do you often have the blues? And are you troubled about sleeping?  
Then your liver is all wrong.  
But there is a cure. 'Tis the old reliable  
AYER'S PILLS  
They act directly on the liver. They cure constipation, biliousness, sick headache, nausea, and dyspepsia. Take a laxative dose each night. For 60 years they have been the Standard Family Pills.  
Price 25 cents. All Druggists.  
"I have taken Ayer's Pills regularly for six months. They have cured me of a severe headache, and I can now walk from two to four miles without getting tired or out of breath, something I have not been able to do for many years."  
—S. S. YALOW,  
July 12, 1899. Boston, Mass.  
Write the Doctor.  
If you have any complaint whatever and are in need of medical aid, you can possibly receive, write the doctor who will receive a prompt reply without cost.  
—Dr. J. C. AYER, Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, JANUARY 24, 1901

NUMBER 4.

## ZION'S ENSIGN:

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W. H. GARRETT, EDITOR.  
J. W. LUFF, BUSINESS MANAGER.

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## PRIDE.

One of the potent factors in retarding the progress and development of the work of the Lord among the children of men, has been foolish and sinful pride. All along the pathway of the ages whenever God has spoken, either by His own voice or through His servants, it has always been to or through those who were humble in heart and contrite in spirit, and His promises of divine favor and blessing have ever been to that class of individuals. He has continually opposed the proud, the haughty, and the arrogant, and when He has spoken of or to that class at all, it has been in reproof, and a warning to repentance. Though the great Nebuchadnezzar was made a prince in His hands for the carrying out of His designs regarding the nations of his time, he had yet to undergo a fearful experience when his pride led him to boast of his greatness, and credit his own prowess for the glory attending his accomplishments; he was deposed from his glory, and was turned out with the beasts of the field until he was thoroughly impressed with the fact that honor, glory, majesty, might, dominion and power belonged alone unto the Creator of all.

History had a repetition on this continent in the days when the history of the Book of Mormon was being written. So long as the Saints were humble, and sought diligently to bring forth righteousness, they were a favored people and their enemies were not permitted to overcome them. But when they began to prosper exceedingly they forgot their obligation to the Almighty and became wicked and neglectful, were lifted up in the pride of their hearts because of the abundance of their worldly accumulations and much fine apparel;

when they began to look down upon their less favored brethren and sisters, and to despise them as beneath themselves, the Lord chastened them sorely, and they were made to feel the instability of all things earthly. The prophet Alma records a time in the eighth year of the reign of the judges who were appointed in place of the kings to administer for the people, when this state of affairs existed, and this unholy and unrighteous exhibition of pride wrought havoc among the people of God. He says:

And it came to pass in the eighth year of the reign of the Judges, that the people of the church began to wax proud, because of their exceeding riches, and their fine silks, and their fine twined linen, and because of their many flocks and herds, and their gold and silver, and all manner of precious things which they had obtained by their industry; and in all these things they were lifted up in the pride of their eyes, for they began to wear very costly apparel. Now this was the cause of much affliction to Alma, yea, and to many of the people whom Alma had consecrated to be teachers, and priests, and elders, over the church; yea many of them were sorely grieved for the wickedness which they saw had begun to be among the people. For they saw and beheld with great sorrow, that the people of the church began to be lifted up in the pride of their eyes, and to set their hearts upon riches and upon the vain things of the world, that they began to be scornful, one towards another, and they began to persecute those that did not believe according to their own will and pleasure. And thus in this eighth year of the reign of the Judges, there began to be great contentions among the people of the church; yea, there were envyings and strife, and malice, and persecutions, and pride, even to exceed the pride of those who did not belong to the church of God. And thus ended the eighth year of the reign of the Judges; and the wickedness of the church was a great stumbling block to those who did not belong to the church; and thus the church began to fall in its progress. And it came to pass in the commencement of the ninth year, Alma saw the wickedness of the church, and he saw also that the example of the church began to lead those who were unbelievers, on from one piece of iniquity to another, thus bringing on the destruction of the people; yea he saw great inequality among the people, some lifting themselves up with their pride, despising others, turning their backs upon the needy, and the naked, and those who were athirst, and those who were sick and afflicted.—Alma 2: 5-10 (large Ed.), 2: 3, 4 (small Ed.).

It is a distressing thought that those who were once enlightened by the Spirit of God, should so far fall away into transgression, that their sins would even exceed the sins of those who had never been members of the church, and that they actually led the unbelievers "from one piece of iniquity to another." What an awful responsibility they thus assumed, even the answering to God for the condemnation following or resulting from a failure to obey the gospel of Christ by those who were thus led and influenced in evil doing.

But because one takes pleasure in attiring themselves neatly and becomingly, so as to make a more pleasing appearance, it is not necessarily an evidence of sinful pride, nor is an absence of color, of flowers, or bright hued ribbons from a sister's raiment, a positive indication of the absence of pride. Our heavenly Father in the spring and summer, robes the earth in different shades of emerald hue; and how much we all enjoy its beauty compared with the sombre, dull color of the fields in winter. And not only does He dress the earth in green, but He further adorns it with beautiful flowers of every hue, enhancing the loveliness already existing so as to give pleasure to His children, that they might praise Him who is the giver of every good gift. Who does not admire the tidily, cleanly, neatly attired man or woman, boy or girl, as compared with others who are careless, slovenly and neglectful of their personal appearance? It is not therefore justifiable to condemn one as possessing sinful pride simply because the individual may wear "good clothes."

But, it may be asked, is there not a danger that in adorning the person with attractive attire, one may be led into thinking too much of what they wear, and thus gradually be drawn into an exhibition of pride, which is the opposite of that which is commendable? Yes, there is always danger of the children of God being led into transgression if they are not watchful and careful, as well as prayerful. The Apostle Paul was so favored with the manifestations of the Spirit, that in order to keep a proper control of himself, a thorn in the flesh, the messenger of Satan to buffet him, was found needful, lest, as he said, "I should be exalted above measure," but no one will argue that it would have been better that the apostle should not have had those manifestations of the Spirit. There is always danger in an excess.

But when individuals are observed acting meanly and contemptuously toward another, simply because the other cannot afford to dress as richly as they, that may be accepted as an evidence of the possession of a pride that is despicable alike to God, and to all right minded men and women; it is a sin that should not go unrebuked. When one is becomingly and satisfactorily dressed, the knowledge of that fact should tend to exclude the thought of it from the attention and leave the mind free for the exercise of nobler thought. To a refined nature, the inability to attire themselves as tastefully as they would desire, is often more harmful, as being the

subject of regretful thought much more frequently, than would the pleasant impressions following when the desire for better things can be reasonably gratified.

We have seen a pride manifest which to others was saddening, a desire to appear not proud, so great as to lead the individual to an apparent utter and reckless disregard as to appearances; slovenly and unattractive in personal attire and actions. That is the other extreme to be avoided as sedulously as over-adorning. Any one who truly has the love of God in their hearts will not be guilty of either extreme, nor will one "think more highly of himself than he ought" when he is conscientiously giving service to the Lord.

Let all guard carefully against any disposition to despise the poor, for to them especially was provision made in the preaching and application of the gospel laws. Our Lord was numbered among them while on earth; He had not where to lay his head. And the humble and contrite are regarded with favor by the Lord, while the proud and haughty, they who despise the poor, will be brought into judgment before Him, and will be found "poor indeed." Love God supremely, love the brethren "with a pure heart fervently," serve the Lord with singleness of heart and purpose, and no spirit of false pride will have power or influence.

## EDITORIAL ITEMS.

✓  
SR. EMMA RICE, Adin, Modoc county, California, writes that Bro. Daley is there and has recently baptized four. It is quite difficult for an elder to get a hearing in that region.

BRO. A. J. LAYLAND has recently been laboring in the vicinity of Kemmerer, Wyoming; he held a series of meetings at Harris Fork, and was announced to preach at Diamondville, Wyoming, January 18th.

BRO. F. C. KECK closed a series of fourteen sermons in the opera house at Miami, Indian Territory, January 21st. Had good attendance all the time, especially the last night, when the hall, a large room, was filled. Opposition was active but ineffective in keeping the people away. Bro. Keck says he enjoyed wonderful liberty in preaching, and much prejudice has been removed.

APOSTLE R. C. EVANS, London, Canada, in a recent letter to the editor, gives a cheering account of the progress of the work in his mission; he says every missionary is doing good work. He organized one branch

the week previous to his writing (January 17), and was to organize two more in two weeks from that time. Two churches were erected last year and preparations are now being made for three more to be built in the spring. A number have been baptized.

ELDER C. G. LANPHEAR, Sandwich, Illinois, in sending for some tracts, says:

Religious meetings are being carried on here to quite an extent at present time, and it is a very good time to give out some of our church literature.

Our aged brother is still manifesting his interest in, and love for the work of the Master, in doing something to advance its interests. May his efforts yield an abundant harvest in the salvation of those who are willing to obey the celestial law, by which the perfection of bliss may be attained, and thus added luster may be given the crown of life which he himself may receive for faithful service.

## EXTRACTS FROM LETTERS.

BRO. JOHN MOST, New Carlisle, Indiana:

We belong to the Buchanan branch but do not get to meet with the Saints very often as it is about nine miles from where we live. This makes us look very anxiously for the ENSIGN every week. It is a welcome visitor at our home with its many encouraging sermons and letters.

ELDER M. T. SHORT, Fanning, Kansas, January 16th:

I have spoken every night so far in this new year, as also the mornings of the 6th and 13th, and am feeling well. Good hearings and attentive audiences have been the rule under which I wrought. Seed time, cultivation and harvest are the successive stages in this work. I go to Atchison this 6 p. m.

SR. ELIZABETH JEFFRIES, Gay, West Virginia:

We live away out in the West Virginia hills, fifteen miles from the depot. We have no preaching except through the ENSIGN. We expected Bro. D. L. Shine to come and preach for us awhile this fall, but sickness prevented him. We wait with patience every week for the arrival of the ENSIGN, and eagerly scan its pages and always find a good sermon and a number of good letters from the Saints which we enjoy very much. There is a great deal of sickness here. Weather very warm; some rain; very little snow.

ELDER F. C. KECK, Fairland, Indian Territory:

When we closed our meetings at Shilo, on Grand River, house would not hold the people; I never saw a house packed so tightly. Many were outside listening through the windows. After preaching Bro. Riley and I started to drive to Fairland; on the road the horse scared at the cars and ran against a telegraph pole, tearing our buggy to pieces, throwing Bro. Riley out on his face, and I on the side of my head and temple, bruising us up some. "It is a miracle that the results were not more serious. I am having the most wonderful meetings wherever I go in the territory.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Elder Joseph Luff will preach next Sunday morning at the Saints' church.

The choir is hard at work on the Cantata to be given for the benefit of the organ fund. A full attendance of all the singers should be given every rehearsal.

Bro. and Sr. C. G. Gould's new house, corner Clark and S. Fuller streets, is nearly completed outside, and the lathers are at work on the inside. It will be a nice, cosy, convenient home when completed.

Bro. L. A. Lyon, of Prairie City, Missouri, and Sr. Dahlia Weise, of this city, were married Sunday morning last by Bro. Henry Kemp. They left the same evening for Prairie City, where Bro. Lyons is in the cheese business.

Sr. Orville James entertained friends last week, and Sr. J. A. Robinson, Sr., this week, in honor of Sr. A. L. Newton, who has been visiting home folks since the holidays. Sr. Newton and children and Sr. Cora Strong departed for their home, Cove, Arkansas, Monday evening.

The weather this winter has been simply delightful. For the past few weeks hardly a cloud has covered the sky and only slight frost was had during the nights. Heavy wraps have only been needed a few times. No rain or snow has fallen to amount to anything and some cisterns are feeling the absence of the moisture.

A fire in Hall's bakery, next door to Bro. H. R. Mills & Sons book store, Monday noon, threatened for a time to do considerable damage, but the quick and efficient work of the department, under Bro. John Nesbitt, the warden, soon removed the danger, though the store of the Bro. Mills and others adjoining the bakery, were filled with smoke, doing some slight damage to stocks.

Sr. Mary Boyes calmly and peacefully departed this life, Tuesday morning about 2 o'clock. Aged sixty-two years. She was only ill about two weeks, but had a premonition that she would not recover. One sad feature attending her death is the severe illness of her son, Bro. J. E. Lewis, which prevented him from being present at the time of her decease. The funeral took place from the Saints' church Wednesday afternoon, the pastor preaching the sermon.

Sunday morning Elder Henry Kemp addressed the Saints at the stone church upon the invitation of the Savior, "Come unto me all ye that labor and are heavy laden and I will give you rest." (Matt. 11: 28). At night Bro. B. J. Scott occupied to the edification of the hearers. The afternoon service was filled with activity, the spirit of testimony leading to the comfort of the Saints. The following prophecy was given:

Yea, verily, verily, thus saith the Lord unto you, my people, hearken and listen unto the words of counsel that I have to give unto thee; for, verily I say unto thee, it has been pleasing in my sight to see the effort

that you are putting forth to strive to live nearer and walk nearer unto me. And behold, verily I say unto you, you must live near unto me. You must keep yourselves upright and holy before me, and then will I stand by you in every trial that shall come upon you. Verily I say unto you, death and disease and destruction is going abroad in the land, ye, sweeping the earth, as it were, with the besom of destruction. But if my people shall live as they should live before me, they need not fear; for I will stand by them in the sixth trouble and in the seventh trouble I will not forsake them. And ye, I say unto you, my servants, upon whom has been conferred the holy priesthood, look unto your hearts, be ye chaste men in every respect, be humble, be faithful, be meek and lowly, and you shall have the influence of the Spirit that you shall be enabled to exercise faith in me under the influences of the holy priesthood that has been conferred upon you, and wonders and miracles shall be performed in mine house and this, my people. Yea, be obedient children, ye, be meek and lowly, and you have naught to fear, for your Father in heaven will be a father to you in every time of need. Therefore be faithful, thus saith the Lord unto you.

## CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St. Sunday meetings 2:45 and 7:45 p. m. Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m. West Pullman branch, 748 119th St., 10:30 a. m. and 7:30 p. m. 563 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

Samuel L. Worley, a young man of goodly presentation and intelligence, was baptized yesterday at the mission, thus adding one, we hope, who will be a helper to the cause.

Wife and I spent a pleasant Sabbath and visit at West Pullman. We were greeted by a fair and attentive audience both morning and evening, and had a goodly measure of liberty in presenting the word. The Sabbath School was good under the charge of Sr. G. H. Henley, the superintendent. The Religion convened at 6:30 p. m., Bro. G. H. Henley being president. The time was occupied in prayer, Scripture quotations and testimony. Withal we were pleased to find the work in a progressive condition. Bro. Francis Earl is at present in charge.

Bro. J. F. McDowell passed through the city recently en route to his field of labor in the east.

Bro. F. G. Pitt and wife started on Friday for Pittsburg, where he will re-enter his missionary work. He was active while present with us.

Don't forget the priesthood meeting on the 28th, at 3411 Cottage Grove avenue. These meetings are growing in interest and should be attended by all the priesthood.

In visiting the house of Sr. Thompson, in the south part of the city, 9033 Cottage Grove avenue, we found seven in bed with the measles, including Sr. Thompson. Sr. Mamie Morgan was kindly caring for them.

One week from Sunday next will be our regular monthly union meeting at the usual place. Let us make this a happy gathering, and a large one. Don't forget Sunday School at 9:30, preaching at 11 a. m., sacrament meeting at 3 p. m., preaching at 7:30 p. m.

Bro. H. E. Moler, after a visit with home folks, returns to the field today. He will hold a few meetings in West Pullman.

## In Renewing your subscription, don't fail to add 25 cents for "Daily Ensign" during the coming General Conference, commencing April 6, 1901.

There is not much change in the condition of Bro. E. E. Johnson. Over six months he has spent in bed.

With love and hope,

J. M. TERRY.

395 Ogden Ave., Jan. 21.

## LAMONI, IOWA.

Sunday being such a fair day, permitted many who have been "housed up" to attend services. At Sunday School the attendance was especially good. Elder John Smith was the speaker at morning hour, and Elder Columbus Scott at evening. The usual prayer and testimony service was held at 2:30.

Elder M. F. Gowell preached at Evergreen Saturday night and twice on Sunday. Bro. Nephi Suively spoke at Davis City yesterday, J. P. Anderson spoke at Centerville, and Frank E. Cochran at Lucas.

The speakers for next Sunday are Elder Chas. H. Lake in morning, Elder David A. Anderson in evening.

Sr. Emily M. Scoville, of Webb City, Missouri, arrived at Saints' Home last Saturday.

Bishop E. L. Kelley made a business trip to Old Far West, Missouri, the fore part of the week. Saturday evening he went to Red Oak to preach the funeral sermon of Sr. Whitcomb (mother of Sr. E. C. Briggs), who died on the 17th inst., at 80 years of age. She united with the church in 1839.

District Sunday School and Religion convention will be held here January 31st and February 1st. District conference February 2d and 3d.

There are quite a number of slight attacks of la grippe here, but none are seriously ill that we know of.

The Wednesday evening prayer meeting which has been held in the Mite Society building for some years has been discontinued.

New students recently enrolled in Graceland college are Chloe and Samuel Young, Hefel Vanderflute, Martha Lester and Nellie White, of Lamoni, and C. L. Price, Mt. Ayr, Iowa, Asa Clement and Leslie Webb, Cove, Arkansas, Mabel Bartholomew, Moorehead, Iowa, and W. T. Ross, Mount City, Missouri.

Elder D. W. Wight left for his mission field last Wednesday.

G. L. K.

January 21.

## ST. JOSEPH, MISSOURI.

We are having unusually fine weather for the time of the year, quite warm and springlike.

The services Sunday were all

well attended, especially the social meeting at 5:30 p. m., which was very spiritual. Bro. Lewis preached an excellent discourse in the morning on order in God's work. Bro. Cather who was the speaker of the evening took for his theme the Restoration of the Gospel.

Choir practice at the home of Sr. Pearl Best Friday night at 8 o'clock. A cordial invitation is extended to all.

Sr. Myra Booker who, together with her sister, came to St. Joseph to go to business school, and is stopping with the family of Bro. H. O. Smith, has been taken down with that dreaded disease, smallpox. She, however, has it in a mild form.

On July last the membership of this branch agreed to try to raise in six months \$1150, which would reduce the debt on the building \$1000. Those who are interested and who have assisted in this effort will be pleased to learn that the amount has been raised. The Saints have responded nobly to the call to "bend every energy" to the redemption of our church from the bondage of debt." A. B. January 21.

FIRST KANSAS CITY BRANCH. 2324 Wabash Ave., Sunday School 9:30 a. m.; preaching at 11 a. m. and 7:30 p. m.; social service 12:15 p. m. D. F. Winn, pastor, 2306 Bellfontaine.

Since we last burdened our pages a new century has arrived and with it new aspirations. There has also arrived at the home of Bro. H. L. Ashbaugh, a grandson; he is just five hours younger than the century. He is the son of Bro. and Sr. Givens. He is a lusty little fellow and the Kansas City papers suggested that he be called Century in honor of the event, but his grandfather says he is afraid the boy would not be able to bear such a burden; in fact he rather inclines to Louis, we presume for the reason that in his younger days the boys used to call him that.

Among the sad things that have happened since the first of the year is the death of Bro. John MacLaren, a young man highly respected by his acquaintances, and loved by those who were intimately acquainted with him.

Things are moving along in about the usual way; sickness and other causes have lessened the attendance both in Sunday School and at the other religious services, but the interest is good, and the spiritual outlook for the future is encouraging. Elder F. C. Warnky has been away most of the time on a missionary trip, south of here; he has held services at Schell City, Veve, Walker and Rich Hill with good results; we miss him at both Sunday School and testimony meetings, but most especially at the weekly teachers' meeting. On last Thursday evening we had Bro. Wm. Clow with us at teachers' meeting; those present expressed themselves well pleased with the exposition of the lesson.

There has been considerable sickness in the branch of late. Among those who have been unable to attend services are Sr. L. H. Ashbaugh and Sr. E. El-

zenhouser, but we understand both are improving.

Elder W. H. Pease spoke last Sunday morning and Elder G. H. Hulmes in the evening; both were good sermons.

Elder J. D. White has opened a mission on Vine street at the home of Bro. Geo. L. Kern.

Elder F. Rudd is to preach for us next Sunday evening.

R. E. PORTER.

January 21.

SECOND KANSAS CITY BRANCH. Corner 23d and Holly. One block south of Observation Park line.

Bro. George Edwards preached Sunday morning, and Bro. Joseph Emmett in the evening. Fair attendance at both meetings. The afternoon prayer meeting was largely attended and the Holy Spirit gave cheer and comfort to the Saints, instructing and exhorting them to duty.

It is good to see so many strangers who find it convenient to come to the little rock church on the corner.

A nice, large stove stood in the place of the small one when the Saints gathered Sunday morning. Thanks to the Independence branch for this donation.

JOHN GRAINGER.

January 21.

## LETTER DEPARTMENT.

OTTO, Ark., Jan. 16.

Editor Ensign:—I began gospel work in this field November 26th, near Hunt, Johnson county, in the Union Grove school-house. I landed at Coal Hill November 21st, and soon was made at home with Bro. T. A. Roberts and wife. There was, some years back, several Saints here, but death, the world, and more congenial climes have contributed to thin them out, till now, only Bro. Roberts, wife, one son, and Sr. Mita Rhodes (daughter of Bro. and Sr. E. H. Case) are left. Bro. J. W. Gillen, I. N. Roberts, G. E. Deuel and J. D. Erwin have done the pioneer work.

Being informed by Bro. Roberts that there were some Saints near Hunt, seven miles north, I started to find them and see what could be done in the preaching line. Bro. Roberts kindly offered to hire horse and buggy to "carry" me out, but I declined, thinking this too much of a luxury for an Arkansas missionary. Before reaching my destination, however, I had to pull off shoes, and otherwise adjust wearing apparel preparatory to fording the creek. This with other things encountered, has convinced me that the above offer was proper, and in future will be considered a necessity instead of a luxury.

Arriving at the home of Bro. and Sr. R. Hicks I found a hearty welcome "as long as you want to stay." Bro. and Sr. Jim Knick also live near Hunt and were very kind to "the elder." I soon learned that the Liberty Hill school-house near by was closed against us. Bro. Erwin had held a meeting there several years ago, and so clearly and forcibly did he present the truth that "Babylon trembled for fear of her loss, and wicked professors made light of the cross," and proceeded to use the cog argument on our brother, under cover of the darkness, and then closed the house against future efforts. They do say our "J. D." is "a stayer;" takes worse "ch. eggs to route him."

Bro. Deuel and Jackson were later threatened, and also the writer with the same argument, but an increase of friends made it hazardous, so the writer came and went unmolested. Bro. Thos. Day and wife walked about ten miles to attend these meetings. They were converted through reading *Exeter*, tracts and Book of Mormon furnished by Bro. T. A. Roberts and Nanny, eight years ago. They are good, zealous Saints, and are falling

into line as fast as they can learn their duty. Have quit tobacco and coffee, and notwithstanding they are poor in this world's goods, are taking the *Ensign*, contributed to the missionary's needs, and have arranged to pay their tithing. We held meetings at two points in Johnson county, joining districts, visited and talked the gospel to thirty-one families, and distributed many tracts and *Ensigns*.

I gave way at one 11 a. m. service for a funeral sermon by a Baptist preacher, and he began by preaching my funeral, and closed by a pressing invitation to all who wanted to meet the departed in heaven to come and give him their hand. Only those who have witnessed an "old time" shouting contest can picture the scene that followed. They found out before I closed my meetings that I was the liveliest corpse that had ever furnished the text for a Baptist preacher's funeral sermon in that place. Considerable interest was aroused, and several were left investigating. We expect to hold meetings again before spring at the same points. We forgot to say Bro. and Sr. Day have established a home Sunday School.

Leaving Coal Hill Monday, December 31st, we came to Conway, where we were met at depot by Bro. W. O. Brannon and Jesse M. Simmons, the former, priest of Ingleside branch, near Saltillo, the latter, clerking in grocery and clothing store at Conway. Remaining over night in town, next a. m. came out to home of Bro. Brannon, near Ingleside school-house. Found a once large branch reduced by apostasy and moving away, to a mere handful—about twenty. We find some noble Saints here, willing and ready to do, but needing some one with push and energy to take the lead. The elders have moved to Howard county, leaving the branch nearly disorganized. Bro. W. O. Brannon, priest, and Bro. W. I. Moore, deacon, seem to be good, faithful brethren, and ready to do anything possible for the good of the branch.

Have enjoyed good liberty preaching to them and the world, and have assisted them in organizing a Sunday School with the following officers: Elder J. M. Smith, superintendent; W. O. Brannon, assistant; J. M. Simmons, secretary; J. J. Black, treasurer; and J. M. Smith, chorister. Literature (L. D. S.) was ordered and they start their boat next Sunday, 10 a. m. Elder J. M. Smith is back from Mississippi, where he has been the past year, and is assisting in the service. What is gained by bringing people into the church and then leaving them to the mercy of the destroyer? I learn there are a few Saints at Bald Knob, about fifty miles northeast, who have been organized into a branch, and they, too, are not in working order.

It seems to me wherever there are a few branches within fifty miles of each other, they should be organized into a district, so they could meet together occasionally in conference, where they would be cheered, and stimulated to continue the battle, when without these times of refreshing they become tired and lose interest in the work. The district president could look to their several needs, and provide means for utilizing otherwise wasted energies.

We expect to encourage the Saints in this, White and Sharp counties, to hold a camp meeting at a place as convenient to all as possible, some time this coming summer. All thus far spoken to are heartily in favor of it. What say you, Saints in White and Sharp?

We are trying to get scattered Saints to have a home Sunday School and distribute literature freely in their respective localities so as to prepare the way before the preacher, and keep themselves busy. If we can keep our members all at work for the Master there will be fewer admonitions to "Come up higher."

I never met a more hospitable people anywhere than in Arkansas. I have never lacked for friends or places to stay. I held a two weeks' meeting in one place where there were no Saints, and where they had

never heard a Latter Day Saint, and I had a new place to stay each night, and many invitations to which I could not respond.

There are hundreds of acres of government land in the state that can be homesteaded, and also railroad land which can be bought for from \$2 to \$6 per acre. Improved land can be bought for \$8 and \$10 per acre. This is the best poor man's country I have ever seen. The farming people don't handle a great quantity of money, but they make a good living. Railroad land can be bought on easy terms. You Saints who are living in cities and depending on days' wages for bread, why not come to the sunny south and get a home? Many people are making a good living on forty acres, with one horse. I have looked at some good railroad land, in the timber, which can be bought for \$5 per acre, some forty, and some eighty acre tracts. This is a much better state, so far as I have seen, than I expected to find.

I have been in the state fifty-six days and have preached fifty times, organized one Sunday School and attended two other services. Am feeling well in body and spirit and happy in the conflict. May God bless the *Ensign*. It carries cheer and hope to Saints, and light and truth to many minds whom the elders could never reach.

In bonds,  
W. S. MACRAE.

JOELIN, MO., Jan. 21.

*Dear Ensign*—I believe the work in this part of the vineyard is growing. Bro. Love and myself commenced a series of sermons at Central City December 28, and continued for over two weeks. On the death of the old year we had a "watch meeting." About twenty of the Saints from Blendville came over; however, we did not stay until twelve o'clock. Great interest was manifest in our meeting from the very start to the close. One old lady told us when we were advertising the meeting that she had had a dream and she believed the Lord had sent us there to rouse up the people. The sister wanted to be baptized but her husband would not give his consent. Two precious souls were baptized yesterday. Bro. Love officiating.

Last night we met in the I. O. U. W. hall where Bro. Love preached a sermon to a house full of anxious seekers on the subject of "The Laying on of Hands," and then the two sisters were confirmed members of the church, in which we felt the approval of God. Many more are believing and as soon as the Methodists get through we intend to hold another series of meetings. The Methodists commence their meeting tonight in the hall. We held our meetings in the school-house.

The devil begins to imagine vain things and tell several falsehoods. The last night of the meeting the school director (Mr. Judd) wrote on the blackboard, "This present series of meetings shall close." Well, in the meantime I had requested the Methodist preacher to give way his regular appointment as we were in a series of meetings. He said he never made a practice of doing that kind of business, but he never came to fill his appointment, and as a consequence there were no preachers there. So the Sunday School superintendent turned the meeting into a prayer and social meeting. While they were praying and testifying and asking an interest in one another's prayers, one Mr. Covert arose and said, "I don't know as I need an interest in your prayers near as much as the man who wrote that message on the blackboard. Please pray for him."

They have closed the school-house against all protracted efforts. The people said if it was closed against us it would be against all denominations. We can occupy it on Sundays, and we left a regular appointment on the first Sunday. The Methodist preacher came over to fill his appointment once while we were there. The house was full and he preached from Matthew 6:33. He only occupied about three-quarters of an hour, so when we were privileged to make announcements I stated that I would preach a short sermon after the brother had dismissed.

He told me to proceed before the dismissal. The preacher had left several little gaps for me to walk into. I did not personate, and did not even refer to anything the brother had said. I enjoyed splendid liberty and the people could discern who was presenting the truth. Many of the people would come up at the close of the sermons and say, "O, I wish my father, brothers and sisters could hear this preaching."

Last week while preaching south of Neosho, the boys threw stones at us, but none took effect. It made friends for us (Bro. Prewitt and myself), and we effected an opening that is encouraging. We were domiciled with outsiders altogether. Bro. and Sr. Crawford, of Fairland, Indian Territory, have a daughter living south-east of Neosho. The good Lord directed these two old folks to come to see their afflicted daughter while we were there. We were glad to meet them once more, and we spent a happy time together.

I commence a series of meetings tonight at East Hollow, two miles north of Central. I find in my missionary work that there are some dark sides to the picture, and occasionally we have to shoulder our grip and "tramp, tramp, the boys are marching." But then we ought never to grumble when it's our lot to walk. We should make our sacrifices willingly; look at what many of the old veterans have done and gone through. I nearly deserted the Sabbath yesterday, having walked about eighteen miles. Such experiences, however, do not take away any of the grandeur from this latter day work. I am still in the faith, rejoicing in the blessings of God.

Your brother,  
A. M. BAKER.

HOLDEN, MO., January 22.

*Dear Ensign*—With the new year the Saints here moved from the hall on second street, where church services had been held, into the Episcopal church house on 4th street, the Saints having rallied their forces by way of money under advice of the Bishops, bringing us in a closer touch with the gospel needs and union. Bro. A. Allen being at home on a furlough, immediately began holding preaching services for the length of time he would remain on his visit with his family. A goodly number of strangers attended from the first, and the Saints were much edified through his effort.

It seems that was the proper move to make, as from the first night's service until the present there is a fair turnout of strangers to all preaching services. At the present writing Bro. A. White is and has been holding forth for nearly a week with good liberty and edification to all.

Some of our brothers and sisters have been and are yet suffering in the strong grasp of a gripper; Bro. H. Resch is one of them. He and Bro. P. C. Scarfill, president of the branch, have each held three preaching services at Post Oak in the past month. Other local brethren are up and about their duties as they come trooping in in various ways. The sisters also organized an Aid Society on New Years day, fourteen being present, with Sr. Johnson, Sr., president. They too, are bending all their energies in this and other directions. It certainly is very exhilarating to see the strong, earnest, determined effort the branch is making to come up higher.

The heart is made glad to realize the healing power made manifest by the administration of the elders and earnest prayers of the Saints when called upon to unite our prayers for the sick and afflicted. Our prayer is that the good work may go on and continue unto the end. The Saints were pleased with the presence of our congenial Bro. Walter Smith over Christmas. He too was home on a furlough to visit his widowed mother and sisters, who since have been seriously stricken with the grip; we hear they are some better at this writing. The other two missionaries, Bro. Davis and Devore, thought it wisdom not to leave their field of labor during the holidays.

The entertainment on Christmas eve, with the two beautiful laden

trees were gratifying to both the eye and ear. Parents had reason to be proud over the lovely deportment of their children; and eager hands were outstretched and eyes sparkled to receive the precious presents placed on the trees by loving hearts and hands, and who willingly lent their aid to make the one evening of all evenings a pleasure and success for all that might attend. Weather fine. Hearts united. Earnestness manifested. Sacrifice cheerfully made. Good attendance. The gospel preached. The Spirit of the Lord in our midst. Is not that enough? Yes, if health and needs of life are sufficient.

In gospel work,  
ELLA R. DEVORE.

NEVADA, Missouri, Jan. 21.

*Dear Ensign*—We are making progress here. This is one of the best fields for labor I have seen for some time. Good openings here on every side, and but few laborers to supply the demands. Since down here this time I have preached at Rich Hill, Schell City, Veve, Walker, and now I am here at Nevada; preached yesterday both morning and evening.

There are good prospects here for ingatherings: many are believing and receive the truth gladly all over this country, and a good harvest is almost sure to be ours if we can only occupy with wise reapers.

Yours in bonds,  
F. C. WARNEY.

CLARKSDALE, MO., Jan. 20.

*Editor Ensign*—For the past ten days I have been busy at this place and have preached twelve times, Bro. Swenson once. He left for home to purchase a home, and I am left alone to talk with a cold, and very hoarse to speak to the people. But on Sunday morning I addressed the few that came to hear with good liberty and freedom, and as Bro. Charley Paul said, "J. C., that's the best one I've heard you preach yet." C. P. E. Paul took of the spirit of it and that's why it tasted so good. I close my series of meetings tonight, feeling that the seed is sown and that I've done my part if they never obey.

Bro. C. P. Paul obtained the use of the Christian church for a few sermons. The work is onward in old Far West district. We'll try and act well our part. May God bless His people.

Your brother,  
J. C. FOSS.

ROCKYVILLE, MISSOURI, Dec. 28.

*Editor Ensign*—My husband and I have just returned from Hickory Co., where we were called December 7th by the sickness of his father. As we were ready to return home he was called to Collins, St. Clair county, to do some baptizing where he and Bro. W. H. Mannerling opened the work three years ago. He began services Wednesday, the 19th, and Sunday about 1 p. m. a nice, quiet crowd gathered on the banks of a small stream whose waters were like crystal flowing over a gravel bed, and although the air was crisp, four adults, all heads of families, complied with this requirement of the gospel.

The interest seemed to demand and the Saints greatly desired that he should soon return and remain "in the regions round about" for some time, but he was sent to open new fields or try to in the west part of the district. Bro. T. R. White, missionary in charge, came down Saturday and did the confirming Sunday evening.

In the one faith,  
MRS. A. C. SILVER.

ROCKY FORD, Col., Jan. 13.

*Editor Ensign*—Several asked me to write and let them know how my sister, Bertha McMillen, stood the journey from Independence to this place. I will say she stood it just splendidly, your prayers were certainly answered; she was so weak the morning we started that she couldn't sit up long enough to be dressed, nor even raise her hand, had to be carried on a stretcher to the train. But when we got to Topeka, Kansas, (77 miles), she sat up to look out and talked about things seen, as though she enjoyed herself, and felt surprisingly well all the way.

There was a lady on the train (a

stranger) said to me, I feel that your sister is going to get well, and that it just seemed to her the "guardian angels were hovering over her on her trip." That seemed strange to me, that she would feel that so plainly, when she knew nothing of the elders asking the Lord that the angels might guard her and draw near unto her throughout her journey.

These administrations have done me a world of good. I feel greatly encouraged and ask an interest in all your prayers that I may do nearer right than I have ever done before; my greatest fault is that I give way to the trials of life too easily. I am so weak in that way; but I have a stronger desire to live right than I have had for a long time.

I thought I would let all hear through the *Ensign* of Sr. Bertha's journey, I know it will make all rejoice, for there were so many earnest prayers offered, I never heard such pleading as was done for her. Oh! how my heart goes out to those who took such an interest in her when she was so sorely tried. Hoping to be able to meet you all, I will close.

Your sister in the one faith,  
MRS. W. M. MARTIN.  
P. S.—I will just state that Sr. Bertha was able to walk off the train just as Bro. Garrett asked that she might be.

KINMUNDY, Ill., Jan. 19.

*Editor Ensign*—Bro. T. DAVIS, our district president, and F. M. SLOVER, our missionary in charge of the Southeast Illinois district, have been doing some faithful work in this part of the Lord's vineyard. On December 17, 1900, they organized the Saints here into a branch to be known as the Kinmundy branch, with two officers, a priest and teacher, and eleven lay members, five scattered. We have a neat little church house, three miles south-west of this city, which was completed last October. We are having our prayer meeting every Sunday afternoon, and our weekly prayer meeting on Wednesday night.

The Saints here can see the sky ahead, and are pushing forward for the prize. Last Sunday the Saints met at Bro. John Bass's to offer prayer in behalf of his wife, Josephine Bass, who has been troubled with nervous prostration for some time past. We hope to be able to have preaching at our church house once a month in the near future.

Any of our elders who chance to pass this way will be cheerfully received at my home, one mile west of the C. & E. I. depot.

Your brother,  
EARNEST E. FISHEL.

OREGON, Wis., Dec. 20.

*Editor Ensign*—Will you permit me to make a suggestion to the Saints of Wisconsin through the *Ensign*?

We are all, or should be, interested in this great latter day work, and anxious to see the gospel of the kingdom preached in all the world. So would it not be well for each saint to form him or herself into a lookout committee, and talk religion with the friends in their locality and the regions round about, and find out if they would like to hear the gospel preached. Then ascertain if there would be a church, school-house, or room of any kind in which the servants of God could preach; inform the missionary in charge of the fact, and then he can see that someone gets there at the earliest convenience.

In this way the church might be saved the expense of the missionaries running around from Dan to Beersheba, hunting up church trustees and school boards, and many a time to find that the doors are closed against Latter Day Saints.

Again a missionary may go into a neighborhood and procure a school-house, and then find out, to his sorrow, that he has got into a locality of "stay-aways." It is my opinion that there are many localities of this kind in Southern Wisconsin district. I do hope the Saints will be willing to help in this matter, and see if we cannot be more successful in the future in getting this latter day work before the minds of the people.

Your brother in bonds,  
W. P. ROBINSON.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

RIGHT LIVING.

Sermon by Elder F. G. Pitt, delivered in Independence, Missouri, Sunday morning, April 29, 1900, at Saints' church.

I will read for our lesson this morning a portion of the general epistle of James, beginning at the 12th verse, 1st chapter:

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore, lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unstained from the world.

I certainly feel very grateful for this privilege of meeting with you this morning; and while I would rather be a hearer than your speaker, I trust the Holy Spirit may be present, and furnish us such matter as we stand in need of. To this end I ask an interest in your prayers that God may direct in whatever way seemeth Him best.

While casting about in my mind for some text upon which to base what may be presented this morning, I could hardly think of any other verse than that you will find in Proverbs the 12th chapter, and 28th verse, which reads:

In the way of righteousness is life; and in the pathway thereof there is no death.

And a verse very similar you will find in the 11th chapter, 19th verse:

As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death.

The information furnished us in these texts is certainly important. The chief thing to be desired, whether we realize it or not, is life. It is true that many do not seem to realize the importance of life, neither do they seem to understand the means by which it is to be obtained; certainly to us who are

assembled here this morning, the greatest gift is eternal life. One of the saddest texts to me found in all God's word is that announced by the Master, "Strait is the gate and narrow is the way that leadeth unto life and few there be that find it." To me it would have been much more pleasant to have Him say that the way of life was a broad way, and that many were entering therein; but if He had so stated He would not have stated a fact; and yet how sad it is to realize that only a few are finding or entering the narrow way, while in the great broad way, that leads to destruction, many are going in thereat. It cannot be that God has willed it thus, because all through the Word that we claim to be the word of God, is manifest an effort upon the part of God to show us the true way and to urge us to walk therein.

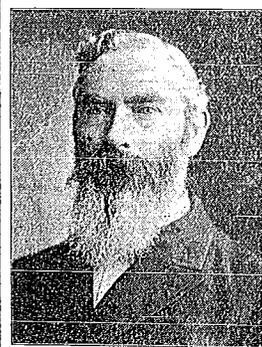
The difficulty is then, that there are evil, as well as good, influences in this world, and many are walking the wrong way; not because they desire it so much as because they are misled. One reason that the enemy succeeds so well in leading away God's children and those who would be God's children, is because of his powers of deception. If man could be made to understand that righteousness leads to life, that sin ends in death, there would not be so many walking in the broad way; but the great reason that so many are walking in the wrong way is because they think it is profitable; they believe there is something to be gained by it; but sooner or later every one of us must learn that important lesson, that sin does not pay.

In my efforts to present the gospel, I have met with this difficulty, the word of God is so much misunderstood. When we mention a principle of the gospel, it is understood quite differently by those in the world, than those whom we are addressing this morning. Too many times, things are taken for what they appear to be, rather than for what they are. Now, you take these three important words found in our text, "Life, death, righteousness," and what a variety of ideas are had concerning them! The word "life" is understood by many to be an existence only, and "death" a non-existence. A gentleman, a short time ago, admitted to me that his understanding of death was, ceasing to be, ceasing to exist, and that life meant an existence. I attempted to show him the fallacy of his position, and that his foundation being wrong, his whole theory must be wrong. Now, a moment's thought, it seems to me, will convince us that life is something more than a mere existence, and that death cannot be a non-existence, because such a thing as putting something that exists out of existence, is an impossibility. The matter that composes my body today will never go out of existence; it is true it may die, and the particles be scattered over the earth; it may go into gases and other matter, but every particle of this body will remain,

in some condition, and if it is true that there is a spirit in man, and this spirit is intelligence, as we believe, there is no such thing as putting the spirit out of existence, but it will remain in some condition eternally.

Suppose a drop of water falls upon this stand; in a few moments it would disappear and we ask a child where it has gone, and the child would say, "It has dried up;" that means it has evaporated, and some might think that it had gone out of existence, as it appears to have done; but our own intelligence tells us that this is not true, it has simply gone into vapor, to return again, the same as our bodies go into dust at death, to return again in the resurrection. If this house were destroyed by fire, every particle of the material would exist in some form, for there is no such thing as annihilation, therefore it cannot be that death means annihilation; as well talk of creating a thing out of nothing as to talk of reducing a thing that exists to nothing. It cannot be done.

Coming along the railroad to Independence a few days ago, I saw trees; some of them were blossoming out in leaf in all their



ELDER F. G. PITT.

beauty, and others were dried and withered. What was the reason of this? Some were dead trees and some were living, both were existing, but one tree was in one condition and another in another, and so it is with us. In life we are in one condition, in death we are in another condition, and, therefore, life and death simply mean conditions of existence; and in this light, we can understand what God meant when He said, "In the day that thou eatest thereof thou shalt surely die." The man did not go out of existence, but his condition changed; whereas before he was developing into life in all its fullness, when he partook of the forbidden fruit he entered into that condition where he was tending to death; and had there not been some means to stop this condition, or to prevent that which was upon man to end as it had begun, man must have entered eternal death. But we are told in the Book of Mormon that before man died physically, the gospel was given to him that he might have life, and so man by this means enters into that condition known as life; and now we are enabled to understand the words of the Master, "Ho

that believeth in me shall never die." He did not mean that man should not die so far as the body was concerned; He did not mean that there should not be a separation of the spirit from the body, but He meant that through life there would be given man an opportunity to enter into the condition known as life, and that condition should be eternal if he would continue in the means provided.

And so we can understand what is meant in the parable, "A certain rich man and a certain poor man died. The one lifted up his eyes in hell being in torment, and the other was in Abraham's bosom; both existing although both were dead physically, but one in one condition called life, and the other in another condition called death; and so we are able in this light to understand what the Master meant when He said, "Let the dead bury their dead." It is those who are dead in trespasses and sins; those who had departed from the word, or who are in a condition of separation from God, that were told to go and bury those who were physically dead. Death and life then, are simply conditions of existence.

The other word, "righteousness," what does that mean? It would seem as though nearly everyone would be able to understand what it means. The word is very plain, and yet people tell us that righteousness, as understood by us, is altogether wrong. Speaking in London upon one occasion outdoors, I was urging the people to be obedient to the gospel; telling them that they could not expect to receive everlasting life if they continued in sin, and so urged upon them the necessity of obedience to truth and right. But a gentleman became excited. He said, "You are robbing God of his glory; we are not saved by righteousness of our own; our righteousness is as filthy rags before the Lord; and if you claim that we can be saved by our righteousness, then you destroy the efficacy of the blood of Christ." So I find in different directions this principle urged, that man cannot aid himself in his own salvation; that he has been bought with a price, and all we have to do is to accept the proffered mercy or grace, and do nothing of ourselves only remain passive in the hands of the Almighty, and He will work in us although we do not do a thing to save ourselves.

Now I turn to that passage quoted and let us see how it reads. You will find it in Isaiah the 64th chapter, beginning at the 6th verse:

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags."

The gentleman went on to say that all our love for our children, our wife and neighbors, our charity, our good words and all that we might be able to do, all amounted to nothing in our salvation, and were in the sight of God as filthy rags. Let us read further:

"And we all do fade as a leaf; and our iniquities, like the wind, have taken us away."

Now, if this is our condition this morning, if our iniquities have carried us away, then surely our righteousness is as filthy rags; and further it goes on to say:

"And there is none that calleth upon thy name, that stirreth up himself to take hold of these: for thou hast hid thy face from us, and hath consumed us because of our iniquities."

Now is it correct to place us in this condition, when we are calling upon God? Is it proper to claim that because of these statements that certain men had departed from the Lord, whose iniquities had so separated them from God, that their righteousnesses were as filthy rags? Therefore all of our good deeds are not to be considered by the Lord. And yet that is the kind of reasoning that is going on in the world; and people are trying to persuade themselves that their own good deeds will amount to nothing, but that Christ will save us by having given to us what is called "imputed righteousness;" that He did right, though we do wrong, and when the end comes He will impute unto us righteousness because we believe, although we have failed in doing right.

I read in the statement of 1 John 3:7, "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous." Righteousness then, means that if we do right, we will be righteous, and there is no other way of obtaining righteousness but by doing right. Then we are asked the question further, "What is righteousness, or where shall we obtain it?" There are different kinds of righteousness; there is the righteousness of man and the righteousness of God; the righteousness of man will only help us while we are here in this present condition. But there is a righteousness of God that will lift us higher than man, and while it may be true that our own righteousness will not save us, yet when we do the righteousness that God has commanded, we are not doing our own righteousness, but we are doing God's righteousness, and by so doing shall be led into life. The way of righteousness is life, but where is that way? Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye can in no wise enter the kingdom of heaven." Therefore, it required something more than the kind of righteousness that the scribes and the Pharisees manifested.

Now, we need not be at a loss to know where true righteousness is found. If we turn to the 21st chapter of Matthew and the 32d verse we read: "For John came unto you in the way of righteousness, and ye believed him not," etc. This is in harmony with the statement of Paul, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation unto everyone that believeth, to the Jew first and also to the Greek, for therein is the righteousness of God revealed." John came preaching the gospel. See Mark

1:1. Therefore, he came in the way of righteousness.

Now, if you will examine carefully what John was sent to teach, you will find he was sent to prepare the way of the Lord; that is one thing. He was to make his path straight; that is another thing. And when he came in the way of righteousness he did prepare the way of the Lord, he did make his paths straight. Among the first things that he taught the people was that they should repent or stop doing wrong and learn to do well, and he taught what is known as the baptism of repentance for the remission of sins. Now do not prepare to go to sleep because you think I am going to teach baptism this morning; I am not; I will say very little about it: and one reason is, I have thought that some of our people have said more than was necessary upon this principle and have not said enough about the principle that should precede it, and that is repentance.

I see in this Book of Covenants containing revelations to the church, a command like this, "Say nothing but repentance to this generation." Over and over again the Lord repeats it. What does he mean? If he had said, say nothing but baptism to this people, I could understand why we should make baptism the principle thing. Now I do read in God's word that we should say nothing but repentance to this generation. And what is repentance? Repentance means reformation; it means to cease doing wrong, and learn to do well. "Let the wicked forsake his way and the unrighteous man his thoughts and let him return to the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon," is the message coming from the Almighty, through Isaiah 55th chapter, and it seems to me that some of us have been negligent upon this matter, and have taught other things, without teaching as we should the necessity of bringing forth fruits unto repentance.

"The straight way," what does that mean? Make His paths straight. I notice those letters on the tablet back of me are all in a line, they are straight. So you will find all truth in line, in harmony; and when we have to deviate from the truth, we step out of line, and in going back we take a step back again, and our path becomes crooked. The way of evil and error is crooked, but the way of truth is straight; therefore there is no need to deviate from that which the Lord has given us. Now, here is one way that you can tell whether the church is in the right way or in the wrong. I care not what principle you have in hand, whenever you find that the church is getting out of harmony, or deviating in the least from that which God has given it, the church is making crooked paths. We only have to find the true paths that have been given to us, and then walk in line with them; find righteousness and follow it, and we will receive the spirit of truth that will help us

remain in the truth and work righteousness. One of the easiest things in the world is to depart from the truth. It has been the history of the church from the beginning, that the church has no sooner obtained a truth than many have begun to walk in crooked paths, and we should be careful therefore, in regard to this.

I have before me the Doctrine and Covenants, to one passage of which I wish to call attention while we are upon this question of baptism. I said I would not talk to you very much about it, and neither will I, but concerning those who should be baptized, the Lord says, "All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of the Christ, unto the remission of their sins, shall be received by baptism into his church." Now, I ask you elders, Have we always done as this word commands us? Have not some been a little too anxious to get people in the church without thinking about the conditions that should precede their baptism? I believe that one reason why we, as a body, are not farther advanced today than we are, is because the evil one has succeeded in getting his agents—if I may be allowed the term—into the church, and there work mischief that he could not work on the outside; and I believe firmly that the elders, some of them at least, will be called to account for this, for baptizing men in the church who never complied with the conditions named, and were, therefore, entirely unfit for membership.

Now, the conditions are very plain. They must manifest by their works that they have received of the Spirit of Christ unto the remission of their sins. At a late meeting, I won't tell you where it was, but not a thousand miles away from Independence, at a large gathering, I heard the presiding elder announce, "There will be baptism this afternoon; a number have given in their names and if there are any others that wish to be baptized, they may go down to the water." I thought to myself, Where is the provision in all God's law for such a careless way of bringing people into the church? And in this way are we not entirely ignoring God's law, which says they must come "with broken hearts and contrite spirits," that they must "witness before the church that they have truly repented of all their sins, and manifest by their works that they have received of the Spirit of Christ," etc. This means something more than going down to the water and asking for baptism. I believe there is room for reformation along these lines.

There is a wrong idea with a great many concerning salvation

itself. Salvation to some, means entering heaven, getting into the presence of God and being permitted to walk the beautiful streets of gold. But the salvation offered us in Christ is not simply a place, but a condition as well, and unless we are prepared for heaven, it will not be heaved to us. The condition that we must be in, is the condition of righteousness. As long as a man sins, he is the servant of sin, and he must receive the wages of sin; and what is that? "The wages of sin is death, but the gift of God is eternal life." The one great purpose of the gospel is to save men from their sins, and just in proportion as you brethren and you sisters are saved from doing wrong, just to that extent are you prepared for the kingdom of God. If you are still doing wrong, then you must stop it before you will ever be able to enter where God and Christ are. No man can be happy and sin, no matter how much God might desire him to be happy; sin brings its own punishment, and man cannot do wrong and be happy.

The gospel comes to us as an aid; by believing on Christ, we accept the message. Accepting the message, we yield to the commandments of Christ, and by yielding to those, we have our sins pardoned and receive the gift of the Holy Ghost to help us overcome our sins; then when we receive this Holy Spirit, and are able by its influence to overcome our sins, and work righteousness, then will be given to us the blessing that comes from right doing and right living. In this world we have opposites on nearly every hand. We have light and darkness; bitter and sweet; we have the good, also the bad, and man may take which he chooses; but we ought not to deceive ourselves in thinking that we will receive eternal life, while we are yet walking in the way that leads to death.

Our second text declares plainly: "As righteousness tendeth to life, so he that pursueth evil, pursueth it to his own death." If we have in this life, overcome by the aid of the Spirit, by the association of our brethren, by coming to meeting, and these various helps, if we have overcome so that we are not quite so quick tempered as we used to be, we do not speak out our mind quite so quickly as we used to do, if we act more kindly to our children, and more loving and kind to our companion, all these indicate growth. If we pay our debts better than we used to, if we are more clean in our speech and in our actions than we used to be, all this indicates growth. But if we are the same as when we came into the church, if we are as careless, and as indifferent as we once were, then we are deceiving ourselves, if we think that merely holding membership in the church will enable us to enter eternal life.

Our only hope of eternal life is to overcome the evil and cleave to the good. Evil will always separate us from God, and only in proportion as we overcome the evil shall we come nearer to

God. There is a great deal in this world to lead man astray. The fierce competition in trade tempts people to do wrong; it tempts men to tell business lies, and to trick to what is called business tricks. All this the Saints have to suffer from as well as the world; but if we resist these evils and overcome the wrong, we will show ourselves worthy of eternal life. If, however, we yield every time we are tempted, and give way whenever we are tried, then we shall never be worthy to enter where God and Christ are, because nothing unclean, nothing that is impure, can enter where they are. For "without holiness no man shall see the Lord."

Now, what is the wisest course for us to pursue? Is it best for us because we see evil in others for us to do evil? Will we yield because other people do evil? By no means, when we know, as we ought to know, that righteousness leadeth unto life. Therefore, if we have a horse to sell, tell the one receiving it its true conditions, even if we do lose by it; better lose here, than to lose our life in the world to come. Or if we have goods to sell, let us tell just the condition of the goods. If we are building a house and the contract calls for number one lumber, let us not put in number two and thus cheat our customers as well as ourselves. These are little things, but these are the things that must determine whether or not we shall be permitted to enter where God and Christ are. And do you know, Saints, the Lord tells us that those who inherit the celestial glory, are those who are valiant in the testimony of Jesus. That doesn't mean that we shall not enter there unless we bear testimony in every prayer meeting; it doesn't mean the one who shall preach the most, or bear testimony the longest, by any means, but it means that kind of a life that will testify to others that Christ is in us, and that the gospel is the power of God unto salvation; and the nearer I live to Christ, the more my testimony will be worth. But on the other hand, if I carelessly go to my work, and am careless about my promises, and about my obligations, careless about my language and do not do as I agree to do, then the louder I speak in testimony of the gospel, the more condemnation will attach to me, because I am hurting the work rather than benefiting it. The strongest testimony that anyone can bear for Christ, is to live as Christ has commanded.

I believe that this gospel is able to make bad men good men. There is power enough in it to take the weakest and make them strong, the most ignorant and make them wise. That is why I love it. I love to see what is called the outward manifestations, but those amount to nothing to me so far as the individual is concerned unless he is living somewhere near right; otherwise he is doing the right injury when he pretends to speak in the word of the Lord.

One of the greatest hindrances to this latter day work have been

evil doers. In the land of England where I have lately been, at one time the Saints could be numbered by thousands. Whole congregations have sometimes been baptized in a few weeks; but now how is it? Only a few scattered members here and there, and why? Because men and women, claiming to be Latter Day Saints, went contrary to the law of God. They went into iniquity that many other churches would not think of doing, and brought reproach upon the entire church; and now people will only listen to our doctrine so long as they do not hear our name; but as soon as they hear that we are Latter Day Saints, away they go—the majority of them—because they have no use for that name. Not because the doctrine is impure, not because the gospel is any different from what it was when Christ was here; not because we teach it differently, but because, through wrong doing, evil has come upon the church, and they judge the work by what they think are its fruits. By your fruits shall men know you, and while it may not be a just judgment that the world passes upon us, there is something in it worthy of our consideration. If God has given us His Holy Spirit; if we are indeed the church of God; if we have received the remission of our sins by having been born again, then the fruits of righteousness should be manifest; and if not manifest it demonstrates, as John says, that we are not born of God because they who are born of God "doth not continue in sin for his seed remaineth in him, and he cannot continue in sin because he is born of God." (1 John 3: 9). Therefore we cannot claim to be His disciples if we are living the same as the world lives, and doing the same as the world does.

Remember then that the way of righteousness is life, and in the pathway thereof, there is no death. What is death? Death is that condition in which there is separation, going back to original elements. Life is that condition where there is development and growth and progression. The grandest thought to me is that in this gospel is promised everlasting life and no death. Coming along the road I saw some trees that were alive, but they had branches that were dead; and so no doubt there are some Saints that are living but they have some parts of their nature that are not active, not doing their whole duty. If my arm is paralyzed it is dead to me; if my eye is blind it is dead; but in the gospel of Christ is promised me eternal life without any death. I will then enjoy to the fullness because there is furnished in the gospel the power of developing every good and the power of overcoming every evil. We can understand then what Christ meant when He said, "I am come that ye might have life, and that ye might have it more abundantly." Not a part of life, but life in all its fullness. Thee, Saints, let us strive for life in every part by being fully active.

I asked a party what I should preach about this morning, and

they said, "Preach about the gathering." Well, the strongest argument that I could use today in favor of the gathering would be an argument in favor of purity; be prepared for that time when Christ shall come. For if you are not prepared for it, the gathering will not be of any good to you; just as the garden must be prepared for the seed in order to bring forth fruit, so must our hearts and our minds and our souls be prepared for Christ's coming or His coming will do us no good and neither will He gather us, except it is with the wicked to be burned.

Now, while it is good to know about heaven and the fulfillment of prophecy, the glory of this redeemed and a great many other things, let us as elders of the church remember that reformation of life is the principle thing; to us it means more than all else; though our sermons may be ever so eloquent and people may praise us because of what they have heard, unless our sermon shall have the drawing influence of the Spirit that will cause men to live better lives, it will be all wastefulness upon our part; and although we may know little about heaven, little about the other world, little about the angels and how they dwell, if we will only learn how to treat our brethren, how to treat our companions and our children and our neighbors, how to work for God, our life will be secured unto us; eternal life is promised unto us, because if we walk in righteousness we are promised the life wherein there is no death.

I feel thankful that in the years that have separated us, that so many are still striving to overcome, whose faces are still Zionward, and I hope that nothing may separate us from the love of God when we are so near the end. Brethren and sisters, do not get discouraged because somebody else does wrong. In this Book I am told that in the times in which we live it will be trying times; it will be difficult to keep the commandments of God and many will depart therefrom. Let us not grow weary and be overcome because others do wrong, for the promise is, "He that endureth to the end, the same shall be saved." And if you, brother, or you, sister, are the only ones who endure, salvation is promised to you, though all the rest may lose it.

And again, let us look more at the bright side, not so much at the dark. In this world we can walk in the darkness or in the sunlight. And so it is in the spiritual life; we can choose the darkness or the sunlight of God's love. In the light we shall see things as they are and find much to make us happy and escape the many dark objects that so appear in the dark, but which are not real. When one becomes darkened in mind even the light appears to be darkness; it is difficult for such to see good in anyone, and you can nearly always tell where people are walking; when they always look upon the dark and bad side it is because they are walking in the dark.

When a man is in the light he

will see both the bad and the good, but he will not be looking for the bad, but for the good; just as one who is in search for food will not search for barren ground where there is no food; he will go where food can be obtained. And so with those who are hungering and thirsting after righteousness; they will go where righteousness will be found; and while they do see evil and that which is not pleasant to them, they will take delight in the beautiful and true and the good, and they will avoid the evil as much as possible and not indulge in that which is not edifying and refining in its nature, and will make the best of conditions as they find them.

Now I feel thankful for this privilege of meeting with you this morning, and I trust that we shall not be overcome, and that to us there may be given light and life and all that God has promised to those who love and obey Him, Amen.

Reported by Sr. Belle Robinson James.

**REPORTS OF GIFTS OF EDUCATION.**

Perhaps ere this the Saints will begin to think, on account of my long silence, that Grace-land's exchequer is full and running over; I only wish that it were so, but this is to drive that mist of illiveness from your minds.

A number have been thoughtful and sent in their contribution, for which we are very grateful, but we are still in need of help.

One thing is passing strange; the sisters are taking more interest in the welfare of Grace-land than do the brethren; with worldly institutions this is not the case.

We are in a new year and are still hopeful for the help expected in the old century.

Looking over the wonderful munificence of gifts for educational purposes during 1900, I note a few:

Robert S. Brookings and Samuel Cupples, of St. Louis, to Washington University, \$3,000, 000, while the University of Chicago received \$2,675,000; Clark University, \$2,350,000; and the old renowned Harvard, \$710,500; Yale \$1,341,912; and Brown's \$1,000,000, and Columbia \$492,000. Last years gifts, as far as seen or reported, amounted to \$62,461,304, and during the past seven years such remembrances to institutions of learning have amounted to \$282,389,762; and be it understood that some of these old and popular colleges keep men employed for no other purpose than to solicit (beg) aid; and pay for such service more than all the faculty of Grace-land receive.

Saints think! if our work as a church is to grow and develop into the grand proportions as is forecasted in the latter revelations, our gifts for church work will have to be dollars where heretofore it has been but pennies; so, if you are to be a helper by donation to erect the temple, yes! temples of the church, get into practice by helping to sustain Grace-land.

A word to those who have sub-

scribed toward paying off the college debt, and have not yet sent to Bishop E. L. Kelley their subscription: let me urge upon all such not to wait for the call for your money, but send at your earliest convenience and it will be thankfully received, and promptly receipted for. I understand the situation, and wisely advise you, for the paying up will stop interest and reduce the indebtedness.

Do not forget us on the running expense please.

Still on deck,  
ROBT. M. ELVIN.  
Box 224, LAMONT, Iowa.  
**THE "GIFTS."**

In a sermon preached by Bro. Joseph Luff at General Conference there is matter that ought to engage the attention of many who call themselves Saints. A thoughtful perusal of some things contained in that discourse would enable many to better comprehend the relation between the gifts of the gospel and the fruits of a holy and consecrated life.

While I do not disparage the gifts of the gospel, and hold them dearly, yet I do not want to forget that men may possess the most precious gifts and yet be lacking in these traits of the Christ-life that develop inward piety and a consecrated life. Reputation is what others think of us; character is what we are or have.

Some are almost ready to canonize men who have great mental endowments, and especially if they chance to be possessed of some of the gifts; notably, healing, tongues, or prophecy. And in some cases this undue regard has almost amounted to man worship.

Character cannot be estimated by that standard. No one in the possession of these gifts can take any credit to himself for their possession, but give God thanks for them, and use them wisely, never making a display of them.

In the 13th chapter of 1st Corinthians, Paul says, "Though I speak with the tongue of men and angels and have not charity, I am as a sounding brass or tinkling cymbal." And though he possessed all the gifts, and gave his life, it would profit nothing without charity. How plain this language shows the hollowness of all these precious things without love or charity. I have heard some say, "Oh if I only had the gift of tongues, prophecy, like Bro. or Sr. so and so I would be glad." This wish is father to the thought that the gifts that are outwardly manifested are of greater worth than those that produce the peaceable fruits of righteousness, to wit, faith, knowledge, wisdom, discerning of spirits, etc., etc.

While all the gifts are desirable, yet it seems to me that the gifts which promote the greatest degree of spiritual growth, and bring the greatest joy to its possessor, are the gifts such as knowledge, wisdom and faith, all things being equal.

The Apostles Paul plainly says that he possessed more gifts than all of them (the Saints) yet he would rather speak one word

of exhortation in his native tongue to their edification than a thousand in an unknown tongue, especially if no one was present to interpret.

Many of our people have a habit of openly expressing their preference for certain ones of the ministry who are talented, and use the following language before the local priesthood: "Oh isn't he smart?" "Wasn't that a powerful sermon?" "How I wish he could preach here all the time."

Such indiscreet remarks tend to dishearten and weaken the hands of the local force who feel the effect of such conduct. Many Saints never go to preaching except some "big gun" comes along. The Apostle Paul says we may covet earnestly the best gifts, yet he would show us a more excellent way, and that evidently means the exercise of that heavenly gift, charity.

Charity would prevent this man or talent worship, and help us to estimate character according to its moral worth, and not conclude that their brother, because he happened to be one of the small blocks in the building, was not worthy of their love and respect. All the stones in a building are not the same size; some are large, some small, yet they are just as important as the larger ones. Many members but one body; Christ the head, and all the building fitly framed together grows into a holy temple in the Lord. The members who seem to be least, on these, Paul says, God bestows more abundant honor.

Then be careful, dear Saints, how you estimate the character of your brother. Look for good in him, and if weak, encourage him. The strong ones can walk alone, or at least need less support.

Some have asked how the gospel gifts are obtained, and I answer, by living so as to be worthy of them. The Spirit and gifts will not stay long in a temple with idols; the vessel must be consecrated to retain the holy guests. And above all things put on charity; which vaunteth not itself, is not provoked, thinketh no evil, is not puffed up, is kind, tender hearted, forgiving, and is that alone which we shall take with us to the paradise of God.

Yours for a higher life,  
J. S. STRAIN.  
2540 7th Ave., COUNCIL BLUFFS.  
Take Care of Your Eyes.

It is often more helpful to tell people what not to do, especially if the caution comes betimes, than what to do. Among the efficacious eye spoilers which people of this day and generation have to contend against are dotted veils and colored lampshades. In hall or drawing room, the green, yellow, red or pink "umbrella" shades are charming; in the room where people read, write, or sew, they are out of place. White alone should shade the lights used in such a room. Two members of one family went to a specialist to consult him about their eyes, which were giving them much trouble,—why, neither they nor

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The late Prof. J. S. Jewell, M. D., advised Dr. Miles to "by all means publish your surprising results." Prof. J. Ross, M. D., President of Rush Medical College, writes in 1887: "Dr. Miles has taken two courses of my private instruction in diseases of the heart." Col. N. G. Parker, Ex-Treasurer of South Carolina, says: "I believe Dr. Miles to be an attentive and skillful physician in a field which requires the best of head and heart." Col. A. M. Tucker, late General Manager of N. Y., L. E. & W. system of railways, says: "Dr. Miles' success as a physician has been phenomenal."

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(Please mention this paper.)

he seemed able to determine. Calling on them at their home one evening, he exclaimed, almost immediately on entering the sitting room. "I know now what is the matter with your eyes—too much yellow!" Bright terra cotta and yellow ruled in the decorations, and, of three lamps used, two were highly polished and highly reflecting brass, and the center-table lamp sent a very yellow flame through one of the golden "fish-scale" globes. White porcelain shades were ordered for the lamps, and at last accounts the weakened eyes were rallying.—*Sci.*

**The Way to Soften Hard Water**

"When water is made hard by carbonate of lime it may be softened by the use of quick-lime, sal-soda or ammonia," writes Maria Parloa of "To Get the Best Results in the Home Laundry," in the February *Ladies' Home Journal*. "When there is time to allow the water to settle the lime is the best agent. To soften with the lime have the water in a large tank or hoghead. Pour enough water on the quick-lime to slake it. When it falls to powder add enough water to make a thin cream and then stir into the water in the tank. Use one ounce of lime for every forty gallons of water. Do not let any undissolved lime go into the water. Allow the water to stand for twelve hours. For softening with soda, dissolve a pound of sal-soda in one quart of boiling water and when cold bottle it.

Add a gill of this liquid soda to about twenty gallons of water. Water that is discolored by the soil, as is so often the case after a heavy rain or when the water pipes are being repaired, should be strained through Canton flannel."

I ALWAYS like to see a girl and her father good friends, and by that I mean chummy, advisory friends, who can talk like equals about anything that comes up, in the family life or out of it. Such a girl is likely to be level-headed. She is apt to make up her mind more slowly, and to keep it made up when she has once done so, after she has observed the cautious and judicial way in which her father's mind sets to work.—Helen Watterson Moody in the December Ladies' Home Journal.

Lo, The Poor Indian.

The wild days of fierce land grabbing and of injustice to the poor Indians that had the misfortune to be found here by the early settlers, have ended. The new era shows great care and thoughtfulness in relation to the children of the Indian at Carlisle, Hampton and other schools. Waldon Fawcett, who has hitherto written much regarding the lighter side of life in New York and in Paris, has contributed to the February number of THE DELINEATOR a very enlightening article upon the education of the Indian girl.

FOR SALE.

A five room house and lot 50x150, with fruit and shade trees, well, barn and shed. Also four acres of good garden land. Will sell together or separate. Enquire at ENSIGN office.

A MAN WANTED in every county in the United States, to post up bills, distribute circulars, samples, catalogues, etc. Big pay and life time job. Send stamp to Geo. H. Brush, Box 83, Ridgeley, Lake county, Tennessee.

NOTICE

these pieces of property if you think of locating near Independence, Missouri:

357 acres as good a stock and grain farm as is in Jackson county, Missouri, 5 miles from railroad town. Good house, 6 rooms, barn, buggyhouse. This farm can be bought for \$45 per acre; may be \$40 will buy it. land around worth from \$50 to \$60 per acre. This party wants to change his business. I have 10, 20, 40 and 50 acre tracts from \$40 to \$150 per acre. Your brother, W. S. LOAR.

Missouri Pacific Special Excursion Rates.

On February 5th and 19th the Missouri Pacific Railway will sell round trip homeseekers' tickets to many homeseekers' points, at rate of one first class fare (plus \$2.00) for the round trip. For rates, routes and other information call on or address JNO. J. ACKERMAN, Agt.

ST. PAUL, MINNESOTA.

Annual convention National Creamery Butter Makers' Association, February 19th to 22d, tickets sold February 18th and 19th. Good to return February 25th. Rate, one fare round trip. J. J. ACKERMAN, Agt.

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THE DAILY ENSIGN during the coming General Conference for 25 cents for the entire session.

20 Acres of us nice, smooth land as you ever saw. A short walk from L. D. S. church and Public School in Lamoni. Worth \$2,000; \$1,500 will buy it now, on easy terms. If interested write the owner, D. F. NICHOLSON, Lamoni, Iowa.

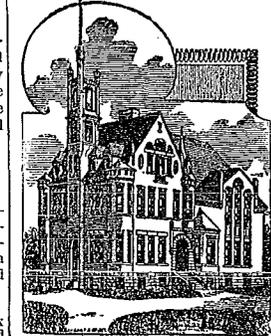
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"EVANGELIA LORE," a duet for soprano and tenor; words by J. Cole Moxon; music by W. H. Lieb. 25c.

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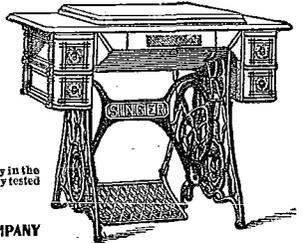
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SAINTS AND FRIENDS—Remember that I am still in the mail order clothing business. For years I have served you and my reputation speaks for itself. Send me your order or write for my price list. I also have two good organs for sale cheap. E. T. ATWELL, Camorah, Mo.

\$777 Buys 4 Choice Acres of Land and 4 Room Cottage On western border of Lamoni. 1/3 CASH. COMMERCIAL BANK, Lamoni, Ia.

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WITH SCOTT'S EMULSION OF PURE Cod Liver Oil. Cancer, Tumor, Catarrh, Piles, Bladder, Uterus, and all Skin and Womb Diseases. Dr. Sherman, Littleton, Colo., Cancer Sufferer Cured. Mrs. W. A. Southard, Livermore, Colo., Cancer Sufferer Cured. Write for Book and Remedy sent free. Address Cor. 9th and Broadway, KANSAS CITY, MO.

\$5.00 BOX RAIN COAT

This Regular \$5.00 Waterproof Rain Coat for \$2.75. Send no money. Cut this ad out, state your height, weight, and number of inches around body taken over vest, under coat, close under arms, and we will send you this coat by express C. O. D., subject to examination. Examine it at your nearest express office and if exactly as equal to any \$20.00 coat on the market, pay the agreed our special guarantee. Costly price \$6.74 and express charges. THIS MACKINTOSH is the latest style, easy fitting, made from heavy waterproof material, double lined, heavy cover cloth; full length, double lined, lined with fine quality lining, waterproof, sewed in the seams, guaranteed to last and guaranteed waterproof. Satisfaction guaranteed and guaranteed the greatest bargain ever offered by us. Write for circular, and guaranteed bicycle tires from \$2.50 up. We can save you money. Address H. S. DILLER & CO., 305 Dearborn St., Chicago.

R. R. TIME TABLES.

Table with columns for Missouri Pacific Main Line Depot, TRAINS WEST, and TRAINS EAST. Lists destinations like Wichita, Kansas, Nebraska, Texas, etc., with times.

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Daughters of Zion.

"OUR AIM, MANKIND TO BLESS."

MRS. H. B. GURTIS, Editor.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes.

ADVISORY COMMITTEE.

- Mrs. Mary E. Hulmes, President, Independence, Missouri.
Mrs. H. H. Robinson, Corresponding Secretary, Box 140, Lee's Summit, Mo.
Mrs. B. C. Smith, Independence, Missouri.
Mrs. Lucretia Eubank, 2417 Prospect St., Kansas City, Missouri.
Mrs. Clara Fricke, Independence, Missouri.

Editor's address, 8188 Olive St., St. Louis, Missouri.

HOW MANY times we have heard some of our young people, who are advanced, say, "I wish, when Bro. A. speaks in tongues he wouldn't speak so loud, people will wonder what kind of a meeting we are having anyway," or, "when Sr. B. prophesies I do wish she wouldn't act so queer; I don't believe God's Spirit manifests itself that way at all," etc., etc. Now, my dear boys and girls, there is such a thing as being too advanced for the Spirit of God to dwell in us.

So often we pray for the faith once delivered to the Saints, but suppose we got such an outpouring as was given on the day of Pentecost, would we be willing for the world to hear and see? We say "Yes," but when we are afraid some one will hear Bro. A. speak in tongues, one is privileged to doubt the assertion.

Do not be thinking so much of just what words your own or anybody else's testimony shall be given in that you lose sight of the earnestness, truth and spirit that gives life to it.

Culture is a lovely qualification, but we must bear in mind that God never has depended upon the elegant spoken ones of earth, to glorify His cause.

things else, keep your hearts, lives and faith simple. We are not greater than our Lord, and there was no ostentation in His life. As a stream is purest close to the fountain head, so are we purer and more God-like if we do not stray too far from Christ and place between Him and ourselves the barrier of worldly speech, act or desire, which barrier ever grows imperceptibly, but grows nevertheless.

Worldliness is like a river—gradually it entrenches farther and farther upon its shores. Perhaps in the lifetime of a man, the degree of encroachment will not be perceptible, but little by little it carries away its earthly banks and enlarges its borders.

You understand the law, and God will preside in the services dedicated to Him. Boys, you who may be called to bear the gospel, concern yourselves with the weightier matters pertaining thereunto; do not seek to conduct meetings strictly on up-to-date principles when this duty shall fall upon you.

What Love of Admiration May Lead to.

In many cases the trouble is on account of a silly love of admiration. Many young men like to drop in upon an old friend and his pretty wife, and they flatter her and she is foolish enough to think they mean it all, and soon the husband tells her that he does not like these attentions, and the distance is very short to the time when there is talk of a separation.

So often we pray for the faith once delivered to the Saints, but suppose we got such an outpouring as was given on the day of Pentecost, would we be willing for the world to hear and see? We say "Yes," but when we are afraid some one will hear Bro. A. speak in tongues, one is privileged to doubt the assertion.

I could fill this page month after month, with battles won (or battles lost) along these very lines. The broken oysters that

have held no water are everywhere, but the fountain is never out of sight if you will only lift your eyes, and that fountain is a cross, and of the Sufferer on that cross it was said, "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."

Trans-Continental Passenger Association.

Notice is hereby given to the general ministry and all concerned, that the newly organized Trans-Continental Passenger Association has been furnished a copy of the minutes of the late General Conference containing lists of all missionaries and church officials laboring under general appointment, together with full instructions tending to facilitate prompt and regular issuance of clergy credentials.

All laboring under general appointment have been indorsed. Lists of names, addresses, and territory of missionaries in charge, have also been furnished.

The same general method of issuing permits in operation with other associations, has been provided for, under which local ministers will be referred to their respective missionaries in charge for endorsement.

"The Trans-Continental Clergy Certificate is good only upon roads parties thereto, named below, for tickets between points west of, including Cheyenne, Wyoming; Colorado common points; Trinidad, Colorado; Albuquerque, New Mexico, and El Paso, Texas; J. A. Atchison, Topeka, and Santa Fe, Chicago, Rock Island, and Pacific; Colorado and Southern; Colorado Midland; Denver and Rio Grande; Florence and Cripple Creek; Midland and Terminal; Pecos System; Rio Grande Southern; Rio Grande Western; Santa Fe Pacific; Santa Fe, Prescott, and Phoenix; San Francisco and San Joaquin Valley; Silverton Railroad; Silverton Northern; Southern California; Southern Pacific (Pacific System); Union Pacific.

Applications, remittances, etc., should be addressed to James Charlton, chairman, 503 Ernest and Cranmer building, Denver, Colorado. Application blanks may be obtained from local agents, or from Chairman Charlton.

R. S. SALVARDS, Church Sec. LAMONI, Ia., Jan. 14.

NOTICES.

The Committee on American Archaeology hereby request aid from all who may have matter pertaining to the subject.

Will the students of the Zion's Literary-Religio send in whatever they may have accumulated during the past year's study they have given the Book of Mormon. Anything touching geography, location of lands or cities, in fact, anything that may be helpful towards perfecting the work of the committee, send to 5 Montgomery avenue, Somerville, Massachusetts.

On behalf of the committee, F. M. SHEEHY, SONERVILLE, MASS., Jan. 16.

Conference Notices.

The Texas Central district will meet with the Philadelphia branch on the 23d and 24th of February, at 10 a. m. The Sunday School association will meet at same place on the 22d of February at 10 a. m. Let there be a full delegation to both conference and Sunday School association. We expect our missionary in charge to be with us. Let everybody come who

can. We want to have a good time. There will be conveyance to branch from Marlin, on Texas Central R. R., also from Reagan, on same road, on Friday, February 22d. E. W. NUNLEY, Dist. Pres. COOKS POINT, TEX., Jan. 19.

The Philadelphia district conference will convene February 2d and 3d, at Philadelphia, Pennsylvania. District officers will be elected for ensuing term. Local officers will please bring or send their reports that we may know who are working. E. B. HULL, Sec. 1248 Harold St., PHILADELPHIA, Pa. January 13.

The conference of the Northern California district will be held in Sacramento, March 5th, 9th and 10th. Will the presidents of the different branches comprising the district, please take notice and send reports to the district clerk, E. S. Chase, Irvington, California, by March 1st. We hope to enjoy the presence of President A. H. Smith, Bishop G. H. Hilliard, and Elder J. F. Burton in addition to the regular missionary force of the district. Come and bring the Spirit of the Lord with you. F. B. BLAIR, Dist. Pres. OAKLAND, Cal., Jan. 10.

Convention Notices.

The Sunday School workers will meet in convention at Netawaka, March 1, 1901, at 10:30 a. m. Let all who are interested in this part of the work try to be present and the officers come prepared to report; hoping and praying that we may have a profitable time.

HARRY THOMAS, Dist. Supt. NETAWAKA, KAUS, Jan. 18.

The Eastern Colorado district Sunday School association will convene with the Denver branch, corner 22d and Arapahoe streets, Denver, Colorado, February 15, 1901, at 10 a. m. Send reports to J. F. Curtis, clerk, 504 E. Willamette street, Colorado Springs, Colorado.

L. A. SCHMUTZ, Dist. Pres. 2506 Welton St., DENVER, Colorado.

The Clinton district Sunday School convention will convene at Coal Hill chapel, Friday, February 1st. Election of officers and delegates to General Convention. Come prepared to take an active part for the good of yourself and others.

MINA KEARNEY, Supt., WARREN McELWAIN, Sec. LOWRY CITY, MO., Jan. 21.

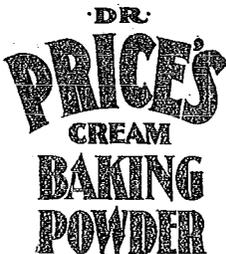
Northwest Kansas district Sunday School association will convene at Blue Rapids, Kansas, February 1st, at 2:30 p. m. At this meeting we will have election of district officers, and hope that all who possibly can will attend. Officers who cannot be present, send written reports of your work.

N. C. JOH, Supt. BELOIT, KANS., Jan. 21.

The Des Moines district Religio association will meet in convention in Des Moines at the Saints chapel, corner 16th and Des Moines streets, February 7th, at 2:30 p. m. Let the Religio workers and all who are interested in this department of church work be on hand; and those who are not interested, come and get interested. Please send reports of locals to secretary one week prior to convention. Address Rhodes, Iowa, Box 189. MATTIE FUGHESS, Sec. January 18th.

The Sunday School Convention of the Galland Grove district will convene at Deloit, Iowa, February 13th, at 10 a. m. All schools in the district will please take notice and send their reports to F. B. Shumate, Dunlap, Harrison county, Iowa, at least ten days before the date of convening, so that they will be sure and reach him in time. Let all be present who can, as business of importance will be transacted. Come in the Spirit of the Master and unity will prevail. We expect Bro. Mintun to be with us. R. WRIGHT, Supt., Wm. McKim, Ass't. Supt. F. B. SHUMATE, Sec. DOW CITY, Ia., Jan. 18.

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Highest Honors, World's Fair Gold Medal, Midwinter Fair. Avoid Baking Powders containing alum. They are injurious to health.

MARRIED. (One dollar must accompany these notices when other than the plain announcement is desired. No descriptive information will be inserted free.)

MANNERING-DAMITZ.—At the home of the bride's parents, Bro. and Sr. Fred Damitz, three miles east of Quincy, Missouri, January 9, 1901, at 7 p. m., Elder W. H. Mannerling, of Lowry City, Missouri, and Sr. Viola Damitz, John A. Silvers officiating.

DIED. (One hundred words free. One cent for each word over 100, and for every word of poetry. Amount should be remitted with notice, to insure publication.)

GREEN.—At Hastings, Iowa, December 15, 1900, after an illness of one week, Bro. B. M. Green. He remained strong in the faith, and died trusting in God.

MOORMAN.—At Murray, Iowa, December 29, 1900, William Oral, son of Bro. and Sr. E. L. Moorman, aged 14 months and 22 days. He was attacked with spasmodic colic and only survived its terrible grasp about seven hours, when he passed away like one going to sleep. He was blessed by Bro. Snelvey, of Lamoni, Iowa, October 12th.

STUNTED

Does your hair split at the end? Can you pull out a handful of HAIR by running your fingers through it? Does it seem dry and lifeless? Give your hair a chance. Feed it. The roots are not dead; they are weak because they are starved—that's all.



If you don't want your hair to die use Ayer's Hair Vigor once a day. It makes the hair grow, stops falling, and cures dandruff.

It always restores color to gray or faded hair; it never fails. \$1.00 a bottle. All druggists. One bottle of Ayer's Hair Vigor stopped my hair from falling out, and started it to grow again naturally. LENA G. GREENE, Canova, S. Dak. Ayer's Hair Vigor completely cured me from dandruff, with which I was greatly afflicted. The growth of my hair since its use has been something wonderful. LENA G. GREENE, April 13, 1890, New York, N.Y. If you do not obtain all the benefits you expect from this Vigor, write the Editor about it. DR. J. C. AYER, Lowell, Mass. ATTENTION! Beware of cheap imitations.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, JANUARY 31, 1901.

NUMBER 5.

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When desiring your address changed, give both the old and new address.

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## GOSPEL GIFTS.

A "gift" is, in the common acceptance of the term, an expression of thoughtful consideration for the welfare, comfort and happiness of the recipient, and of the regard in which he is held by the donor, but unless the gift is used as the giver intended, the object for which it was presented may fail of attainment. The gifts of the gospel referred to by our Lord in Mark 16: 17, 18, and more fully explained by the Apostle Paul in 1 Corinthians 12, were to be to the church, the children of God, all that the title by which they are designated implies. They were intended by the Lord for the edifying of the body of Christ—the church—for the perfecting of the Saints, and so long as any of this class exists, until the Lord comes, and whenever the "everlasting" gospel is authoritatively presented, these gifts will be manifest, for they were made a component part of the gospel benefits, and cannot be separated from it. God hath "set" them in the church, His church, as He "set" the sun, moon and stars to do their work in blessing His creation.

It cannot be denied that some of the gifts enumerated by the Savior and His apostles are being manifested in some individuals in these latter days who do not accept the gospel of Christ as He taught it. Some of these parties profess to believe in Christ and His doctrine, but when their faith is examined, it is only such parts of the gospel of Christ as agrees with their own ideas of what the gospel should consist that they believe. Hence, having but an abstract of the gospel, they cannot have, are not entitled to, the genuine gifts of the gospel as promised by the Savior. It may be urged as op-

posing this assertion, that the language of the promise is, "And these signs shall follow them that believe." But what must be believed? Many, perhaps, think that simply to believe that Jesus is the Christ, the Son of God, is all that is referred to; but when it is considered that there are a great number of churches whose members make just such a profession whom the signs do not follow at all, and from the further fact that the Scriptures declare that even devils acknowledge that much, it must be apparent that such a theory would legalize all the efforts that Satan might use along this line, in order to get men and women under his domination and control. This position, then, being untenable, what is referred to in the promise of the Savior, that those signs would follow provided the condition of belief existed previously? Let us read the scripture relating to the matter and obtain an explanation of the matter.

And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

There can be but one conclusion as to the meaning of this language. It was the GOSPEL as the Lord and His apostles taught it, that was to be believed. The apostles were to go into all the world and preach the gospel. He who believed their teachings and obeyed the gospel requirements, its ordinances, etc., was promised salvation; while he who disbelieved and consequently rejected the authoritative teachings of the servants of Christ, and refused to obey the commandments of the Lord to comply with the demands of His gospel, was to be condemned. These signs, then, were to follow those who believed the gospel, and who, because of that belief, render obedience to it. 'Tis the devils do not do, hence any of the signs emanating from them are counterfeit, furnished for the purpose of blinding men and women to the requirements of the gospel. Satan makes no such demands. All he appears to require is that individuals have so earnest a desire to possess them, that they are willing to seek for them and use them as he directs, and he, seemingly, stands ready to supply the demand. So, too, those who decline to conform to the principles of the gospel of Jesus Christ as He taught it, and as He authorized His followers to teach it, cannot legally or logically be recipients of the genuine gifts of that gospel, and when that class of individuals manifest any of the gifts named in the gospel, it must necessarily come from some other source than that of the Holy Spirit, and are displayed for the

purpose of deceiving others as to the necessity of obedience to the gospel of Christ.

Thus when the servants of God, authorized and commissioned of Him to preach the "everlasting gospel," and administer its sacred and holy ordinances, urge upon their hearers the necessity of honoring the law of that gospel, and complying with its ordinances in order to participate in its benefits and privileges, including the signs, or gifts, these individuals interpose as an argument that it is not needful to obey all the ordinances of the gospel in order to enjoy those blessings, that they themselves have these gifts mentioned or promised in the gospel, and they have neither been baptized nor had the hands of the ministry laid upon them for the bestowal of the Holy Spirit, hence the teachings of these servants of Christ are misleading and untrue. Some are thus deceived and will not honor the gospel laws; they will suffer loss in the end because they have built upon a sandy foundation. But those who weigh the matter carefully and correctly, will comprehend clearly the faulty character of such a philosophy, and rightly conclude that "whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him" (Ecc. 3: 14), and will risk their hope—if it should be thought there is any risk attaching to obedience—upon obeying God, rather than to dishonor Him by refusing to obey all He has commanded in His gospel.

These gospel gifts are, like all else attaching to the gospel of Jesus Christ, sacred and holy; and if used only by constraint of the Holy Spirit, as they are intended to be, will bring joy, comfort and strength to those towards whom they are permitted to be exercised, and will develop power in those who hear and heed what is revealed, to live more perfectly before the Lord until the character of our divine Lord is more closely assimilated. Paul says to covet earnestly the best gifts, and the children of the Highest should place themselves in such a condition that the Holy Spirit may divide the gifts in such a manner as will best glorify God, and accomplish His purposes in such bestowal. What any Saint might esteem as the "best" gift, might not be such for him. Some have earnestly sought and desired the gift of prophecy because the Apostle Paul seemed to speak more favorably of it than some others, the gift of speaking in tongues, for instance. Others have desired and sought for some of the other

gifts enumerated by the apostle in 1 Corinthians 12: 4-10, as to be more earnestly coveted. This is a mistake it seems, for the eleventh verse of this chapter distinctly avers that: "All these [different gifts] worketh that one and the selfsame Spirit, dividing to every man severally AS HE WILL." Not as the individual wills, for, as we have stated, individual, uninspired, human judgment as to what is the best gift is apt to be faulty. But when the Holy Spirit divides, there can be no possibility of a mistake, and the church will be profited and God will be glorified in the magnifying of such gift.

To covet the best gifts, then, is to make earnest and continued effort to place oneself in such harmony with the divine mind and will, that the Holy Spirit will be permitted to perform his office work in this direction, and divide the gifts as God directs. Upon the individual whom He bestows the gift of wisdom, happy and favored is he, if he use his gift for the benefit of the household of faith, or those seeking to become such; and graciously gifted is the one upon whom the gift of knowledge is placed, if he strive to so wisely disseminate that knowledge in making others wise unto salvation. What blessings may be attained and enjoyed by the individual who is endowed with the gift of faith, what grand and glorious possibilities are opened to him in the exercise of such a divine gift; and how fraught with blessings to those who so much need them is the gift of healings; what a grand privilege to be permitted to administer relief and consolation through the Lord, and the Holy Spirit to the afflicted. Thus we might continue; all of those splendid gifts enumerated by the apostle, are beneficial in the highest degree, and are to be earnestly desired and coveted as the Holy Spirit may see it is best to endow the individual. All should seek by humility and righteousness, by fasting and prayer, to place themselves in such a condition that the Lord may be pleased to magnify His name in the dividing of some of these gifts to every one.

As these gifts of the gospel are intended to help and benefit God's children, those who have received them through His wisdom and love, should carefully guard against carelessness or indifference as to their use; that is, they should diligently strive to keep themselves in the mind of the Spirit, so that when it is the desire of the Lord to communicate His will to His children, imparting blessing to them, the vessel, the instrument of conveyance, may be clean and worthy. The Apostle Paul ad-

monished Timothy on one occasion, thus:

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.—1 Timothy 4: 14.

Again he exhorts him: Wherefore I put thee in remembrance that thou errst in the gift of God, which is in thee by the putting on of my hands.—2 Timothy 1: 6.

He instructs Timothy that "God hath not given us the spirit of fear, but of power, and of love, and of a sound mind," from all of which it will be seen that the recipients of these gifts are responsible for the use made of them, and that they are bound by the sacred character of the trust imposed, to keep their bodies pure, their spirits holy, and so magnify the trust that only the greatest good may be manifest in their use.

Stir up these gifts within you then, dear Saints of God, given by the loving kindness of our heavenly Father, and strive daily to live that He may be glorified and the church perfected unto the coming of the Lord, which is drawing so nigh at hand.

## WHO WOULD HAVE THOUGHT IT?

Some one sends the ENSIGN the following clipping. We do not know from what paper it was taken. The Spalding story seems to be held at a discount by this reporter:

BOOK OF MORMON FOUND.  
Carbondale, Ill., Dec. 26.—Interest has been created here over a discovery made by Marshal Penrod, who lives on a farm near Dongola. Recently Penrod grubbed a black oak stump out of a potato field close to his residence and found a stone about a foot long and eight inches in diameter. The peculiar shape of the stone, which resembled a pocketbook, attracted his attention and upon close examination he found carved on its face in English language the following words: "This stone contains the original manuscript of Moroni (Mormon).—Joseph Smith." The ravages of time had apparently made but little headway on the stone, and upon closer investigation he found the stone was hollow and a hole drilled entirely through it and at both ends red cedar plugs had been driven in. Upon removing one of the plugs several sheets of parchments were found containing writing in hieroglyphics that could not be deciphered.

## EDITORIAL ITEMS.

BISHOP G. H. HILLIARD was in Los Angeles, California, January 22d. He will remain in Southern California until about the middle of February, then go north. He is well and busily at work.

SR. F. D. ROGERS, Guide Rock, Nebraska, desires the prayers of the Saints for the recovery of her husband's health. She says he was sick for over two months with pleura-pneumonia and had hemorrhage of stomach; though better now it has left him very weak.

BRO. F. M. PITT, 258 North Troy street, Chicago, Illinois, has favored the ENSIGN with copies of eight illustrations for blackboard work in the Sunday School. They are bright and attractive in design and execution, the explanations accompanying being clear and forcible. This will be of great assistance to all who wish to make Sunday School work most effective (and who does not desire this?). Bro. Fred is not making a speculation out of his work, as the price at which he offers the entire set, twenty in number, (50 cents) will show, but is doing this work from the best of motives—to promote the interest and success of the Sunday School. See his notice in another column and encourage him in his good begun work by ordering a set at once.

#### EXTRACTS FROM LETTERS.

BISHOP G. H. HILLIARD, Los Angeles, California:

I have been preaching here in Los Angeles each night this week and last Sunday. I go from here to Downey today, then Garden Grove, Santa Ana and San Bernardino and back to Los Angeles. Then start north about February 12th, and on to San Francisco, Oakland, Sacramento and other points in California. I look for E. A. Blakeslee here tomorrow. Busy at work.

APOSTLE I. N. WHITE was at Thayer, Missouri, January 24th, and thus advises:

I am having a lively time and fine interest holding meetings in Christian church here; close the 27th and go to Malden to hold a series of meetings in the M. E. church. I am the first to sound the message in these towns, a ripe field indeed. Had a spirited talk with the M. E. minister here yesterday, for about four hours; he seems to be an honest man and went away puzzled; our message is the talk of the town. Health good and feeling well all around. Never felt more blessed than on this southern trip; the Lord be praised.

#### GENERAL CHURCH NEWS.

##### INDEPENDENCE.

Sr. Reyner was quite ill Saturday last but is better again.

Bro. J. E. Lewis is recovering nicely from a severe attack of pneumonia.

Bro. and Sr. Josiah Curtis, Jr., are caring tenderly for a fine new boy who made his advent on Monday, the 21st of January. All are doing nicely.

Bro. J. B. Smith, who returned from Arizona a few weeks ago, is not improving as his family and the Saints desire he should, and earnest presentation in his behalf should be continued.

Grandma Clements has been quite ill at her home on the south side, but is now slowly improving. She was almost given up at one time. We have missed her from the church for some time.

Sr. C. A. Bishop has been suffering severely from an attack of the grip, which, in her already feeble condition and advanced age, has the appearance of a fatal termination. Administrations bring but temporary relief, and she is quite weak and exhausted. Sr. Thos. Haley is also suffering from the grip, as well as a number of others, among them being Bro. H. R. Mills and "ye editor."

Bro. H. H. Robinson and C. E. DePuy, accompanied by Mr. MacL. Lucas, came up from Lee's Summit, Sunday, and Bro. Lucas was baptized in Shultz's pond, by Bro. Robinson, at the close of the afternoon service. The confirmation was given at the evening service, Bro. Jos. Luff and H. H. Robinson officiating. They returned to Lee's Summit after the evening service. Bro. Robinson reports an encouraging increase of interest and attendance at that place.

Sr. Letitia Crick moved into her new home on Clark street, Tuesday. She is now living near all of her children except David, who lives on the south side. Bro. John Crick lives just four doors below in Bro. J. H. McMullen's old home, her daughter, Sr. Walter Weeks, is next door to her, Bro. Thomas is next door but one above her, and the back of Bro. Wm. Crick's lot almost joins the back of her lot, across the alley. This is a pleasant feature indeed. Her children think the world of mother and she is worthy of all the loving care and attention they can bestow upon her.

On Wednesday evening of last week Bro. Samuel H. Burnham and Miss Minnie Corbin left the Cape of Good Hope, around which they had been cruising together for some time, and with Elder Joseph Luff as pilot, were landed in the United States after a voyage that occupied less than ten minutes. They received the congratulations of friends after their arrival and seemed to be uncommonly happy in the new harbor. The panoramic transit was witnessed by several friends gathered at the home of Bro. and Sr. J. A. Burnham just south-west of town. May their joy-star never grow dim.

Next Monday evening will be the regular monthly business meeting of the branch. One of the items of business of great importance to be transacted is the election of some one as presiding priest, succeeding Bro. Layton who has served so faithfully and acceptably in the past. Earnest prayer for Divine guidance in the selection should be made by the Saints, and every individual member should feel the necessity for such inspiration in this matter, sufficiently to seek it with all faith and earnestness. There should be a very full attendance at this meeting. Don't neglect this duty.

Sunday was a beautiful day, and the Saints' church was filled with an attentive audience, among the number being some twenty-five or thirty medical students from Kansas City. Bro. Joseph Luff was the preacher, and presented some food for thought along lines of church organization and the immutability of the works of the Lord. At night Bro. R. J. Parker delivered a forceful discourse, with much liberty, on church succession. Very close and marked attention was given by the large audience present. The afternoon service was good, the lower auditorium being well filled. The increased attendance and interest, of late, is very noticeable and indicative of the

efforts being made by the Saints to bring themselves more in harmony with the Divine mind; as a consequence the blessings are increasing and development in right lines is more manifest.

Bro. J. W. Layton, since his injury sometime ago while shoeing a horse, has been unable to follow that vocation, and favorable additions at Rocky Ford, Colorado, being reported he left for that point Saturday morning last, to secure a location prior to removing his family after the General Conference, in April. We regret the necessity of this move, as it takes a wise, faithful laborer from our midst, whose services have been greatly appreciated by the Saints here without exception. Always diligent and punctual in attendance at the church and other places where his duty as presiding priest called, he will be missed from our midst for sometime to come. The best wishes of the Saints will attend himself and family in their new home. Bro. Layton also hopes for relief from an affection of the throat in the healing qualities of the Colorado climate. The local Religio presented him with a large sized Book of Mormon in flexible binding before he left. He does not expect to be idle spiritually or in temporal affairs, he would not be satisfied with that condition in either sphere.

Sr. Fannie Lee, youngest daughter of Bro. and Sr. John H. Lee who has been suffering from consumption for some months past, smilingly welcomed the heavenly messengers to conduct her dearer spirit to the paradise of God, and Saturday morning last, at ten minutes before five, her heart ceased its pulsations, and the wasted form was at rest. She had suffered considerably early in the evening for a while before her departure she became easy, the ever shortening respirations alone telling the sorrowing watchers of the near approach of the end. Suddenly, at the time noted she opened wide her eyes, gazing straight upward with a smile, and on the instant, without even a sigh, the spirit took its flight, the face retaining the smile as the features and form, lovely in their purity, relaxed. The funeral was held from the church Monday afternoon, at 3 o'clock, Bro. Joseph Luff, who was present at her departure, preaching the sermon. At the conclusion the remains, encased in a beautiful white casket, were gently interred in the city cemetery until the morning of the first resurrection. Quite a large number were present at the service. The grief stricken ones have the sympathies of the community in their bereavement. Sr. Fannie departed just three years, almost to a day, after her sister Zonie.

##### LAMONI, IOWA.

All services were well attended yesterday. The Sunday School registered an attendance of 410, with only two teachers absent. One of those was Bro. John Smith, who was not idle, but met with the Saints at Davis City and delivered two sermons,

returning Monday morning. Elders Lake and Anderson spoke at the church as per announcement, and Elder Columbus Scott at the Saints' Home.

Bro. A. M. Chase arrived from his mission field latter part of last week.

Sr. Alice P. Dancer, matron of the Saints' Home, has been for the past two weeks at the home of her sister, Sr. Jessie M. Smith, who is quite sorely afflicted with rheumatism. Sr. Mary A. Rood is in charge of the Home during her absence.

Bishop Kelley left on last Friday for a ten days trip through Southern Indiana. He expected to attend the conference at Byeville.

President Smith was able to be at his office the latter part of the week and also attend the services yesterday. Although his pain has mitigated, he still suffers. He expects to visit Independence the latter part of the week.

The Religio now has an enrollment of 162 and three home classes.

January 28.

[OUR readers who weekly enjoy reading these items from the pen of Sr. D. J. Krahl will, we are sure, join us in congratulating Bro. and Sr. Krahl upon the advent of another sweet little daughter, January 23d.—Ed.]

D. J. K.

##### CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St. Sunday meetings 2:45 and 7:45 p. m. Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m. West Pullman branch, 748 119th St., 10:30 a. m. and 7:30 p. m. 508 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

Our great modern Sodom is alarmed over the prevalence of smallpox, which is not easily controlled. Well might the world awake to the increasing and hastening calamities which are decreed, unless, like Nineveh, they repent. It remains for the Saints to "stand in holy places," having the mark of the "Lamb" upon the door lintles, that the destroying angel may pass them by.

Bro. S. C. Good is suffering from a very severe attack of grip. He suffers much pain, yet some improvement is noted. Bro. Good is missed from our meetings and Sabbath School.

The Religio held a very spiritual prayer meeting last evening, the good Spirit speaking in words of correction and admonition and comfort. Bro. Johnson, who remains very sick, was prayed for very earnestly. Assurance was given that he was in the Lord's hands.

Bro. W. E. LaRue, a young missionary of twenty-four summers, is spending a few days with us. William is a grandson of Jesse L. and "Aunt Sally" Adams, of good repute in the church in an early day, and by inheritance he is in possession of the true spirit of the work. He is methodical and plain in his presentation of the truth, and by care and constancy will make a "pastor," the need of which is keenly felt by the church. His sermons were well received.

Yesterday was a good day for the work in Chicago; the meetings were well attended, and too with the spirit of love and unity,

known and possessed only by the true followers of Christ. A number of excellent people are near the kingdom, whom we hope to soon see enter our fold; withal, the outlook is encouraging, and, like the leaven, the truth is spreading in the city. Let all keep a lookout for new openings to preach the gospel, and for missionary work.

Enclosed find subscription for ENSIGN for one who, while not of our fold, is, we trust, nearing the threshold with his companion.

Sr. R. A. Penney starts today for a visit to her former home, Lake Mills, Wisconsin, where lives her father. She will be gone about two weeks. She goes armed with literature to spread the light.

Sr. Worrell is very sick with pneumonia. She was quite bad when visited yesterday.

Union service next Sunday at usual place. A feast of spiritual blessings awaits the Saints if they come "in the name of Christ."

Sr. Vincent, from Higbee, Missouri, is spending a few days in our city, and attended services at the mission.

In hope and good cheer,  
J. M. TERRY.

395 Ogden Ave., Jan. 28.

##### ST. LOUIS, MISSOURI.

Places of worship: Rock Church, Glasgow avenue and Dickson street. Services: Wednesday evening, prayer service. Sunday: Sabbath School 9:30 a. m.; preaching at 11 a. m.; social service at 2:30 p. m.; preaching at 8 p. m. Cheltenham, 5731 Manchester Ave., services: Sunday School 10 a. m.; social meeting 2:40 p. m.; preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

Bro. Fred recently shook the dust of the city from his shoes and departed for other fields. We understand he is at present stopping in St. Joseph. He left many friends, who regretted his departure.

Bro. Allen has been away from the city the past week; he was present at service last evening. We had visitors yesterday from out of town.

Our convention, Sunday School and Religio, meets February 9th and 10th.

Recent election of officers in Sunday School resulted as follows: Superintendent, T. J. Elliott; assistant, Howard Molyneux; secretary, Dan De Jung; treasurer, Mrs. Burgess; Sr. Florence Burgess presides at the organ; Bro. O. O. Randall, chorister.

Bro. Howard Molyneux, upon his return from St. Joseph, was immediately given responsibility as per above note of election.

Bro. Arthur Burgess has been demonstrating his artistic powers. For the past two Sundays we have been treated to excellent blackboard work.

Sunday morning, 27th, Bro. N. Cooke, Gordon Smith, George Barraclough, T. J. Elliott and J. J. Billinsky occupied a quota of the morning hour; Bro. Christenson presided and offered the concluding remarks.

We have been expecting Bro. I. N. White for a week or two, "but he cometh not."

We have some sickness in our midst. ETTA.  
January 28.

**DENVER, COLORADO.**  
Church, corner of 22d and Arapahoe Sts. Services Sunday—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening, Zion's Religio-Literary Society Friday evening.

The weather is fine—warm and dry. Unless we have more snow, water for irrigation will be very scarce next summer; but few days so far that an overcoat is necessary.

Bro. Jno. Brennan will move to Rocky Ford in a few days.

Bro. Samuel Platt is no better, but is gradually failing.

Bro. Joseph Schmutz is almost as bad as when he was taken to the hospital last summer.

Grippe has made calls on several of the Saints. Sr. Brennan is suffering from the mumps.

Sr. Hamlin and children have returned from Salt Lake, satisfied that Denver is good enough for them. Bro. H. will come later.

Our conference convenes February 16th. If the weather remains as at present, we see no reason why we may not have a large attendance. We hope to have Patriarch Smith with us on this occasion.

Bro. Phillip Landfried has taken a life partner. Phillip is a good boy and we think he has made a good choice in a wife.

Four were added to the branch last Sunday, three by certificate of removal from other branches and one by baptism. Sr. McNall, formerly of Omaha, was baptized by the writer, in the Platt river. The day was fine, the water clear, and a large body of Saints and friends gathered to witness the ordinance, and to the writer it was one of the most pleasant occasions for a long time.

Sunday morning the church was well filled while Elder J. B. Roush discoursed on "The Apostasy;" the subject was continued in the evening by the same speaker.

January 28.

**SAN FRANCISCO, CALIFORNIA.**

Services at Golden West Hall, 320 Post street, every Sunday. Sunday School 10 a. m.; preaching 11 a. m. and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

Sunday, January 6th, we had preaching at 11 a. m. by Bishop C. A. Parkin, and at 7:30 p. m. by Elder Albert Haws. Elder J. A. Saxe went to Santa Rosa and preached there. We noticed among the visitors at our hall Bro. and Sr. Tilton, recently from Iowa.

There was good attendance at the prayer meeting Wednesday evening, nearly all taking part. A good Spirit prevailed throughout. The time was very profitably spent by all present.

The Sisters' Prayer Union continues to hold its sessions every Thursday afternoon. Its interest still keeps up.

The Religio is still in its glory every Friday evening. The regular number is always present, and often we are overcrowded with visitors. Some of our sessions are very interesting and instructive. Young childhood and old age are to be found among the members, and all are interested. The Book of Mor-

mon grows more interesting on better acquaintance.

Last Sunday Fred B. Blair preached for us at 11 a. m., and at Oakland at 8 p. m. Your correspondent preached at Oakland at 11 a. m., and here at 7:30 p. m. John A. Saxe was the speaker at West Berkeley. J. A. Anthony went to Santa Rosa and presented the word of truth. Chas. A. Parkin went to Stockton and held services and preached.

We had a full house Sunday morning and evening. Among others we noticed Bro. and Sr. Thomas Reese from Montana. There was quite a number of strangers out.

GEO. S. LINCOLN.

January 10.

**SECOND KANSAS CITY BRANCH.**

Corner 23d and Holly. One block south of Observation Park line.

At the Sunday morning service our teacher, Fred Koehler, preached the best sermon we have heard from him for a long time. He taught the Saints to be frugal and not waste the substance the Lord gives them. He spoke with much freedom and plainness.

The afternoon prayer meeting was one of rejoicing because of the Holy Ghost speaking to several individuals, and the branch collectively, for their good.

Elder Joseph Emmett spoke at the evening meeting on Revelation 14: 6, 7, concerning the restoration of the everlasting gospel, officially, through an angel. He expounded the doctrine of ministrations of angels as taught by the Spirit. The instructions were edifying and plain, easily understood by the minds of the people.

There is a man preaching in this neighborhood who claims to have the gift of tongues. He has started a new church.

JOHN GRAINGER.

January 28.

**LETTER DEPARTMENT.**

BARNES, Kas., Jan. 25.

*Editor Ensign.*—Leaving home the 5th by advice of Bro. I. N. White, I wended my way to Idylwild, Kansas, where I was to hold a series of meetings. *En route* I came in contact with Mr. La Grappe, arriving in the midst of a chill. I tried to preach Sunday morning, the 6th, but could not; he had his clutches on me with a death grip, and notwithstanding prayers and administration I was not able to put in appearance till Monday evening. I continued the effort with dark nights, and grip putting in his appearance here and there, which reduced the interest held for.

Next point was Greenleaf. In company with the presiding elder, Bro. Alma Kent, we held forth for several days with a growing interest.

Bro. and Sr. Transue of this place, having obtained the Christian church, Bro. Kent and I came here, leaving Bro. John Alfred Davis, who just came in, to continue the meetings. We have the promise of the use of the church next week only when not occupied with their own appointments. The audience is increasing, prospects fair for a hearing, and we work on.

Wishing you success in the labors of love at home, I am

Yours,

A. H. PARSONS.

MOLINE, Ill., Jan. 24.

*Editor Ensign.*—I arrived in my new field, the Kewanee district, on the 12th. Bro. Cooper and I began meet-

ings in Rock Island on the 13th, and have continued in Rock Island and here ever since. The attendance of outsiders is poor. On the 19th our hearts were made to rejoice when a noble young lady of about twenty-two summers, presented herself for baptism. Bro. Lloyd and Crull cut about ten inches of ice from a portion of the old Father of Waters, and I baptized Sr. Fannie Ray; we are preaching in Bro. Lloyd's house. I think one or two more are interested.

I will now leave this meeting for Bro. Cooper to carry on for several days till I can return, for I have just now received a telegram from my wife stating that my dear, old mother, who lived with my brother in Tama City, Iowa, was dead. I will take the 7 p. m. train tonight to attend her funeral tomorrow. She was in her 84th year, a believer in the gospel, but she dare not obey and stay where she did. After the funeral I will return here to assist Bro. Cooper again.

The Saints of Rock Island and Moline have a fine Sunday School also a good Religio; I enjoy their association. My little co-laborer and associate, Bro. Cooper, and I get along fine, but as I don't believe in the pitting on the back theory, I will drop that. From here I expect to go to Keawnee to conference on the 8th of February. I remain

In bonds of the gospel,

J. S. RORR.

Home address, 1011 Summer St., Grinnell, Iowa.

LOVELLA, Mo., Jan. 28.

*Dear Ensign.*—After a pleasant visit at home, I left on December 28th, for Spickard, in Grundy county, for the two days' meeting at Mt. Hope. I assisted Bro. Foss; we had good interest and fair crowds. On the 6th of January I organized a Sunday School at Mt. Hope. These Saints, beginning on the first of the century, ought to do well.

On the 7th, came to Cameron, where I met Bro. Cushman. We came immediately to Far West. I went to see the directors of the Pleasant Grove school district and secured the use of the school-house. This school-house is just across the road from the church where I spoke about a month before, and was closed out. I spoke the first night, and was taken, on Sunday, with tonsillitis, and was not able to speak. Bro. Cushman spoke there until Wednesday following, then on Saturday, the 19th, we opened up at Oakland school-house, where we preached five times to good crowds; fine interest. Then, on Thursday, came to Kingston, and from there to Wakenda branch, in Ray county, on Friday for the two days' meeting. At 2:30 Saturday, the 27th, we began the two days' meeting; good crowds, the church was full, good interest. Bro. Cushman has gone to Kingston; I continue here this week. The work is in good condition. The Sunday School and Religio are doing well.

I had the pleasure yesterday, of uniting in marriage two of the Wakenda young people, Bro. Louis Hutchen and Miss Stella Garrison.

The work is onward in this part. Ever praying for the welfare of Zion, I am,

Your brother,

WALTER W. SMITH.

ST. JOSEPH, Mo., Jan. 23.

*Dear Ensign.*—I have just been reading the letter written by Sr. Martin, relating the experience of moving Sr. McMullen from Independence to Rocky Ford, Colorado. The most noticeable thing in that answer to prayer she was able to walk off the cars at the depot at the end of the journey, according to the prayer of Bro. Garrett. I wish, and have often prayed, that the elders might be more courageous in asking for blessings. Had the elder in this case been timid, and had withheld the words of this blessing for fear it might not have so happened, when it might not have come into her. The Lord has said unto his servants, "Be courageous;" and so it should be with us at the present time. Elders, go forward and bless in the name of the blessed Master (not prophecy). In faith, and it will be a surprise to the church, the great and

wonderful blessings thus obtained from the good Lord.

An elder once said to me, after relating some wonderful manifestations and miracles that had been wrought, "Why, Bro. Shaw, I don't see how you dare to say the words, lest they might not be in harmony with God's will, and if not, then the blessing would not be realized." Remember that the revelation says if you pray in the Spirit then your prayers shall be answered. O! my brother elders, I do believe I have administered unto those who were appointed unto death, and the God of heaven recognized the ordinance of His church, as well as His servant, to that extent that He would fulfill according to the blessing of the elder. And I would say to all do not fear to bless when the Spirit is upon you, for God will be true to His promise, and will recognize you as his servant.

If God has given you a special gift, strive hard to magnify that gift, and develop in the same until you may be perfected in it. May this be your greatest desire, but covet not another's calling. Now, if this be in the church, then the power and manifestations of the Spirit will be received for the good of all and salvation of souls. I could relate several incidents, but space in the paper will not admit, and these were called miracles.

The work is onward here in the city. I baptized one last Sunday; I now have one name for baptism next Sunday, and several others say they expect to unite with us soon.

Yours in gospel love,

M. SHAW.

CHICAGO, Ill., Jan. 28.

*Dear Ensign.*—Though the work in Chicago is ably represented in the little silent preacher every week, possibly a few lines in a little different strain may be acceptable by way of diversion, but not in the way of improvement on the faithful efforts of your untiring correspondent. The work here in this great city is moving slowly but steadily onward. There are some excellent people here, not only identified with the church by name, but such identity is made manifest by their works. Like other places our people are known by their peculiar characteristics. For instance, there are those among us who are considerably strange, prominently God, very Grave(s) and yet Puller, several Pitts (not pitfalls though), genuine Penneys (not counterfeits), and Terry (who does not tarry).

It is uphill work here for the ministry, and in our meetings one or two strangers form a conspicuous part of our congregations. A great deal of work in converting and getting people to our meetings devolves on the laity, and from my observation a large majority of those entering the fold have been mainly through the personal efforts of members. In fact, there are those who were ready for baptism before they had ever heard a Latter Day Saint sermon. In a great city of two million people, with all the hubbub and noise incident to business, the innumerable amusements and attractions, we are as a drop in the ocean, and little can be accomplished except by personal contact. I do not know what success the Utah elders have in their house to house canvass. People generally do not know any difference between the Utah folks and us, so that they have no harder time getting a first hearing than we have. There have been enough of their missionaries here to have built up a large branch. Some of the time there has been twenty-five or thirty of their elders here. By the way, I have heard some of them make hard efforts at twisting the truth in trying to defend the abominations of their doctrine and practices. Saints who live in the country in large branches where they own their own meeting house, have little idea what an expense a small branch in a large city is to, in order to maintain a house of worship and attend the same. At present the Chicago branch maintains two places of worship. The one on the south side is now kept up by those of that section, and the west side people have to keep up the one on Van Buren street. It, with

fuel, lights, etc., costs us something like \$350 a year. That is quite a tax on the handful of Saints here when you take into consideration car fares and the high cost of living here.

As Saints we should let our light shine by our acts, our every day acts. As a rule in large cities people are slow to get acquainted, and it is often the case that people never get acquainted with those living in the flats above or below them, or even just across the hall on the same floor. Wherever we have lived we have made acquaintances, and some very desirable ones, in the which it has been the means of accomplishing some good for the Master, more especially, though, through the efforts of my wife. Our policy is not to flatter our religion in their face at first, and thus arouse their prejudice; but first gain their confidence and let them see we are trying to live a christian life, then get them interested in the plain truths of the gospel. The next thing they will want to know what church believes in and practices these principles. People who have never heard our side, but have heard everything that is contemptible and mean of us, have a right to be prejudiced for they have been educated that way, and it is hard to get people to forsake their education. One old Scotch lady (a Presbyterian) was very sociable with my wife, talking freely on religion, until she found out we were "Mormons," when the sociability ended.

Yours in the gospel,

W. H. DEAM.

MENOKEN, Kan., Dec. 23.

*Editor Ensign.*—As it has been some time since I wrote for your precious columns, I will be pardoned for making the attempt at this time. I often wonder why others do not write who are interested in the work in this Northeast Kansas district. I have no desire to boast of anything, but in the spirit of meekness I wish to state that never in my life have I felt better in the gospel of our Lord and Savior Jesus Christ. Though laboring alone at present among the people, my testimony is that the Lord has been with me to direct and protect.

How few are the laborers when there is so much to be done! Souls are perishing all around us for the want of the true bread which cometh down from heaven. By the help of the Master I have fed many a hungry soul recently and expect to do still more, as I am in this grand and glorious work for life. It can and must be done in no other way, for the Lord has said that "by your hands I will work a marvelous work among the children of men, unto the convincing of many of their sins, that they may come unto repentance, and that they may come unto the kingdom of your Father; wherefore, the blessings which I give unto you are above all things." (Doc. & Cov. 16:4).

I meet with all kinds of people in my travels, but it is my business to sow the good seed wherever I find willing minds to receive. The work is grand and God cares for his servants as in days of old. I go without purse or scrip and trust all in His hands, who said that not a sparrow falls to the ground without His notice. It is for us, dear Saints, to be diligent and faithful in all things while the day lasts.

If the scattered Saints will assist to effect openings in their several neighborhoods and write me at Pannburg, Kansas, any time, I will gladly try to respond. Of late the dear Lord is giving me much liberty in presenting his word, to whom we ascribe all the praise. I have had quite a struggle in the past, but all things come to him who waits, you know. It is ours to persevere like good Jacob of old until we obtain the blessing.

I feel, dear Saints, that I cannot too earnestly plead with you to awake to the necessities of the hour. The work we represent is vastly important to all, both saint and sinner. And if we do not arise in the strength of the Lord, live our holy religion in deed and in truth, we must suffer great loss here and hereafter.

Your brother in love,

FRANK J. PEIRCE.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

NOTES AND COMMENTS.

ALICE H. CORSON.

A QUESTION ANSWERED.

A brother in the Apostolic church handed me a tract entitled "What Kind of a God Do You Trust?" It was only a little leaflet, and was very good, its mission seeming to be to point out the fact that the God they worshipped was a living God, and was unchangeable; but I could not see much in it to indicate any difference in their faith, and in the faith of the so-called orthodox churches, which they class as Babylon. None of those churches would admit that their God was a dead God, or that He was a changeable one, though teachings would make it seem as if they thought He had changed, and the lives of too many would make it appear that they had no fears of their God, either dead or living.

Now, I wish to tell this brother and all others to whom this may come, what kind of a God we Latter Day Saints trust. For some seem inclined to doubt the fact that we worship the one living and true God, and Him only do we serve; that our God is the God of the Bible, the God of Abraham, and Isaac, and of Jacob. Our God is not a mythical being, the creature of a diseased imagination, or something conjured up out of the carnal desires of our own hearts, as so many seem to think; and we learn what He is from His word, His works, and His revelations to us as a church, and to each of His children individually.

The living God, the source of all life, "in whom we live and move and have our being;" and this living God has a form, a character, a personality; not merely pure essence as some teach, without body, parts or passions, a shapeless non-entity. Could such a being exist, or if existent, have power to create, or be the source of life? A living nothing, the ideas as absurd as it is unscriptural. But the Word of God teaches us that He has a body with parts; that He has passions, or feelings, or emotions, as I trust I can make plain by the help of the Spirit.

That He has a form and parts notice what the Word says, Genesis 1:27: "And God created man in His own image." Genesis 9:6: "For in the image of God made he man." 1 Corinthians 11:7: "For as much as he is the image and glory of God." And Paul, in his epistle to the Hebrews, speaks of Christ as being the brightness of His (the Father's) glory, and the express image of His (the Father's) person (Hebrews 1:3), also that He sat down on the right hand of the majesty on high. (Hebrews 1st and 3d). If you ask "what is the form of God?" the question is answered right there in the above texts, and also in Philip- pians 1:6: "Let this mind be in you which was in Christ Jesus, who being in the form of God, thought it not robbery to be

equal with God." Christ's form differed not from man's form, yet here it plainly says He was in the form of God.

Numerous texts can be cited to show that He was a God of parts, or a being with different members to His body as has man, who was created in His image. See Exodus 33: 20-23, that He has a face; Genesis 32: 30, Exodus 33: 11, Deuteronomy 5: 4, that He has eyes; 2 Chronicles 16: 9, Proverbs 22: 12, Psalms 34: 15, Ezra 16: 5. But as I do not intend to write a concordance, I will just add the comforting word found in 1st Peter 3: 18: "The eyes of the Lord are over the righteous, and his ears are open to their prayers;" and "the face of the Lord is against them that do evil."

There is a world of comfort in the thought that our God is a living, seeing, knowing God, whose eyes are over us, if so be we are righteous, or to speak in common parlance, "He keeps an eye on us." I am glad of that.

One gladly solemn thought thrills through my heart today. It is that I cannot beyond His watch-care stray. He knows my way throughout, tho' dim to mortal sight, Though dense with fogs of doubt, and dark with sorrow's night.

Not only a watchful God, but a listening God:

He heard my cry of deep distress. While wandering sad and lone; He sought me in the wilderness, And He will lead me home.

He is a merciful God. Daniel 9: 9: "To the Lord our God belong mercies and forgivenesses, though we have rebelled against him." Nehemiah 17: "But thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness." The marginal reading has it "A God of pardons," and we cannot think that the character of God as pictured in His word, and in His revelations to us individually, will limit those pardons to only the few who have heard the gospel in this life. He could not do that and be no respecter of persons. He is an impartial God, and willeth not the death of any, but rather that all should turn and live. But He wants a willing turning; He compels none to turn, but His voice is saying, "Turn ye, turn ye, for why will ye die." A just God will not mock His creatures by inviting them to come, and turn and live, if life and salvation are not for them.

While the fear of the Lord is the beginning of wisdom, and it is a fearful thing to fall into the hands of the living God in our sinful and rebellious state, since He is of too pure an eye to behold iniquity, and cannot look upon sin with any degree of allowance yet He is not the God of torture, and cruelty and vengeance, that the modern creed-makers have pictured Him. And while the fear of the Lord is the beginning of wisdom, yet the love of the Lord is the highest wisdom, for the more we love Him the more will we strive to learn of Him, and the more we learn of Him the more will we love Him.

He is a God of love. John says, "He that loveth not knoweth not God, for God is love." And we have known and believed the love that God hath to us.

God is love and he that dwelleth in love, dwelleth in God, and God in him.

Our God is an unchangeable God. Oh the comfort in that thought. Job says in 23d chapter and 18th verse: "He is in one mind and who can turn Him and what his soul desireth, even that he doeth." Is there not a mine of precious hope and comfort there, when we read that God so loved the world that He gave His only begotten Son to die for their salvation? For surely He desired their salvation, and what His soul desireth even that He doeth. To we who have heard His call, what comfort to know that He hath desired our salvation, for surely had He not had a desire to save us, He would not have called us again and again till we caught the tones so freighted with love and compassion that at last we could but pause and listen. His voice would not deceive us, and we almost fancied we could see His kind eyes glisten, so anxious to relieve us. Orthodoxy, so called, would have us to think that the great sacrifice of the Only Begotten Son of God was all in vain; that the great enemy of mankind was to be victor instead of Christ. Is there any gospel in that thought? Is that the good tidings of great joy that should be to all people, that nine-tenths of them shall suffer eternal torments in hell-fire for never having obeyed the gospel of which most of them never have even heard, and that only one-tenth, and probably not so many, shall be saved? "Search the Scriptures," and see for yourself, for they are they that testify of me," said our Lord.

And the God we trust is a God of revelation, and a God that revealeth secrets. Amos 3: 7: "Surely the Lord God will do nothing but He revealeth His secrets to his servants the prophets." And Genesis 40: 8: Do not interpretations belong to God?" Matthew 16: 17. Jesus says to Peter, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Galatians 3: 3: "How that by revelation He hath made known unto me the mystery, which in other ages was not made known unto the sons of men as it is now revealed to his holy apostles and prophets." And nowhere in the world do we find that apostles and prophets were to be taken out of the church, for Paul tells us in Ephesians, 4th chapter, that they are to continue "till we all come to a unity of the faith, and of the knowledge of the Son of God," and he also tells us that God set them there, and the wise man tells us (Ecclesiastes 8: 14) that what God doeth it shall be forever. They were given for the upbuilding of the body of Christ.

Is the body of Christ now complete? If so, when completed, and what use to labor now for the edifying or upbuilding of the church or body of Christ? And if apostles and prophets are not needed for that work now, why were they then? What conditions have changed to render them unnecessary? Has Christ changed? No, for he is the same

yesterday, today and forever. Has man's nature changed? Is not man today the same as when the apostles were commissioned to "Go into all the world to preach the gospel to every creature?" And was it ever to be any other gospel? Paul says not, and if any man or an angel from heaven, preach any other gospel, let him be accursed. And our Lord said, as is recorded by Matthew, Mark and Luke, "heaven and earth shall pass away, but my words shall not pass away." Was not the gospel plan perfect as it came from God Himself? for Christ always said His words were not His own, but were the words of His Father who sent Him. And there is no other plan made known whereby man can obtain salvation, for the gospel, and the gospel only, is the power of God unto salvation, unto the Jew first, and also unto the Greek.

The reason for the hope that is in us is that our God is an unchangeable and impartial God, and no respecter of persons, and is just as willing to give His needy children the same helps today as in the beginning of the gospel era. "For our God is the God of gods, the Lord of lords, a great God, and mighty, and a terrible, which regardeth not person nor taketh rewards." Deuteronomy 10: 17. And Job says, "Behold, God is mighty, and despiseth not any. He is mighty in strength and wisdom." And Peter said, "Of a truth I perceive that God is no respecter of persons." And to all who will comply with his demands, will He verify His promise, "These signs shall follow them that believe, In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick and they shall recover."—Mark 16: 17.

Did not God always send His prophets when His people were in greatest need of guidance? Has not the condition of the religious world in this age been one of confusion and misunderstanding of God's plans? and as a part of the great plan of preparation for the incoming millennium, he gave another prophet to restore the everlasting gospel which He had said was to be preached "to every nation, kindred, and tongue and people," that they might no longer be in darkness or have an excuse for not putting on Christ and His righteousness.

Now, to sum up the answer to the question on title page of the brother's tract, "What kind of a God do you trust?" I would say that we Latter Day Saints trust the God of the Bible, the Father of our Lord Jesus Christ, the living God, the mighty, unchangeable, impartial God, who is no respecter of persons; the God of love, truth, justice and mercy, to whom belongeth mercies and forgivenesses, and who only has a right to say under what conditions they shall be granted. A personal God who can and does speak to His children, and who will speak again; a prayer hearing and prayer answering God;

not a mere myth, an imaginary nothing, without body, parts and passions. A God without passion could neither love nor pity, while the Word says, "Like a father pitieth his children, so the Lord pitieth them that fear Him." And I bless His holy name for a more perfect view and a clearer knowledge of the character and attributes of God, so that I am no more in bondage of fear, for a knowledge of God must beget love, and perfect love casteth out fear. Only in Christ and by the Spirit can a perfect knowledge be obtained. "If any man lack wisdom let him ask of God, who giveth to all men liberally, and upbraideth not," for the often asking.

3829 4th St., Fulron, Richmond, Va.

CLAIM A STRANGE "GIFT OF TONGUES."

"The gift of tongues" or the power to speak all languages, is claimed to have been received by a number of students of Bethel college, at Topeka, Kansas, and a great religious excitement, such as has not been heard of in Kansas for years, prevails. Rev. Charles Parham, of the Shiloh, Maine, fraternity, is the founder of the college. It was opened some months ago, and is filled with students of the Bible. No one connected with this school ever works, except to do a little household turn occasionally. No one connected with it has an income. Subscriptions are never taken. But everything is provided, it must be, for the school grows continually, and the members seem to be living well and eating three hearty meals each day. Faith is the main principle. On this and prayer the members of this strange religious sect depend for sustenance, and from this source it is received, so they claim.

But the latest claim they make as a result of faith and much prayer, is the power to speak foreign languages without ever having studied them. This a remarkable and wonderful thing in this skeptical age to lay claim to such a power as a result of prayer, and the people who make it must be in earnest, right, or seekers after just such advertising as they are sure to get.

It is claimed that the "gift" was first bestowed upon Miss Agnes Ozman, a young woman who did evangelistic work in Kansas City only a few months ago. Two weeks ago she received the "gift."

In the college there are forty scholars. Their only text book is the Bible. They were found by a reporter the other day sitting around the building reading their lessons. The only time they do not spend studying the Bible is when they do a little housework, such as repairing the building, attending to the grounds and the house and the barn, and preparing the meals.

Reverend Parham conducts the classes. When the class is called the recitation is made by each scholar reading aloud a verse of the Bible, and the verse is studied for its meaning, and lengthy discussions ensue, the creed of the school fixing the

meaning, of course. Right now the attention of the various classes is being given to the Acts of the apostles, and the twelfth chapter is being especially studied. The twelfth chapter of the First Corinthians names the gifts of the apostles, among them being the gift of tongues, the gift of discernment, the gift of healing, the gift of prophecy and other gifts, and these people think faith will bring them all these gifts. In fact, they believe themselves to be just like the apostles, in that they believe they are designated especially for this work and no other. Their school is to prepare apostles. The school in Kansas is patterned after the school in Shiloh, Maine, where two former Kansas City young women are now living.

The students have been praying long for the "gift of tongues," feeling that they could then go as missionaries better fitted to teach the heathen. It is cheaper, too, they think, and a quicker way to get several languages by inspiration or gift than to work at school for several years.

One afternoon about two weeks ago Miss Ozman was reading in the study with the other scholars, when suddenly she went into a seeming trance, and not exactly either, for she began to speak strange words—all foreign words! There was an exclamation of joy over all the room, and the whole school was exceeding glad.

Afterward she was asked about her experience, and she said:

"I believe the Lord inspired me with the words I spoke at the time. I did not know then when I was talking what the next word would be, I don't know what language I was talking nor what I was saying, only as the Lord would inspire me."

Speaking of the power given Miss Ozman, Rev. Parham said:

"It was nearly a week before the gift was bestowed upon others. All the while the students prayed to their utmost for the gift. Finally several others received the gift, and now there are fifteen or twenty that have it. Occasionally they burst out talking a lot of unintelligible verses to those sitting around, and not understood by those giving utterance to them until the Lord inspires the meaning."

While sitting at a table writing letters the other day Miss Ozman's hands refused to write the characters of the English language. She tried and tried, but it was of no avail. Then unconsciously her hands formed the characters of some language, it is said, though she could not interpret the writing. While writing under this power the muscles of her hand contracted and worked spasmodically, and the writing made was a scrawl.

Rev. Parham, who has the gift of tongues, says he is inspired to talk the German language, and even while talking to persons in the college the other day he suddenly began talking German, and, again, later, he even spoke something which sounded like the Swedish language or something else like that.

Another man, Samuel Riggins, who lived for some time on East Eleventh street in Kansas City, is at the school, and he claims he can speak the Zulu language, so he is perhaps intended as a missionary for the Zulus.

But the strangest language spoken by any student yet is that by Miss Thistlethrate. Asked to speak in a foreign language, she said she felt no inspiration right then, but in a few minutes she began something which sounded like this:

"Euossa, Euossa, use, rela sema calah mala kanah leulla saga nalan. Ligle logle laule logle. Ene mine mo, sah rah el me sah rah me," meaning, it was translated, this: "Jesus is mighty to save," "Jesus is ready to hear," "God is love."

The male members are called "brothers." "Brother" Howard gave an example of his inspiration along the line of the gift of tongues, and his tongue ran rapidly from both ends, the words coming so swiftly he could hardly utter them. In fact, they were like a mighty oratorical flood, and he waved his arms and hands and gesticulated as though he were preaching to the gentiles and the Jews alike. He was speaking Hindoo, it was explained.

Mrs. S. E. Hackman, of 305 East Eleventh street, went with a party to Topeka a few weeks ago. They were there on New Year's eve. She said to a *World* reporter yesterday that Mrs. Ann Strine, of 1208 McGee street, had a brother, his wife and two children who had received the gift of tongues. While at Topeka she attended one meeting at the college that lasted nearly all night. Others from Kansas City in this school are: Mattie Horr, Joseph Horr and their four children, and Mr. and Mrs. Near and their son. A Miss Luella Moore has also been in the school two months. Geo. Thomas, who is said to live on Harrison street, was afflicted by having a rusty nail driven into his foot and thought to be crippled very badly. But he went to Topeka a few weeks ago, and the faith of this sect of people has cured him so that he walks without crutches.

Parham preaches here every two weeks. He will preach at 1675 Madison street tonight, Sunday morning, afternoon and night. A number of those who have received the gift of tongues will doubtless accompany him down from the Topeka school to attend these meetings.—*The Kansas City World*, January 15, 1901.

**Stones Built in Ancient Wall May Be Used in Erecting New Capitol.**

Jackson, Miss., November 29.—The officials of the state of Mississippi who are charged with superintending the construction of the new capitol, which is to cost \$1,000,000, have had their attention called to a very excellent article of stone which is said to exist in inexhaustible quantities in the old wall extending from near Raymond, in the northern portion of this county, to Brandywine, some 40 miles to the southwest.

and it is possible a full investigation will be made before any contract for the stone work for the capitol is awarded.

The existence of this great wall has been known for many years, but all previous efforts to interest archaeologists and other scientists have proved futile, they having poo-hoed at the idea of any such prehistoric wonder in the great valley of the Mississippi. But the wall is there beyond all question, and so accustomed have the inhabitants of the vicinity become to its presence that their curiosity has become dulled and they have long since ceased to wonder as to its origin. It is conceded by every one who has ever seen the wall that this section of the country was inhabited several thousand years ago by a race of very superior beings.

As stated, the old wall is traceable for some 40 miles, but not without numerous breaks. Once the general direction is fixed, however, the explorer has little trouble in finding where it next crops above the surface. The average height of the wall above ground is only three or four feet in the most exposed places, but there is no telling how deeply imbedded are the bottom layers. In some level stretches, where the entire top of the wall is still above the surface, it is from ten to forty feet wide and as solid as it could have been when first built. The stones average six feet long, three feet wide and two feet thick, and are estimated to weigh from two to three tons. They are roughly but accurately squared and dressed, and imbedded in as fine an article of cement as any building of the present century could produce. So tightly and firmly are the great stones joined together that it requires considerable exertion with pick and crowbar to loosen them from their ancient beds.

Some four or five weeks ago Mr. T. C. Watson, a prominent citizen of Copiah county, wrote Governor Longino calling his attention to this great stone wall, and suggesting that the stone for building a score of such capitols as the state of Mississippi proposed to build could be had in the neighborhood of Brandywine, Claiborne county, where he stated the wall seemed to terminate in a great walled city, covering an area of about four square miles. This letter was accompanied by a rough drawing of the locality, and gave the dimensions of the stones, as stated above. Mr. Watson has seen the wall hundreds of times, having lived near it many years. The citizens of the Brandywine neighborhood refer to the so-called buried city as the "old quarry," from which for generations they have been in the habit of taking material for building chimneys or other structures where stone answered the purpose of brick.

Governor Longino has just received a piece of the stone, which was sent to him as a sample, and it is pronounced by all who have seen it as of the most excellent quality and different from any other stone found in this section of the

country. The sample will be sent to the Smithsonian Institute for analysis, and if found to be as good and lasting as is believed here the new capitol will very probably be built of it.

A stone that will hold its surface, as this has done for perhaps thousands of years, seems to have demonstrated its value as a building material. So impressed of its value was the Governor that he has headed a list with a subscription of \$100 toward investigating and exploring further into the mystery, and it is highly probable that the capitol commissioners will visit Brandywine county in a body at an early date.

Dr. T. B. Birdsong, of Hazlehurst, who is quite an enthusiast in matters of this kind, has done more exploring and investigating around and about this supposed buried city than any other man living. Fifteen years ago he made his first visit to the Brandywine quarry, and in speaking of that visit, which was in company with Colonel Louis J. Du Pre, who was counsel to one of the most important posts in Central America during Mr. Cleveland's first administration, and Messrs. Bridges and Stannes, two citizens of the neighborhood. Dr. Birdsong says: "Mr. Bridges secured the services of a negro and crowbar to demonstrate the manner of quarrying the stone. Standing on what we supposed to be the top of the wall, the man pounded at the rock till the blade of the crowbar bit into a seam. Then working the bar laterally, out rolled a perfect stone, almost a cube, from its ancient bed of cement, falling at our feet as if fresh from the stonecutter's hand."

"Towering above us 200 or 300 feet was a vast hill, topped with an oval summit like the capitol at Washington—this covered with great palm pines, primevals of the forest—and the wall runs under this hill. Quoth Colonel Du Pre: 'If that hill be the sediment of ages, how old must be this ruin!'"

"To uncover enough of this stone pile, so evidently artificial, so as to get a definite idea of the character, would take steam shovels and plows, pile-drivers and dynamite and a host of pick-axes and barrows. With minds made dizzy with speculation over the antiquity of this evident relic of prehistoric energy and art, we could only do what others have done before us, come away wondering, and I still wonder."

Colonel Du Pre was a man of means, and had delved into the mysteries of prehistoric mounds and cliff dwellers' homes in the West and in Central America to a considerable extent, and but for his death shortly after his visit to the "Brandywine quarry" the world might not now be so ignorant of this great wonder. Colonel Du Pre made an especial effort to discover from whence came the stone of which the great wall was constructed, but could not, there being nothing like it in that section of the country.

Some years later Dr. John B. Jewett, of Newtown, Ohio, made

numerous inquiries by mail about this wall, and contributed several interesting articles to the scientific press on the subject. Among other things he said about it:

"There is strong probability, I think, that the locality of the Copiah wall itself is referred to in several Mexican legends at the remote pre-Mexican time. \* \* \* If the American public can be convinced that there is in Mississippi a monument older than the pyramid of Cholula, and that a glimpse of its history and the strange people who built it is possible, they will surely make haste to rescue the ruins."

It is understood here that a party of archaeologists and other scientists are preparing to visit Mississippi for the purpose of exploring the old wall. If they do they will be given a cordial reception and rendered every assistance in the power of the people living in the vicinity. The wall is there. No one knows how it came nor by whom built.—*Cincinnati Inquirer*, December 2, 1900.

**A Few Practical Health Thoughts From Up-to-date Authorities.**

BY A. HAWES.

A man who possesses good health is always rich.

Health is an energetic man's capital, and he that continues to disobey physical, mental, or moral laws becomes a double bankrupt.

One may purify the blood more in a single day by breathing pure air than by taking sarsaparilla or any other blood purifier for a year.

'Tea and 'temper' are so often found associated as to afford good grounds for believing that they are closely related.

It is not what one eats that nourishes him, but what he digests.

A cold is much more easily avoided than cured.

A man who has a perfectly healthy skin is almost certain to be healthy in other respects. In no way can the health of the skin be preserved but by frequent bathing.

So-called "softening of the brain" is often hardening of the liver.

"A merry heart maketh a glad countenance;" but a sour stomach makes a wry face.

Correct habits of eating and drinking are of the utmost importance if we would keep the body in a state to serve us well.

No person can impose upon his stomach with impurity; sooner or later punishment will follow, as the result of physical transgression.

Intense mental activity, or severe physical exercise, soon after eating, hinder the digestive process.

Nature makes no provision for digesting more than her proper wants demand.

It is a mistaken idea that foods made rich with fats are the most nourishing. Really "rich" foods are those which contain a large proportion of the essential food elements in a condition in which they may be easily assimilated.

Liquid of any kind, taken at meals in large quantities, is prejudicial to digestion, because it delays the action of the gastric juice, weakens its digestive qualities, and overtaxes the absorbents.

The nourishing quality of any food depends upon its digestibility as much as upon its nutritive elements.

Eating between meals is a gross breach of the requirements of good digestion. The habit many have of eating fruit, confectionary, nuts, sweetmeats, etc., between meals, is a certain cause of dyspepsia.

The royal road to health leads not by the road of big pills or little pills, or purgatives or patent medicines, but by the homely road of correct habits.

The best brain food is that which will make the best blood, and thus most efficiently nourish the body in general.

Every individual should consider the hour for meals a sacred one, not to be intruded upon under any ordinary circumstances. The habit of regularity in eating ought to be cultivated early in life.

All the medicines in creation are not worth a farthing to a man who is constantly and habitually violating the laws of his own nature.

The simplest food is, as a rule, the most healthful.

If we would keep the mind free and vigorous, we must preserve a healthy state of digestion.

An unstimulating, abstemious diet is the strongest of all the allies of virtue.

Air is food for the lungs as bread is food for the stomach. More millions of people die from want of lung food than from a deficiency of other aliment.

Half the men and women who complain of sleeplessness have done nothing to entitle them to the use of "nature's sweet restorer."

For poor sleepers, a half hour's exercise taken a short time before retiring, will often act like a soporific.

Physical culture is the sovereign remedy for most human maladies.

When the vital status is raised the morbid conditions, engendered by neglect and ignorance, are left out, and the individual exists on a higher physical plane.

The Hindoo devotees, who, in blind zeal for his religion, holds out his arm until the muscles shrink and shrivel up, leaving the arm but a useless appendage of the body, violates the law of nature which demands exercise for health, no more than does the student who shuts himself up with his books until his limbs grow lank and thin, and his fingers bony with physical idleness; and the latter acts no more wisely in sacrificing himself upon the shrine of learning, than the other in deforming himself to appease the wrath or win the favor of Buddha.

Never use the eyes when they are tired or painful, nor with an insufficient or dazzling light; lamps should be shaded.

Always let the light fall upon

the object viewed, from over the left shoulder if possible: it should never come in front.

Never read on the cars, when riding in a wagon or street car, or when lying down.

Never play tricks with the eyes, as squinting or rolling them.

The way of the transgressor is hard, whether the law infringed belongs to the physical or the moral code.

Every human being produces on an average, more than four barrels of carbonic acid gas each day.

Pain stands as a lighthouse to warn navigators on the sea of life whenever they are approaching the shoals of overfed idleness, the rough breakers of neglect and general disregard of nature's laws, or the giddy whirlpool of passions stimulated and gratified.

Health getting is a process of development, like the growth of a tree, or the raising of a crop of grain. We must sow the seeds today, in right habits of life and a correct regimen, and weeks, months, or years hence we shall reap the harvest.

Diseases are seldom inherited, but tendencies to disease are often transmitted from parents to children. By beginning early in life, these inherited tendencies may be extinguished.

Pure air is the first and last desideratum of human life.

God's oxygen is the best tonic known.

Nothing relieves thirst like water.

Sunshine is one of nature's most potent remedies. It cures more diseases than the whole category of patent medicines.

Thousands of people are cured at mineral springs, of rheumatism, neuralgia, "biliousness," and a dozen other diseases which result from dissipation and gormandizing, not by the bad tasting minerals and worse smelling gases in the water, but by the water, in spite of its impurities. More water drinking at home and less beer guzzling, tobacco smoking and French cookery, would cure a vastly greater number and ruin the mineral water business in six months.

One of the most mischievous errors current in modern times is the popular notion that a man may transgress all the laws of health with impunity, and then swallow a few drops of medicine and antidote all the results of his evil habits. Diseases are far less frequently cured by remedies than most people, and indeed many physicians, suppose. When a sick person gets well, it is usually because he has reformed from his evil ways, and nature has ceased to punish him for his physical sin; nature cures whenever there is a cure. It has been suggested by a very wise physician that it may be that remedies hinder as often as they aid in recovery. And it may be that patients get well in spite of remedies which are applied outside and inside, almost as often as by the aid of them.

When we hear a man extolling this remedy for disease, and claiming that he has been cured in some magical way, of a dis-

order generally conceded to be incurable, let us remember that there is a very great difference between *being* well and *feeling* well. There is a very large class of remedies, the effect of which is to make a sick man feel better, but which have no real influence upon the progress of the disease, unless it be to hasten it by using up the patient's vitality, and deluding him into the foolish expenditures of strength, under the belief that he is well, when he is really no better, but only *feels* better.

The man who has good health has golden wealth, though his pocketbook is thin, and his bill of fare a crust.

A quaint old Dutch physician who flourished nearly two centuries ago, had great faith in the mechanical cure of diseases. It was a favorite saying of his, that more patients would be cured by climbing a bitterwood tree, than by drinking a disgusting decoction of its leaves.

There is a most intimate relation between health and morality. We have long held that a great share of the crime among civilized people might be fairly charged to bad physical conditions, which, by impairing the physical health, lowers the nerve tone, and then the moral tone, so that there is not a proper appreciation of moral principles and obligations. Is not this a means of explaining those strong lapses from rectitude on the part of men whose character has previously been for a lifetime above reproach, which now and then so sparkle and shock the moral sense of the community. A writer has suggested that the unhappy condition of John Calvin's stomach may have been the real cause of the burning of Servetus; and there is probably no doubt that many a poor fellow has swung from the gallows because the judge had a fit of indigestion.

**Acids that are Death to Cholera.**

The acid of lemons and oranges is fatal to the cholera bacillus. Even if placed upon the rinds of the fruit the germs will not survive longer than a day.—Feb. *Ladies' Home Journal*.

**The House We Keep.**

Professor Ellen H. Richards, of the Massachusetts Institute of Technology, has arranged to supply *THE DELINEATOR* with six articles in relation to various problems of housekeeping. The first article appears in the February number and is devoted to "The House We Keep," touching in a general way on the details of house arrangements. Just one sentence will illustrate the line of her thought. She says: "The educated woman of the twentieth century will plan her kitchen before she settles upon her parlor."

**To Cure a Child of Stuttering.**

The child that stutters must be gently, patiently and persistently corrected, stopped when he begins to hesitate, made to fill the lungs with air by a deep inhalation, and then to pronounce the difficult syllables until he can do so easily and smoothly. If this course is pursued undeviatingly cure is certain.—December *Ladies' Home Journal*.

**Daughters of Zion.**

"OUR AIM, MANKIND TO BLESS."

MRS. H. B. GURTIS, Editor.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

**ADVISORY COMMITTEE.**

- Mrs. Mary E. Hulmes, President, Independence, Missouri.
- Mrs. H. H. Robinson, Corresponding Secretary, Box 146, Lee's Summit, Mo.
- Mrs. B. C. Smith, Independence, Missouri.
- Mrs. Lucina Etzenhouser, 2417 Prospect St., Kansas City, Missouri.
- Mrs. Clara Fricke, Independence, Missouri.
- Mrs. Callie B. Stebbins, Recording Secretary, Lamoni, Iowa.
- Mrs. Anna Murphy, Treasurer, Independence, Missouri.

Editor's address, 313 1/2 Olive St., St. Louis, Missouri.

I WANT to make an appeal to the mothers and daughters of Zion to contribute more of their experience, thoughts and counsel to these columns. We have many beautiful things that have been taken from other literature, but we want a little more of each other, our living, breathing selves here. Mothers, who have reared a family of sons and daughters, let us all have the benefit of your experience. Let us also know how YOU made your home happy; it is sure to help somebody. Let the girls and boys take up their share of distributing what knowledge they may have gained along those lines that we, as Latter Day Saints, desire to progress. It should be your concern as well as that of older ones. Do not wait until you think you are prepared to write something that will set Latter Day Saint tongues wagging with its brilliancy, but bring to this altar that which you have received of the Lord, for we all have one talent, and be sure it will be as acceptable as was the widow's mite of which Christ said, "She hath given more than you all."

WHILE I am not a member of the Daughters of Zion, I read your columns and am very much pleased with the wisdom in which they have been written. Surely this will be a blessing to mankind, for many of us can look back on our youthful lives and see where we fell short of making things brighter and pleasanter than we did, especially for mother.

I was very much pleased with the article to the girls on helping mother and making her happy, and I thought I would write a little piece for the young men and boys, as I trust there are a good many who read the ENSIGN.

Young men, respect your mother, she who has had the care of you more than all the rest of the family; speak to her with that respect that she is entitled to as your mother, and not with that familiarity with which you would address your wife or

your sister. When you are away from home do not put in all your time writing to your sweetheart. Remember mother appreciates letters from her absent boy more than a sweetheart does, for the evening or solitary time is coming to mother when shadows lie long upon her pathway. See to it that some of the sunshine of your youth comes into her life. You have no idea how mother loves you and how willing her hands are to do something for her son. Many a night while you were asleep has mother stayed up to work for you, when she should have been the one to take the rest. Do not forget the birthdays nor anniversaries that mother has the same as the rest. When you are buying a present for the young maiden who has won your heart, do not put all you have to spare into one fine present, but divide your surplus and get mother a present too, even if it is not so fine as the one you get for your sweetheart. You may rest assured that she will appreciate the love that prompted you to get it, for she will know that you do not forget her even though you are in love with another. Take her to drive or to church occasionally. A mother is entitled to the same gallantry as a sweetheart, and be sure your chances will not suffer. Every woman trusts a

**HEART TREATMENT FREE**

TO EACH READER, FRANKLIN MILES, M. D., L. B. B., TRU, CHICAGO HEART SPECIALIST, WILTS, SEND \$2.50 WORTH OF HIS NEW INDIVIDUAL TREATMENT FREE.

That Dr. Miles is one of the most successful and reliable of specialists is proven by hundreds of testimonials from well known people. One patient cured after failure of eleven Grand Rapids physicians, two after having been given up by six or seven Chicago physicians, another after nine of the leading doctors in New York City, Philadelphia and Chicago failed.

A thousand and more flattering testimonials as to Dr. Miles' moral character and unusual skill, from Bishops, Physicians, Clergymen, Mayors, Farmers, etc., will be sent upon request. For years an extensive corps of trained assistants have aided him in his investigations, every State, Territory, Canada and Mexico, as well as South America, Africa and New Zealand are represented among his thousands of patients.

The late Prof. J. S. Jewell, M. D., advised Dr. Miles to try a means publish your surprising results." Prof. J. F. Ross, M. D., President of Rush Medical College, wrote in 1874: "Dr. Miles has taken two courses of my private instruction in diseases of the heart." Col. N. G. Parker, Ex-Treasurer of South Carolina, says: "I believe Dr. Miles to be an attentive and skillful physician in a field which requires the best qualities of head and heart." Col. A. M. Tucker, late General Manager of N. Y., L. E. & W. system of railways, says: "Dr. Miles' success as a physician has been phenomenal."

When an experienced physician offers to prescribe free treatment for diseases of the heart, nerves, stomach, or dropsy, it is conclusive evidence that he has great faith in his skill. And women freely testify to his unusual skill and the superiority of his New Individual Treatment, his liberality is certainly worthy of serious consideration.

The Doctor's new system of treatment is thoroughly scientific and immensely superior to the ordinary methods. As all afflicted readers may have seen, the treatment especially prescribed for each case, free, with full directions, we would advise them to send for a Copyrighted Examination Chart at once. Address Dr. Franklin Miles, 291 to 299 State St., Chicago.

(Please mention this paper.)



In Renewing your subscription, don't fail to add 25 cents for "Daily Ensign" during the coming General Conference, commencing April 6, 1901.

**A QUESTION.**

GEO. W. ROBLEY.

If a sinner is repentant,  
Crushed beneath a weight of woe,  
Lifting up his eyes expectant,  
Will the Lord forsake him? No!

If he pass beyond death's portal,  
Where confined in chains of night  
Spirits are, who once were mortal,  
Praying for a ray of light,

Will the Lord, our great Creator,  
Cease to feel for those He made,  
And forget the Mediator,  
Who the debt on Calvary paid.

If through suffering, obedience learning,  
Then he turns his heart to God,  
By experience truth discerning,  
And begins to love His word,

Will the Father who is reigning,  
In His realm of endless light,  
Still allow the awful chaining  
Of a soul that flees the night?

**General Church Recorder's Notice.**

Since the notice by the Church Recorder in *Herald* and *Ensign* last June there has been more than usual promptness in forwarding the reports of branches soon after the district conferences. The results that nearly all of the branches in the United States and Canada are on the general records according to their latest reports.

And many branch and district clerks have been prompt and efficient in answering inquiries for corrections of names of persons and places and of dates of birth, baptism and ordination, also of marriages, deaths and other particulars. But others have not attended to the matters enquired about, therefore corrections cannot be made in those records where uncertainty exists upon these points of difference.

Wherefore, again appeal is made to those who have deferred attention, or have been careless in the matter. We need help in order that a perfect agreement may be had between branch records, district records, and general records, and that when they do agree they may be right and correct as to names, places and dates.

We have now to say that excepting in that the branches of Western Wales have reported up to August, 1900, there has been no change in the situation outlined in the "Recorder's Notice" last June, as to the branches in England and Wales. But it would be a great favor to us and to the church in general if there came to us complete corrections of the branches in Birmingham, Manchester, and Sheffield districts up to January 1, 1901, also from Wales. Possibly some reports may be on the way now.

Bro. J. F. Burton and J. W. Peterson have written about the situation in the Society Islands; the latter assisting Bro. Bohemiet to some degree. He writes that prospects are favorable that full corrections will appear by and by.

Probably reports from Australia and Honolulu are now coming over the sea and will arrive in time.

Most of the branches in Canada have been well reported, and the district clerks are also faithful. The same may be said of nearly all the districts and branches in the United States, even though very many differences or errors are found to exist. But, by care and patience, these are overcome in time. However, many small branches have not been report-

ed and they need attention by the district officers, that they may make out reports of gains and losses for the records. Where branches have not been reported for some time their books should be examined and an effort be made to learn of the deaths of members, that such may be recorded more promptly than has been the case sometimes.

Concerning the United States: By my table of districts and their conference times, I find that the reports of Central California for April and October have not arrived, the last received being for October, 1899.

Of other October reports the only ones now lacking are those from Kewanee, Spring River, Kirland and Northern Michigan, the latter being kept by the district clerk for correction before sending in.

The September reports of the New York district have not come.

There are lacking, but expected, the reports from Eastern Maine, Oklahoma, and Northeast Texas and Choctaw, all for December.

Although the Virginia district has held at least two conferences, there have no branch reports been sent in by the officers. If they will now attend to this matter it will be well.

There are also branches in no organized districts that should send us full accounts of gains and losses, such as Ingleside, Martin's Creek, Slady Grove, and Drew county in Arkansas; Evergreen, Birkhorn, Olive and Pine Cliffs, in Nebraska; Amanda, Ohio; Scranton, Pennsylvania; Bottineau and Star of Hope, North Dakota; Marshall, Salem, and Pleasant Valley, South Dakota; Louisville, Kentucky; South Pittsburg, Tennessee; Rockwalton, Virginia; Gilman, Spokane, Lake Park, Roslyn, Seattle, and Castle Rock, Washington; Hope and Condon, Oregon. Especial attention should be paid to reporting the deaths that have occurred, inquiry being made as to scattering members, and their residence if living.

In closing will say that on the present edition of branch report forms is printed a copy of Sections 173 and 174 of the "Book of Rules," pertaining to "Church Records" and "Branch Reports," so that all branch officers may be informed as to the use and disposal of said reports of branches. This, with the printed instructions of the Church Recorder, should make it easy for any one to fill out reports properly, and to know what to do with them afterwards.

We will be glad to aid any in perfecting their accounts as well as our own, and will be thankful for assistance to this purpose, because we believe that the Lord wishes order in these things, as in all others.

Respectfully submitted to all throughout the church who should be concerned and interested.

H. A. STEPHENS,  
General Church Recorder.  
LAMONI, Ia., Jan. 10.

**First Quorum of Elders.**

On January 2d we mailed to each member of the First Quorum of Elders a circular letter requesting an immediate reply. We have received many replies, but there are yet many to hear from. And from the fact that but one has been returned "uncalled for" and, too, that each bore my return request, I conclude that they were delivered. Brethren, may we not hear from you? In case you have not yet received the letter, write me for another. Up to January 21st the following have not been heard from: Joseph Boswell, Horace Bartlett, Dr. J. H. Hanson, Thomas Whiting, Wm. Newton, R. Mackenzie, W. F. Seward, David S. Holmes, C. W. Hawkins, Stephen Butler, Amazon Badham, Amos B. Moore, F. L. Sawley, George Daley, S. O. Waddell, M. B. Williams, L. W. Torrance, Moses McHarness, H. E. Durlay, C. S. Yerrington, Chas. E. Crumley, Wm. A. Moore, Frank P. Scarellif, Edwin Stafford, H. C. Brunson, Enos J. French, Marcus Shaw, E. A. Bakesley, Wm. Farley, James M. Smith, A. E. Elliott, S. G. Cunningham, A. E. Durand, Isaac Carlile.

Any one knowing of the death of any of the above named brethren will confer a favor by reporting the same

to me. May we hear from all soon. A little more delay will defeat the whole object of getting these circular letters out. In bonds,

T. A. HOUGAS, Sec. of Quorum.  
HENDERSON, IOWA.  
MACEDONIA, IOWA, Jan. 21.

**Notice to all Sunday School Workers.**

The blackboard and object lessons that were advertised in the *Saints' Herald* and *Zion's Ensign* will be ready for mailing by February 1, 1901. There are twenty designs in all, and a charge of fifty cents is made for them to defray the expense of the material used in getting them made and mailed.

Those who have sent me their orders, will now please send me fifty cents and the twenty designs will be forwarded to you postage prepaid. I have made a number of extra copies so that I am prepared to fill more orders than I have yet received. Those who desire to take advantage of this opportunity will please send in their orders at once to the undersigned. Thanking all who have responded and hoping to hear from many more, I remain,

Your co-laborer in gospel bonds,  
F. M. PRY.  
258 N. Troy St., Chicago, Ill.

**Conference Notices.**

The Independence, Missouri, district conference will convene at Independence, March 9 and 10, 1901, at 10 a. m. Delegates to General Conference are to be elected and much other business of importance is to be transacted and a good representation from all the branches is desired. We would also like to have a correct statistical report from all the branches in the district. Please mail reports, both statistical and ministerial, to D. F. WINN, 2306 Bellefontaine Avenue, Kansas City, Mo.

D. ROBY WINN, Dist. Sec.

The Massachusetts district conference will convene February 23, 1901, at Providence, Rhode Island, 2:30 p. m. Branch clerks are kindly requested to have statistical reports in my hands not later than February 10, 1901. Only Conference appointees and district officers need report. Let as many as possible come together on this occasion with a determination to make our first session of the new century the keynote of our future expectations and show our willingness toward promoting the "hastening time," proving God at His promises.

M. C. FISHER, Dist. Clerk.  
39 Hudson St., Somerville, Mass.

Conference of the Pittsburg, Pennsylvania, district will convene at Wheeling, West Virginia, March 2, 1901, at 2 o'clock p. m. Presidents of branches will please see that reports are duly made out and sent to the undersigned at 435 Sixth avenue, Pittsburg, Pennsylvania, not later than February 25th. Give full report of resident and scattered members. All brethren holding the priesthood are requested to send reports to same address. The brethren residing in Johnstown, Pennsylvania, are in this district and will please report. Appointing of delegates to General Conference to be attended to, etc. Let there be a good attendance at this conference, and bring the Spirit of the Master with you. The Wheeling Saints are preparing to entertain all visitors.

EDW. E. OMOLENDRO, SEC.

**Convention Notices.**

The Pittsburg, Pennsylvania, district Sunday School Association will convene at Wheeling, West Virginia, on Friday evening, March 1, 1901, at 7:30 o'clock for business and such other matter as may be of interest. There will be a session on Saturday at 9:30 a. m. General Superintendent T. A. HOUGAS will be present. All Sunday School officers and teachers in the district are expected to be present, as also all others who are interested in the progress of the work. A good program has been arranged for the occasion. School reports to be

sent to the undersigned not later than February 25th; also reports of officials. L. A. SERRO, Dist. Sec.  
4024 Eoff St., Wheeling, W. Va.

The District Z. R.-L. S. of Spring River district, will meet at Webb City, Monday, March 4th. This is the Monday following the Spring River district conference.

M. S. PRICK, Dist. Sec.  
JOPLIN, Mo., Jan. 21.

The Des Moines district Sunday School will meet in convention at Des Moines, Friday morning, February 8th. Local secretaries who have not sent in their reports will please do so immediately. An especial effort is being made to make this convention one long to be remembered.

BESSY R. LAUGHLIN, Dist. Sec.  
OLIVET, IOWA, Jan. 21.

District convention of the Sunday School and Religion will convene at St. Louis, Saturday evening, February 9th, at 7 o'clock. An interesting and instructive program prepared for each session, of Saturday and Sunday evening.

J. J. BILLINSKY,  
Supt. Dist. S. S.  
ETTA M. HITCHCOCK,  
Pres. Dist. Religion.

The Far West Sunday School convention will convene at St. Joseph, March 15, 1901, at 10:30 a. m., and the following program will be rendered:

"The Mistakes of Sunday School Superintendents," Will Flanders. "The Mistakes of Sunday School Teachers and What Qualifications are Necessary to Make One a Successful Teacher," Sr. Lehman. Music. "How to Cast An Influence on the World Through the Sunday School," Ruby Bean. "Benefits to be Derived From Attending Conventions," Sr. Taddick. A ten minutes talk by Bro. Sven Swenson. Music. "How Can the Teacher Best Obtain and Hold the Attention of the Class," C. P. Faul. "Our Boys," Walter Smith. "A Model Sunday School," Susie Wolf.

Let all come prepared that we may have a profitable time.

C. J. GRAYEN, Dist. Supt.  
GRACE CONSTANCE, Sec.  
KINGSTON, Mo., Jan. 19.

**BORN.**

RENEAU.—At Tryon, Nebraska, January 14, 1900, to Mr. Landon and Sr. Lillie Reneau, a son. Blessed January 14, 1901, by Elder C. H. Porter and named Floyd.

RICHARDS.—At North Platte, Nebraska, March 15, 1900, to Bro. Joseph and Sr. L. M. Richards, a son. Blessed March 25, 1900, by Elder C. H. Porter, and named Joseph.

MORANT.—At North Platte, Nebraska, June 20, 1900, to Bro. Samuel and Sr. Jessie Morant, a daughter. Blessed July 4, 1900, by Elder C. H. Porter, and named Mabel.

NEWBERRY.—Near Tryon, Nebraska, May 28, 1900, to Mr. John and Mrs. Mabel Newberry, a daughter. Blessed January 14, 1901, by Elder C. H. Porter, and named Ethel.

RENEAU.—At Tryon, Nebraska, September 29, 1898, to Mr. Landon and Sr. Lillie Reneau, a daughter. Blessed January 14, 1901, by Elder C. H. Porter, and named Jennie.

STODDARD.—Near North Platte, Nebraska, July 20, 1899, to Bro. Wm. and Sr. Ida Stoddard, a son. Blessed at Tryon, January 14, 1901, by Elder C. H. Porter, and named Alma.

BARRETT.—Near Hurdy, Nebraska, January 20, 1900, to Mr. Marion and Sr. Jennie Barrett, a daughter. Blessed near Hebron, Nebraska, September 9, 1900, by Elders C. H. Porter and J. W. Wadsmith, and named Lilian Jane.

**MARRIED.**

(One dollar must accompany these notices when other than the plain announcement is desired. No descriptive information will be inserted.)

HUTCHEN-GARRISON.—At the Saints' church at Louella, Waukegan, Missouri, at 11 a. m., January 27, 1901, Bro. Robert L. Hutchen and Miss Stella Garrison, Priest Walter W. Smith officiating.

**DIED.**

(One hundred words free. One cent for each word over 100, and for every word of poetry. Amount should be remitted with notice, to insure publication.)

SIMMONS.—Near Cameron, Missouri, January 8, 1901, Bro. Samuel Simmons, while sitting in his chair, suddenly fell over and expired. A

A PURE GRAPE CREAM OF TARTAR POWDER

**DR. PRICE'S**  
**CREAM BAKING POWDER**

Highest Honors, World's Fair Gold Medal, Midwinter Fair

Avoid Baking Powders containing Alumina. They are injurious to health.

kind husband, loving father, and faithful friend; a man of sterling worth who was ever ready to help others even at his own disadvantage; one whose daily life was a living epistle, who practiced the golden rule, has thus been called to another sphere. Wife, two daughters, one son and other relatives are left to mourn. Deceased was 62 years, 3 months and 12 days old at time of death. Sermon by Elder Sven Swenson, assisted by Benjamin Duen.

BOYES.—At Independence, Missouri, January 22, 1901, Sr. Mary Boyes, aged 60 years and 9 months. She was born in St. Louis, Missouri, May 3, 1840, and moved with her parents, Thomas and Grace K. Gawley to Canada, where she married Mr. John Lewis, who died in 1869. She subsequently married Mr. Edmund Boyes, who departed this life January 18, 1875, at Carrollton, Missouri, where the family had moved in 1868. Deceased with her family came to Independence in 1878, where they have since resided. Grace, who died aged 11, and Bro. John E. Lewis were born to her first marriage. Four were born to her last union, of whom Sr. P. J. Canady and Bro. Joseph Boyes of Independence survive her. She was "faithful unto death." Funeral from Saints' church, January 23rd; sermon by Elder W. H. Garrett.

**ON GUARD**

The warning cough is the faithful sentinel. It tells of the approach of consumption, which has killed more people than war and pestilence combined. It tells of painful chests, sore lungs, weak throats, bronchitis, and pneumonia. Do not suffer another day. It's useless, for there's a prompt and safe cure. It is

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A 25c. bottle for a fresh cold; 50c. size for older colds; \$1 size for chronic coughs and consumption.

"I never keep a bottle of Ayer's Cherry Pectoral on hand. When every time I get cold I take a little of it and I'm better at once."  
—JAMES H. BROWN,  
Oct. 10, 1893. El Paso, Texas.

Write the Doctor. If you have any complaint whatever and desire the best medical advice, write the Doctor freely. Address  
Dr. J. C. Ayer, Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, FEBRUARY 7, 1901

NUMBER 6.

## ZION'S ENSIGN.

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W. H. GARRETT, EDITOR.  
J. W. LUFF, BUSINESS MANAGER.

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402 B.

## RELIGION AS A "BUSINESS."

To a close observer it is a very patent fact that in many of the various sectarian bodies today the "pews" dominate the "pulpit." That is, the laymen prescribe the policy to be pursued, and the pastor soon learns that it is they, not the Christ, whom he must serve if he wishes to continue in their employ. Of course, the Lord is the ostensible object of service, but the hard-headed—which usually may also be written hard-hearted—man of business, the successful man of the world, has undertaken to have things in his church run about as he thinks proper, and the policies which have served to make him so prosperous in his temporal affairs, are made to do service in his religious interests, and the pastor, having these policies outlined to him, is required to work along those lines towards success, just the same as any other clerk or employee of the "man of business" has to do.

How different the condition of the pastor in these fashionable societies to that occupied by the man sent of God to minister for the people's welfare. In olden times the people gathered willingly to hear what the Lord had to say to them. They who professed to serve God received the word gladly, and strove to honor the wisdom and loving kindness of the Father by carrying out the instructions revealed for their guidance and benefit, instead of treating it lightly or trying to invent some excuse for not heeding the commandments of the Lord. But now when the Spirit of revelation from God is despised, and men prefer to seek to understand the things of God by the "spirit of man" which is in them, applying "business methods," and worldly wisdom to the things of the Spirit, the re-

sults "hinted" at in the following editorial from *The Kansas City (Missouri) Star* of Sunday, February 3d, are the natural fruits. It is true that much good may be accomplished by systematic work in spiritual as well as in secular affairs, and the greatest success is possible of attainment only when persistent, methodical lines are followed, but it is not, nor cannot be accomplished by pursuing the policies that are generally adopted by the successful man of the world. The Spirit of Christ—in which His work must be prosecuted to realize the benefits intended to be enjoyed by the obedient—and the spirit of the world are at entire variance in their work and its effects. Here is the article referred to above:

### CONFESSIONS OF A MINISTER'S WIFE.

A book on the experiences of a minister of twenty years' service would probably make interesting reading. It would show the curious and hidden forces at work in every church, the jealousies that arise, the operations of the ecclesiastical machine. A clergyman's wife writing her "Confessions" for the *Atlantic Monthly* gives a hint of what might be expected from a frank autobiography of a pastor. As a result of her observations she is convinced that a clergyman—she does not specify of what denomination—is AS MUCH HAMPED BY PRECEDENT AND THE PRESSURE OF THE DENOMINATIONAL ORGANIZATION, AS A CITY'S MAYOR IS BY THE CHARTER AND BY THE CLAIMS OF HIS PARTY. The extent and power of the influences brought to bear upon a minister are not appreciated by the members of his congregation. Only a few of them are known to any one layman.

The ordinary church goes usually regards the life of his pastor as comparatively plain sailing. He is expected to prepare two sermons a week, to preside at the weekly prayer meeting, to officiate at weddings and funerals, and to pay occasional visits to his parishioners. In city churches, where congregations are large, pastoral visits are not expected, except in cases of sickness. In the eyes of the very many persons the clergyman's duties are reduced to the preparation of discourses, to which he brings a mind untroubled by cares over finance or by other anxieties. Even the difficulties of preparing a sermon which is suited to the varied requirements of a large audience of all ages and conditions are frequently minimized.

The path of the clergyman is not nearly so clear as the layman supposes. The question of finance is at all times a pressing one and its chief burden is on the pastor. The church is the first organization to feel the effect of bad times, for economy in benevolences comes easy. It is the last to receive the impetus of prosperity. There is continual pressure for outside gifts. A church is expected to contribute its quota to the denomination's charities, and when it falls below its accustomed place, reproachful looks are cast on the minister. There are usually parties of loose and strict sectarians in every church. One is anxious that the organization be well represented in the many denominational charities of the city or town. The other resents every contribution made outside denominational benevolences. The minister must try to adopt a policy that will

offend neither of these factions. In any case his eloquence is depended on to foot the bills. Good audiences of the right sort of people mean increased contributions. There is always more or less financial pressure on a minister to preach sensational sermons that will advertise himself and his church.

In addition to this, mere numbers count much in the minds of the brethren and sisters who assiduously read the denominational statistics in the year book. For this reason names of members who have moved away are frequently retained on the church rolls, so that the membership list will make a good showing. A minister who purges the list has to face a reduction in his membership, and he must bear the odium which attaches to the falling off. For the same reason, additions to the church are eagerly sought. These are not announced as so many souls, but are divided into men and women, and the writer in the *Atlantic* suggests that one of the former is usually more prized than two or three of the latter. In city churches quality as well as quantity of membership is carefully watched by the elders. A wealthy New Yorker, an ex-cabinet member, was once complaining to his pastor of the condition of the church. "We have had two hundred additions during the last five years," protested the minister. "But, my dear doctor," answered the other, "who are these people?"

The influence of the ecclesiastical machine is most potent in connection with the changes in theology. In certain denominations the conservative element controls the church papers and the governing bodies. For a minister of not extraordinary ability a path to promotion lies along the lines of conservatism. The pressure is to conform to the accepted beliefs whether they approve themselves to him or not. If he comes to be regarded as a "dangerous" man he loses favor with a large portion of the powerful conservative element. Unless he has striking ability the door of advancement is closed to him and he runs the risk of losing his present charge. If he conforms to the ideas of the machine he is in favor with the influential classes, extracts from his sermons are quoted approvingly in the denominational paper, and it publishes his picture. In certain other denominations the liberal element has captured the machine of the denominational organization, and controls the influential religious papers. In such cases the pressure is to make the minister suppress beliefs which he really cherishes, and proclaim ideas which he cannot fully approve.

The fact that pressure of all sorts is brought to bear on a minister is no indication that he yields to it. But so much the more credit is due to the earnest, sincere clergyman, who preaches the truth as he sees it, who espouses no facts, and does not proclaim this doctrine and suppress that because of the effect on his own popularity. That fearless sincerity frequently brings its own compensation, is seen in churches in every town where the members unite in the support of their pastor. The difficulties of the ministry are great, but so are its rewards. [Emphasis all ours.—Ed. ENSIGN.]

How does such a state of affairs appeal to you, ye servants of Christ? you who have been instructed to go and teach the gospel, with the understanding that when you have faithfully preached its truths, and endeavored to make the people understand their duty therein, that

your responsibility ceased at that point and that of the hearer began. Such a condition as the above article describes would not be possible if a man's living was not made contingent upon his ability to please the membership of his church rather than that of pleasing the Lord, who framed the plan of salvation, and authorized its promulgation. The apostle, on two occasions (Eph. 6: 6; Col. 3: 22), admonished his brethren who were employed as servants that they should give service not simply to please their employers, but that their faithfulness and diligence in the performance of duty should be rendered because they were the children of God, and desired to please Him. This is the language employed regarding this matter in Ephesians 6: 6-8:

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ. Not with eye service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

If men in secular affairs, who profess to be followers of Christ, are required by their allegiance to the principles of truth to render service, not merely as men-pleasers, but as pleasing God, how infinitely greater is the duty pressing upon the ambassadors of Christ, His representatives on the earth, to perform those duties with an eye wholly single to His glory. And if such service offends their fellow men, they are not responsible so long as their work is approved of the Master—of that, however, they should be convinced, because they are acting according to His will revealed for their guidance. It is not surprising that the Savior reminded His hearers that mere lip service was an abhorrence to Him, when referring to Isaiah's prophecy (Isa. 29: 13). He declared:

Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men, for as another translation reads, "Teaching the doctrines and commandments of men."—Matthew 15: 8, 9.

The need for a heaven inspired ministry, men authorized of God to teach the principles of eternal truth, is thus emphasized. When these minister's preach, they preach as men who have authority, and their ministrations receive the seal of heaven's approval in the signs of the gospel following, giving assurance to those who accept and obey the gospel that God is with His servants,

and will fulfill all His promises to His children. The Lord's plan is the best, and most satisfactory in its results.

## QUEEN VICTORIA.

The following fine tribute to the memory of the good queen who so long ruled over a great nation is taken from the *New York City Scientific American* of last week. It is so fitting a recognition of her excellent qualities that we believe our readers will appreciate its sentiments as we do. One account of her life's ambitions stated that she had a desire to live until the coming of the Savior that she might literally "cast her crown at His feet."

### VICTORIA.

As a journal devoted to the interests of the arts and sciences, we offer our tribute of respect to the august sovereign, whose reign of three score and three years, just closed, has witnessed an advancement of mankind in the arts of peace for which there is no parallel in the history of the world.

How far the manifold virtues of the Queen conducted to the industrial pre-eminence of the people over whom she ruled—a pre-eminence which is only now being challenged—is a matter of conjecture; but if, as some affirm, the stability of a nation is to be measured by the purity and strength of its home life, we may well believe that to this noble lady, who was at once a model mother, wife, widow and Queen, much of England's greatness is due.

In an age which is, it is supposed to be, less sympathetic and more cynical than any that preceded it, there is something profoundly reassuring in the universal wave of regret that swept around the world with the tidings of her death: for in the instantaneous and unsolicited display of sympathy that broke forth, as in this city, in a thousand half-masted flags, we see the impulsive tributes of this twentieth century world to a lady who, amid the unbounded opportunities for display and self-aggrandizement that surrounded her throughout the sixty-three long years of her reign, preferred always to be queenly among women rather than queenly among queens. Yet she was both; and it is in the happy commingling of her public and private virtues that she has won the love of her people and the profoundest respect of the civilized world.

## A FUND NEEDED.

We frequently receive requests from brethren and sisters to forward the ENSIGN, free of charge, to some one or more whom they designate as being worthy, and to whom the ENSIGN would be a benefit, but who, through force of circumstances, are unable to pay for it themselves. While these appeals touch our sympathies and we would be glad to comply with them if it were in our power, the management have been compelled to decline such requests for the sake of the interests the church has committed to them. If it was but one or two, of a dozen for that matter, the case would be different, but when one

such appeal is honored, who shall say where the limit is to be placed, and why should the request of one be regarded, and another, perhaps equally as forceful and worthy, be disregarded?

It will be readily seen that if the ENSIGN extended its free list in this manner, it would soon become a losing institution, and instead of a gain at the end of the year, which is an absolute necessity to pay off its indebtedness, we would have a loss to make up from some quarter; from what source would it come? The management have, therefore, made it a rule to decline all these requests, making no discrimination. It appears to them that the best way to care for cases of the kind referred to is for each branch to raise the small amount required by a collection or for an individual who has cognizance of a worthy person needing the church papers, to solicit small contributions from their friends until the amount needed is raised, thus giving a number the privilege of assisting in a good work.

There is still another way by which these demands may be met, and that is for those who may be prospered in temporal things to contribute to a fund for this purpose. We shall be glad to receive remittances for such a fund. Who will be first to start it? There is an opportunity here for doing a good work which will bring many returns to the donors as well as the recipients. Shall we hear promptly from a number so that we may supply some of these requests without delay?

#### EXTRACTS FROM LETTERS.

J. WM. ALLEN, New Windsor, Illinois, Feb. 2:

Everything seems to be quiet here at present, prejudice seems to be quiet just now, but will spring up when the people of God sound their trumpets once more. But I am thankful that the tent meetings of last summer did some good; four precious souls have obeyed the gospel since the tent was here, and more are interested.

SR. CALLIE HICKS, Hunt, Arkansas:

Elder W. S. Macrae was here about two months ago and preached for us awhile. He is the man to send among strangers; is a man who makes friends and is not ashamed or backward about the important business on which the Lord has sent him. He prints his advertising bill, puts them up and scatters literature ahead of his preaching. He had good hearings, good attention and has caused many to read, talk and dispute. Many say, "That is the best preaching we ever heard." God alone knows what will be the result. The brother did his work well. Pray for me.

ELDER W. S. MACRAE, Saffillo, Arkansas, Jan. 31:

Begin a series of services tonight in Liberty church (union), three miles north, near the home of Bro. and Sr. Handrickson. Will continue till 10th of February, then to Hunt, 11th; thence here, Bald Knob, Martins Creek and, via home, to General Conference. Saints in Arkansas, listen! Are you having a Sunday School in your locality? We want to organize where there are a few members, and where there are only one or two members, start a home class. Will you do it? Why not? Watch for time and place of first reunion. Get ready now to attend.

#### GENERAL CHURCH NEWS.

##### INDEPENDENCE.

District conference will convene in the Saints' church March 9th and 10th.

Religio convention, Independence district, meets here March 7th and the Sunday School on the 8th.

Bro. J. B. Smith is still quite poorly and confined to his home. Hold him in remembrance in your devotions.

General Conference only two months off; "furbish" up your "spare" rooms and interview the furniture men.

It is reported that Bro. Frank Rudd has bought the Dr. Kinyoun property on Maple avenue, between Brn. Frank Criley and R. G. Smith.

Bro. Wm. Lewis and sons, of The Lewis Creamery, St. Joseph, Missouri, have favored the editor with a handsome calendar for 1901. Thanks, brethren.

President Joseph Smith has been in the city all week. He is feeling reasonably well again, with the exception of an occasional twinge remindful of his recent painful experience with neuralgia.

Papers of incorporation were filed the 6th for the Page Safety Car Company, the names of the directors being given as follows: Ellis Short, R. May, Joseph Luff, R. D. Wirt, E. M. Riddle, C. C. Hook and J. E. Page, capital stock \$200,000. It is intended to be an Independence concern.

Sunday was quite stormy, diminishing the attendance at the church services. Bro. Alfred White occupied both morning and evening at the Saints' church, the pastor being still confined to the house with an attack of the "grip." The afternoon service, with Brn. Frank Criley and B. J. Scott in charge, was enjoyable and helpful.

Sr W. C. Duncan, now residing at 18 East Stillman street, Colorado Springs, Colorado, reports Bro. Duncan's health very much improved since their arrival there. He has no more fainting spells, and very little heart trouble or weakness; he is gaining in weight every day. They are also enjoying greatly the church privileges afforded them in their new home.

Winter, in all its appointments and attending trains, is upon us. On the evening of February 1st, snow began falling, continuing with more or less intermissions, until the 3d, leaving about six inches of snow on the level. Sleighs have been going daily ever since, the cold following the snow preserving its "slipping" qualities. This is the first snow of any moment this winter. The weather cleared up and has been fine so far, though more snow again commenced falling Wednesday evening.

The burning of the electric light plant this week leaves the city in a bad way for light. A special election is talked of to settle the question whether we shall have municipal or private corporation successor to the late plant. We emphatically favor municipal ownership in this regard. What is the use of

paying out in tolls to private parties what should be applied upon the purchase of a city plant? Municipal plants are giving splendid results in other cities and will here. After the plant is paid for, the earnings could be applied to other expenses and lessen the cost of taxation. Let us have a city ownership of lighting facilities.

The regular business meeting of the branch was held Monday evening, February 4th, W. H. Garrett presiding, assisted by Bishop R. May; J. W. Luff secretary. After the usual opening exercises and reading of usual reports, etc., the report of the branch treasurer was read, showing collections for month of January, \$30.11; expenses, \$31.75; balance due treasurer, \$1.64; \$53.73 still due for rent, coal, etc.

A letter of removal from Magnolia, Iowa, for A. J. Headlee, and one from Lamon, Iowa, for Wm. Gautier, were read and on motion and vote these, brethren were received as members of Independence branch. The resignation of Bro. J. W. Layton as presiding priest on account of removal to Colorado was then read and accepted. The following resolution of recognition was passed unanimously: "Resolved, That we regret the loss of Bro. Layton's services as presiding priest, and in parting with him hereby express our recognition of his faithful and efficient services while in our midst." Two ballots were required to make choice of his successor, Brn. W. H. Murphy receiving 31 and Ammon White 27 votes, with a number of scattering votes on first ballot; on the second, Bro. Murphy received 43 and Bro. White 30 votes and on motion of Bro. White the election of Bro. Murphy was made unanimous.

Bro. Frank Rudd was chosen to succeed Bro. Layton as one of the branch auditors. Brn. J. J. Luff, Lester Brackenbury, R. G. Smith, Robert Kemp and O. L. James were elected "Reception Committee" for General Conference, and on another motion the price of board was fixed at \$3.00 per week. The branch officers were on motion instructed to open the upper auditorium for all funeral services. The following also prevailed: "Resolved, That all parties seeking to use this church for entertainments in which such parties expect to get a money consideration out of such entertainment shall be refused its use." The officers and teachers of the Sunday School were granted permission to use the north room of the basement Tuesday evening of each week for teachers' meetings, the young people's prayer meeting on that evening being held in the lower auditorium. Adjournment was then taken.

##### LAMONI, IOWA.

On Thursday afternoon at 2:30 o'clock the Decatur district Sunday School and Religio associations met in prayer service, this being the introductory meeting of the convention which met on last Thursday and Friday. In the evening at 7:30 a joint Sunday School and Religio program was rendered. Sr. Anna Sal-

yards read a Sunday School newspaper, after which Bro. J. A. Gunsolley delivered a talk on "Truth in its relations to the Sunday School." A Religio newspaper was then read by Sr. Alice Thorburn, and Bro. C. I. Carpenter concluded the exercises with a plea for the Religio. Friday morning at nine o'clock the Sunday School convened for business. Reports were read from 16 schools, which showed a present enrollment of 1287, a gain of 244 for the past year. The convention then proceeded to the election of its officers for the ensuing year, which resulted as follows: Superintendent, F. E. Cochran; assistant superintendent, D. E. Daniels; secretary, J. P. Anderson; treasurer, John Lovell; librarian, Callie B. Stebbins. 129 delegates to the General Convention were then chosen and the Convention adjourned to meet at 7:30 in the evening. In the afternoon the Religio held their business session. Six societies reported a membership of 340 Religians for the district (an increase of 201 for the year), and an enrollment in the Home Class department of 61. Officers elected, J. P. Anderson, president; W. J. Mather, vice president; Alice Thorburn, secretary; J. A. Simpson, treasurer. At 7:30 the Sunday School met according to appointment and discussed the subject of "International Texts," after the close of which a motion was passed without a dissenting voice, that the delegates be instructed to cast their vote in opposition to the adoption of the texts chosen by the International Lesson Text committee.

The district conference met at ten o'clock Saturday. Brn. F. M. Weld and Duncan Campbell were chosen to preside, and Brn. B. M. Anderson and A. M. Chase to act as secretaries. Twelve branches reported, showing a total membership of 2,286, a loss of 2 since last report. Ninety-one delegates were chosen to General Conference. Bro. R. M. Elvin was chosen president for the ensuing year. Bro. Elvin nominated Bro. H. N. Snively as assistant which was ratified by the conference. Bro. B. M. Anderson was continued as secretary. Bro. Columbus Scott preached Saturday evening in the auditorium, and the priesthood held a meeting in the basement to consider the subject of "common consent."

A blizzard greeted the churchgoers on Sunday morning, yet a few of the faithful faced the elements and wended their way to Sunday School. District president, R. M. Elvin, spoke in the morning, and Bishop Wm. Anderson in the evening. Conference adjourned to meet at Cleveland, Iowa, subject to the call of district officers.

President Joseph Smith left on Saturday for Independence, Missouri.

Dr. Bertha A. Greer left Sunday for St. Louis, Missouri, to be gone about ten days.

Bro. John Stalberg and family have decided to change their location, and have disposed of their livestock, rented their farm and will move to Billings, Mon-

tana. Bro. Stalberg and eldest son expect to depart in a short time. Sr. Stalberg and family will remain here until fall.

D. J. K.

February 4th.

"Ye editor blundered last week in offering Bro. and Sr. Krahl congratulations on the arrival of 'another' little daughter. She is an 'only,' the first being a rather lively specimen of a boy, and, while we beg pardon for the error, we renew our congratulations with increased fervor, and trust the little treasure may live to be an ever-increasing comfort to her parents].

##### ST. JOSEPH, MISSOURI.

The heaviest snow storm that has visited this section this winter came Sunday morning, and continued throughout the greater part of the day. A strong wind from the north drifted the falling snow in great piles, making it impossible for many of the people to leave their homes. The street car lines suffered the most from the drifting snow, some of them being unable to run till evening.

The Religio gave a Salma Gundi party Friday evening.

Bro. Shaw has baptized two, the fruits of labor done at the Aspey mission.

There are a great many sick in the branch; among those who are unable to attend the services are Sr. Burr, Sr. Wm. Lewis, Bro. L. Neidorp.

Bro. Nesser and Bro. Head, of Stewartsville, held a two days' meeting at the Aspey mission, on the 26th and 27th ult.

The work here is moving along as usual, the interest is good and the outlook for the future is encouraging. Storm prevented the usual services Sunday. There was Sunday School in the morning, with but few in attendance. A. B.

February 4.

##### ST. LOUIS, MISSOURI.

Places of worship: Rock Church, Glasgow avenue and Dickson street. Services: Wednesday evening prayer service. Sunday: Sabbath School 9:30 a. m.; preaching at 11 a. m.; social service at 2:30 p. m.; preaching at 8 p. m. Cheltenham, 5731 Manchester Ave. services: Sunday School 10 a. m.; social meeting 2:00 p. m.; preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

We were pleasantly surprised Sunday morning by Bro. I. N. White, who came direct from the Union station to the church, and was in time for Sabbath School. Of course he was pressed into service; with teaching a class, and preaching twice, his day was well occupied, and all this despite his not feeling very well.

The weather here has been miserable for the past few days, Sunday afternoon and night being very disagreeable.

Brn. White, Christenson and Barraclough conducted the afternoon social sacramental service. Quite a good attendance. Among those present were three of the brethren from Utah.

Sr. Emma Smith continues very poorly; indeed, at this very writing she may have already found that peace which comes to those who fall asleep in Christ, as Bro. Gordon reported her as being very low, yesterday. There are others who are suffer-

ing from diseases owing to the sudden vagaries of the weather. Bro. Tom Elliott's appointment for yesterday was Belleville; Bro. Robert's at Cheltenham; John Beard at Oak Hill.

A party of the married people went to Collinsville, last Tuesday evening, passing the evening with our erstwhile Bro. R. J. Crawford and wife. Owing to the distance, they remained over night, returning the following day, reporting having had a very pleasant time. The peculiar event of importance that night was the anniversary of Bro. Dawson's birthday; he smilingly says that he is twenty-nine and —

Sunday School and Religion convention next Saturday evening; a varied program will be rendered Sunday evening, the branch having accorded us the use of the auditorium.

We were somewhat saddened by the passing away of Sr. Cowlishaw, and as friends who knew her years ago speak of her interest and devotion to the work, we feel sure that she has passed on, and in that day when the books are opened, and she is judged, she will have wrought so valiantly and faithfully, that eternal life will be hers to enjoy. Truly God does not forget, though we may live to be so old that the younger generation know naught of the many mighty works of faith and faithfulness of earlier years.

Preaching services this week, Monday, Tuesday and Wednesday evening. Business meeting postponed until Tuesday night of next week.

ETTA.

February 4th.

CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St. Sunday meetings 2:45 and 7:45 p. m. Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m. West Pullman branch, 748 119th St., 10:30 a. m. and 7:30 p. m. 508 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

Sr. C. Sanderson is quite sick with heart and other afflictions. In harmony with her profession she called for administration.

Our Sandwich conference, though not largely attended, was blessed with a goodly measure of peace. Bro. J. T. Hackett was placed as district president, with Bro. John Midgorden continued as assistant. The Sunday School business and entertainment passed off with more peace than alacrity. The Religio received the resignation of Bro. E. E. Johnson and elected Bro. J. F. Keir as his successor. Bro. F. M. Pitt was elected as district superintendent of Sunday School work.

Bro. W. H. Deam made his maiden effort at preaching yesterday at the 3 o'clock service. We were not privileged to hear him, being engaged elsewhere in the city, but favorable reports were heard.

Bro. W. O. Hidy of Nevada, Iowa, spent some days in the city with the grocery house that he represents "on the road." While here he attended our services on the south side, also spending an evening of gospel converse at our house. We trust he carried away a blessing, physical and spiritual. Come again, William.

Bro. W. H. Dowker, one who aids in giving power and control to the iron horse between Chicago and Battle Creek, Michigan, worshipped with the Saints yesterday.

In the midst of the worst snow storm of the season, a goodly number of Saints gathered at our union meeting yesterday and spent nearly two and one-half hours in worship and administering to the sick.

We are pleased to learn of the bettered condition of health of Pres. Joseph Smith. May he have strength as his day, is our earnest prayer.

J. M. TERRY.

395 Ogden Ave., Feb. 4.

DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday:—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening. Zion's Religio-Literary Society Sunday evening at 6 p. m.

The weather has been quite wintry for a few days, but little snow but quite cold.

Bro. Samuel Platt is some better since being administered to.

Bro. John Brennan has bought twenty acres of land near Swink Station, about five miles from Rocky Ford, and will engage in beet raising for the sugar factory. He and family left Denver Saturday last; he is quite enthusiastic over the outlook.

Bro. Mottashed, of London, Canada, has secured a position in the city and will remain in Denver for a season; he was in attendance at the Sunday services at the church.

Elder J. B. Roush was the speaker at both services, Sunday. The sacrament service was a very good one. S.

February 4.

SECOND KANSAS CITY BRANCH.

Corner 23d and Holly. One block south of Observation Park line.

Zion is covered with a mantle of snow about eight inches deep, and the Saints had hard work to assemble yesterday. It is the first heavy snow we have had this winter and some were not prepared for it.

The thrilling incidents of the world during the past week have not a tendency to distract the attention of the people from their duty to God. Our city has been visited by fires, murders, contagious diseases, and miracle working preachers. What will be next? How long before the Lord will purify His holy land?

Bro. Emmett exhorted the Saints to purify themselves, that they might be a delightful people before the Lord. Bro. Newton preached the first principles of the gospel to a small audience in the evening; there were eight outsiders present.

JOHN C. GRAINGER.

February 4.

LETTER DEPARTMENT.

CHESTER, Wis., Jan. 27. Editor Ensign:—Last week I again attended meeting at the Dunkard church, near Barron, where Bro. E. M. Wildermuth and I preached so long, to large crowds, two years ago. I received a very friendly reception, but the people were nearly all sick with the la grippe so I did not hold any meetings. I attended the quarterly meeting at the Dunkard church.

Their missionary in charge, Elder C. P. Roulland, from Lanark, Illinois, during his discourse, challenged the world to refute the principle of trine immersion. When he finished his sermon I told him that I was only a small part of the world, but would accept his challenge. He answered that he was no debater, that he would not debate, could not, and if he did, his church would call him in. He also said while preaching that if any man would show him that the Dunkard church was wrong and that any other was right, he would join that church within twenty-four hours. I told him I would give him one week to defend his cause, and at the end of it I would have him convinced of the truth of the latter day work, and have him baptized by single immersion, i. e., if he meant what he said. He then said, "You know if you convince a man against his will he is of the same opinion still." He backed out completely. I could not coax him to stand by his challenge.

We are getting more friends there all the time, and I hope we may soon see many of those people in the latter day work. I join Bro. Whiteaker at Island Lake tomorrow. We know the latter day work will stand the test. In gospel bonds, J. B. WILDERMUTH.

NEW BOSTON, Ill., Jan. 29.

Dear Ensign:—I came home from the south part of the district January 5th, feeling very poorly, and found wife and baby sick. In a few days our boy took sick and we have been sorely afflicted ever since; it was the grip at first, then wife took the pneumonia, and has not recovered yet, but we think she is on the mend, as well as the children, but I have not been so well the last few days.

I am sorry to lose the time out of the field, but we are subject to sickness and disease, and therefore have to yield sometimes. Will say to the Saints in the district that unless we get better we will be unable to attend the conference, February 9th, but hope and pray that the affliction may be taken away ere that time. My health has been poor much of the time the past year, but the Lord knows what is best for us and we want to be able to bear it patiently. Your brother in the one faith, J. W. ADAMS.

ANN, Missouri.

Dear Ensign:—As your pages come laden with words of encouragement from week to week, how glad we are to get you and the dear Herald also. At present writing we are at the home of Bro. and Sr. Cook, holding meetings with fair congregations of earnest listeners; prospects very good for an increase in numbers.

Bro. Roach and the writer held a very interesting and profitable meeting at Denlow, where Bro. Roach baptized two noble souls, Bro. R. going west accompanied by his bride, while the writer came here. At the request of many outsiders as well as Saints, I shall hold a meeting at Fox Creek. It seems that the opportune time has come for good faithful labor to be done. Places where a few years ago we were refused school-houses, now we are requested to come and tell them of the gospel message.

I feel myself again when I get into the country where a house full of anxious listeners greets the speaker every night, and perhaps a dozen will ask you home with them, outsiders as well as Saints. It is a change from city life and feels like a rest to me, though I have averaged over one sermon a day since I bid Bro. Whiteaker good-by at Mt. Grove, and I truly can say that our kind heavenly Father has blessed me in speaking. Oh, how easy it is to tell the gospel news when we have the Spirit to help us and a house full to hear us.

I am glad to be able to say that most of our missionaries are doing good work in the field. Although two of our General Conference appointees went back on us, yet God has raised up others to take their places, who are making up for lost time.

Letter from home says work is progressing nicely on the church; almost

finished. We would very much like Bro. Joseph, Bro. Kelley and Bro. White to be here at the dedication, which we would like to take place sometime before General Conference or directly after, or whenever it will suit those brethren. It would seem that we ought to be entitled to a week's preaching from Bro. Kelley as the Saints in this field have never had the pleasure of seeing the brother. We now have two churches in the district almost ready for dedication.

The meetings held at Springfield by Bro. White and Tucker were very highly commented upon. "Come again," we heard many say. With best wishes for Zion's welfare we say adieu for the present.

HENRY SPARLING.

CHELTFENHAM, St. Louis, Mo., January, 1901.

Editor Ensign:—I have often thought I would write to our much appreciated paper, that the Saints and friends might know I am in the faith. I am a young Saint and I realize that the young as well as the old have something to do. I was baptized when I was eight years old by Bro. Ivor Davis. I am a teacher in the Sabbath School and desire the prayers of all Saints that I may teach the truth in the way God's word presents it.

We have prayer meeting here on Wednesday evening and the Religio on Thursday evening. There are a good many young people in this branch, but they do not all belong to this church. Bro. W. O. Thomas, who is about 82 years old, is confined to his bed, and desires the prayers of the Saints that he may recover; he is like a father to us all; he has not been to church for three or four weeks and it seems that we are lost. He is known almost all over the church. He is getting very feeble and hard of hearing, still when he is well no matter if there is rain, snow or sunshine he will be with us. He realizes that his days are short and desires that when God shall call him he shall be ready to meet Him. He is a good brother and tries to keep the law of God. We had our district conference Sunday, January 6th, and had nice meetings.

In gospel bonds,

MAGGIE THOMAS.

ODEHOLT, Ia., Jan. 26.

Editor Ensign:—When we have not the privilege of meeting with the Saints, sometimes I feel almost discouraged, but when I read the good sermons and letters in the Ensign, and we read the "Voice of Warning," also "Book of Mormon Vindicated," by Bro. I. M. Smith, it is such a help to us. We are four in number in this place, myself and husband, my son's wife and Mrs. Keck. People here are very unconcerned about religion, at least those who do not belong to any church, and church members are very prejudiced against our faith. Bro. C. J. Hunt and W. F. McDowell preached here some few years ago in a tent, but very few came out to hear. Next Sunday, 27th, a Rev. A. Rossbach, pastor of the Ida Grove Unitarian church, preaches in our town hall. He says while Unitarianism has no creed by which to bind its members, the following articles of belief were adopted by the Western Conference, in 1887:

"We believe that to love the good and live the good is the supreme thing in religion. We hold reason and conscience to be final authorities in matters of religious belief. We honor the Bible and all inspiring scripture, old or new. We revere Jesus and all holy souls that have taught men love as prophets of religion. We believe in the growing nobility of man. We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good. We believe that we ought to join hands and work to make the good things better, and the worst good; counting nothing good for self that is not good for all. We worship one-in-

all that light which lighteth every man that cometh into the world, giving us power to become the sons of God, the eternal God, our Father."

Our town paper, *The Chronicle*, says: "Many of our people have got out of the way of attending church because of inability to accept the creeds of other denominations; all such should attend the services next Sunday." I was thinking perhaps now is the time for our elders to try once more to present the gospel here, for I do think there are some good people here, and if we could only get them out to hear. I believe they would become interested. I have done what I could in giving them sermons and tracts, also lending my books. Sr. Curson, your experiences are like mine nearly; mine were with the M. E. church of this place, and the parson told me he would be very glad for me not to quote scripture to his members, as it was a stumbling block to some of the weak ones, but we have this consolation. Christ's sheep know His voice, and he will gather them out in His own due time.

Yours in the faith,

F. E. HOUT.

MARION, Iowa, Jan. 30.

Dear Ensign:—We love to read the letters from the Saints and thought that some might like to hear from us.

We met with the Saints of our dear old Janesville, Wisconsin, branch on the first Sunday in September, also December. What a source of joy and strength it is to meet with the children of God. I often think it must be a foretaste of millennial joys.

We have met with the Saints of Viola, Iowa, several times lately, and God willing, will try to go at least once a month hereafter to keep the gospel before the people there. The Saints there are few in numbers, but have made a grand and noble struggle to get the gospel before the people and are beginning to see the fruits of their right living and noble efforts.

For a long time Bro. and Sr. Newlin, Dr. Potter and Sr. Hart were the only Saints there, but about two years ago Bro. J. W. Peterson preached there and baptized Bro. and Sr. Drumbarger and others, and this fall Bro. Roth and Hills preached a series of sermons and Bro. Randall was obedient; there are others who seem much interested, so we feel anxious to keep up the meetings.

The few Saints there started a union Sunday School; Sr. Newlin, superintendent, and Bro. Newlin organist and chorister, and so by each one helping where they could do the best, and all working in unity after four years of hard work, as I would call it, getting ready and driving about three miles and back each Sunday, they are beginning to see the harvest. I thank God for such noble Saints, who, after taking the stand and becoming obedient, realize they must try to live aright and work to bring others to the light.

I often feel sad because so few see the way, but then I think that if we bring one soul to righteousness, how great shall be our joy with that soul in the world to come; and I feel like taking fresh courage.

We, six of us, are still the only Saints here, but there are several who seem very much interested and we still hope and pray that we may have a branch here yet. Bro. Hills made a new opening a few weeks ago about twenty miles from here. One man, a Mr. Kester, had heard a Bro. Adams preach forty years ago in Illinois and it made such an impression on him, that one boy of ten years, that he had always wanted to hear more, but this was his first opportunity. He and his family seem much interested and are anxious to hear more. The trustees closed the Evangelical church after Bro. Hills had preached three sermons, but school-houses have been promised and he expects to go back there soon.

We are trying to live our religion and ask the prayers of the Saints.

Your sister,

Mrs. L. E. HILLS.

THE DAILY ENSIGN during the coming General Conference for 25 cents for the entire session.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

THE COMING OF CHRIST.

Sermon Delivered at Independence, Missouri, at the Saints' Church, Sunday evening, May 6, 1900, by Apostle E. C. Evans.

I am very grateful tonight for the splendid hope extended in the gospel by which the lowest, the most ignorant and the weakest may arise to conditions where they may meet with and enjoy the favor of God, and where their lives, by reason of the development brought about through the gospel forces, may attest the fact that *this* gospel is no cunningly devised fable of men, but that it is the power of God unto salvation; that within its wondrous scope is found the divine force that ameliorates the condition of men, and has proved to the world that this work is indeed a marvelous work and a wonder.

Tonight while the patriarch was praying that God would fit us ever to meet the Master at His appearing, and when the splendid anthem breathed out that sigh for "rest, sweet rest," that is known so little, enjoyed so meagerly in earth life, I thought, "O, if we were endowed with all that earth could give, and yet our lives were such that when the Master came we would be weighed in the balance and found wanting, our life would surely be a miserable failure."

My mind is directed by reason of that prayer and anthem to the coming of Christ, the signs that were to precede that coming, and how we shall prepare to be worthy to meet Him with joy. I have selected the twelfth verse of the last chapter of the Book of Revelation as a text. It reads as follows:

And behold I come quickly, and my reward is with me to give to every man according as his work shall be.

Our skeptical friends have argued that He who made this promise, whether a good man or a deceiver, certainly made a mistake. If a good man, time proved Him to be a victim of misplaced confidence; but whether good or bad He made a promise here that has not been fulfilled, and therefore is false. Their argument is predicated upon the one word, "quickly," "behold I come quickly," and they reason from this that quickly means in a few minutes, or a few hours, or a few days, weeks or months, or, at most, a few years; and as He has not come through all these long generations that have intervened between the time of His making this promise and today, they declare that it is *prima facie* evidence that the promise was a false one, whether made in sincerity or otherwise.

Our sectarian friends have felt the force of this objection urged against the divine and prophetic mission of the Christ, and they have tried to remedy it by saying that Jesus comes every time somebody dies. He comes "quickly," for instance, in a railroad or steamboat disaster, when men are losing their lives without warning, Jesus then comes "quickly." I have

heard it said with tears rolling down the faces of those who made the utterance, that "the Master came at such an hour," meaning by that, that such a one had "passed over the river," and the Master had come for them. While this may be regarded by certain minds as a good explanation, as a good reply to our skeptical friends, to me it is an evidence of weakness and ignorance on the part of those who make, or seek to make, rather, such an excuse.

I believe that Jesus meant what He said and that He told the truth; and so far as I am concerned, if His coming was to be delayed another thousand years, it would not invalidate this promise, or make it false. The Bible teaches me that when He comes He will "suddenly come," quickly come. That is to say, He will come as a thief in the night, and without warning to thousands of earth's inhabitants, and thus they would be unprepared for His sudden advent.

Now the word "quickly," and the word "suddenly," may be regarded as synonymous in this connection. We turn your attention to the third of Malachi, and we read the statement with regard to this same question, the coming of Christ, in place of using the word "quickly," the word "suddenly" is used: "Behold I will send my messenger and He shall prepare the way before me and the Lord whom you seek shall suddenly come to his temple." Now, whenever He comes, it shall be quickly, suddenly, and not necessarily in a few days or a few weeks or a few hours; so that the objection urged by infidelity against this statement, falls, shattered by its own weakness.

Another thought, "And my reward is with me." I want to touch that just while we are on the thought of the second coming of Christ; I want to just examine it a few moments, with your permission. I heard a gentleman not long ago bearing testimony something like this: "I was saved at a certain time"—he mentioned the time—"About two weeks after I was saved, I went in for full salvation"—that is another degree, and about seven or eight days after he was enjoying full salvation, then he went in for sanctification—that is still another degree. Some little time after that he concluded he had better go in for holiness, and O, he had a number of degrees, all better, higher and grander and more potent than salvation. He had it all here, but it was not a great while after that until he kind of wondered whether he ever had any of it at all; and I saw him some time afterward, grovelling in the sins of the world. I suppose he would be warmed over again at the next revival, and get it all back again.

Now, this text says, "And my reward is with me." You haven't it yet. In this condition of sighs and tears, of pains and sorrow, we are every day liable to become the victim of misplaced confidence, every day liable to feel the estrangement of former friends, liable to be

misunderstood, and by reason of that misunderstanding, to be cruelly misrepresented by those whom you thought loved you. We are all surrounded by those conditions in this life and yet some call that salvation. If it is, it does not amount to much.

The Master declares His reward is with Him, and they who are worthy, will receive it when He comes. This is in keeping with that wondrous thought that "the race is not to the swift," nor yet "the battle to the strong, but he that continueth to the end, the same shall be saved." A man walking in the sunny way of obedience, is in a safe condition, and if he continues to the end, he will be saved. He has in this life, if true to the trusts reposed in him, "the earnest of his inheritance," but he has not the inheritance. "My reward is with me to give to every man according as his works shall be." That is a blessed statement. That is a wonderful statement that every man is to be rewarded according as his works shall be. Our speaker for this morning said that God had no favorites. How often have we made use of the statement in less delicate language than our speaker



APOSTLE E. C. EVANS.

of this morning, God has no "pets." It is well to know that God has no pets, no favorites, and that mercy will never rob justice; nor will justice ever rob mercy. That God who has revealed himself as being "no respecter of persons," and who has declared through His servant that He has made of one blood all nations of men to dwell on all the face of the earth, that they who seek after Him might find Him; that God has no pets, but will reward every man according to his works—not according to his faith, but according to his works.

Let me tell you right here, my friends, that one of the most soul-destroying systems of religion that is extant in the world today, is the thought that God is going to reward men just simply because they believe—or say they do—simply because they have a strong faith. Don't you know that is why we have the millionaires all over this country taking advantage of men who are not in conditions of wealth and power as they are, and then as they think they are to be saved by their faith, and their works are not taken into consideration, they will kind of fix it up with the Lord by build-

ing a large church before they die.

We are to be saved, or at least rewarded, according to our works; and oh, if we could but instill that thought within every human breast tonight, if we could only implant this idea upon the tablets of every man's memory, it seems to me that there would be an improvement in the world; that men might live and desire to live that they might accomplish good, be a rain-bow instead of a cloud. If we could only impress the world with the idea that God is not mocked, that whatsoever a man soweth that shall he also reap, it seems to me our kind words would flow with greater freedom, our kind deeds would fill up our life instead of wasting our time simply believing that Jesus did do it all and all we have to do is to believe that He did it all. With this thought before us, that we must live as God wishes us to live, filling our lives with noble deeds and noble words, with pure life work, we may be prepared to meet Him when He comes.

I am conscious of the fact that a great many people when we offer to talk about the coming of Christ, feel a little weary and say, "Oh, we have heard so much about the coming of Christ in time past that we have lost faith in it." Don't you know that the devil instituted that business? I cannot illustrate the thought that I wish to impress upon your minds better than by referring you to a story found in the old school book. The story runs as follows: A boy was out watching the sheep by night and he thought he would have a joke upon the village folk, and he jumped on a stump and shouted at the top of his voice, "Wolf, wolf," and the people grasped their guns and hastily left their homes and ran to his assistance, and when they reached the meadows, he laughed at them. They returned home quite disappointed. A few nights elapsed and he tried the same game again, and called them out and they came, and he again laughed at them. Before a week or two had glided by, and in the darkness of the night he heard the shrill howlings of the wolves; he knew that danger stared him in the face and the only thing he could do was to give the alarm; mounting the stump he cried with vehemence, "Wolf, wolf," but the people in the neighborhood said, "You have fooled us twice, we will not go out," and the result was that the shepherd and the sheep were destroyed—devoured by the wolves.

What do I mean to convey by that? Simply this: God knew that the time was nearing when the Son would make his second advent, illuminating the world with the brightness of his coming. The devil, to thwart the design of God as he thought, inspired men to strike out and tell you that the coming of Christ was near, and they set the day several times and prepared for the advent of the Savior. Upon one occasion, I believe it was in 1843, they declared that you would hear the clock strike

twelve, but you would never hear it strike one; the crack of doom would sound and that was the last moment; and thousands prepared themselves in white robes and upon bended knees, looked upward to the skies for the Christ who did not come; as a result, thousands drifted away discouraged, until they were hurled into the vortex of infidelity and despair. And now when God has restored the everlasting gospel and has inspired His servants to preach the second coming of Christ and to tell you, to point out to you the signs of that advent, the world says, "O, we have heard so much of that, we pay no attention to it," and thus the wolf story is literally about to be fulfilled in our lives, and thousands will go down into the vortex of despair because they will not give ear to the tocsin of alarm, and prepare to meet the Master.

We have reason to believe that His coming is near. I fancy I hear someone say, "Oh well, Bro. Evans, you know no man knows the day nor the hour when the Son of man shall come." No, Christ said a long time ago that no man knew the day nor the hour, but He did not stop at that; He said that the angels did not know it, and He did not even stop there; but He said, no one but my Father only. Now we take that eighteen hundred years ago there was not a man in the world knew approximately near as to the coming of Christ. There was not a man on earth knew. Is that to say they never would know? Why, eighteen hundred years ago there was not a man in the world knew anything about a telephone, about a telegraph, about the steamboat, about the locomotive, anything about a railroad, or a steel pen, nor any thing about a thousand things that we have, that we now know all about. Will it do to say that because they did not know anything about a steamboat a thousand years ago that they do not know anything about it now? That won't do. Evenso, while it was true that no man knew the day nor the hour then, does it say that no man will ever know, approximately at least, or be able to understand the signs of the coming of Christ and be able to warn the people as to his near approach? We think not.

For instance, if we follow this to its legitimate conclusion and make the argument that because no man knew the day nor the hour that no man ever would know, we must go farther and say, that as the angels did not know then, that they never will know; yet the Bible says they are coming with him. You do not mean to convey to me the thought that these angels will never know until they fall from the dizzy heights of celestial bliss down to this world? The Son did not know the day nor the hour then, it was not given Him of His Father. "My Father only," He says. Will you tell me that because He did not know then, that He does not know now, or that it never will be revealed unto Him until He leaves the shining courts and comes down here without a

moment's notice? I could not believe that.

Now, while I am satisfied so far as one man is concerned, that He does not know the day nor the hour, yet I am satisfied, according to the Bible, the Book of Covenants and the Book of Mormon, and other revelations that have been given to God's people, that we may know the times and the seasons; that we may know approximately, at least, that the coming of Christ is near at hand. I want to draw your attention to one or two signs that seem to portray the fact, as signs of the second coming of Jesus Christ.

I turn your attention to the third of Malachi, and I am met right on the threshold here with the objection, and the world tells me that this prophecy has no reference to the second coming of Jesus Christ, but it had reference to His first advent. You know how the people today pity the poor Jews of eighteen centuries ago, and they say how blind they were not to have understood the signs of Christ's first advent. They, poor people, have located some of these prophecies that are to meet with fulfillment in His second coming, and because He did not fill these prophecies in His first coming, they entirely overlooked these prophecies, and therefore, entirely rejected it. But I would have you to know that the great world today are as ignorant of the signs that portray His second advent, as the poor, maze-bound Jew was regarding the signs of His first advent.

They tell us that this very prophecy had full and complete fulfillment in His first advent; and I take issue there, and appeal to the prophecy and shall present it for your consideration, and I believe I will have your verdict. "Behold, I will send my messenger and he shall prepare the way before me." For this messenger, it is acknowledged, is a prophet. This individual is to be sent of God. He is not to learn the business of the ministry as he would black-smithing or candy-making, but he is to be sent of God, divinely commissioned, but he bears a message from God to earth's children; a prophet of the Lord, and he shall prepare the way before him: "The Lord whom ye seek shall suddenly come to his temple."

We are told that John the Baptist filled this to a nicety. Now did he? While we are ready to admit that John the Baptist was a messenger, that he was a prophet, that he was divinely commissioned, that he did come and prepare the way for the first advent of Jesus Christ—that is all admitted, but we think this prophecy goes farther than that and shall give you our reasons. "And the Lord whom ye seek shall suddenly come to his temple." Eighteen hundred years ago He suddenly came to a barn, born in a stable, cradled in a manger; He did not come to His temple suddenly eighteen hundred years ago. When he went there the first time He was carried there by His Hebrew girl mother for the

priest to care for Him according to the law.

"And the Lord whom ye seek, shall suddenly come to His temple. Even the messenger of the covenant, whom ye delight in. Behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming?" If that had reference to His first advent, who could not abide the day of His coming? He had hard work to abide it himself. It did not molest the cow in the next stall. Everybody was able to abide the day of His first advent. There was no especial stir made so far as the general public was concerned. It is true the angel choir sang an anthem of praise and joy; it is true the guiding star bade the Magi travel toward the manger in the old stable; all this was done, but the great world knew nothing of it.

"Who shall abide the day of his coming and who shall stand when he appeareth?" He could not stand Himself when He made His first advent, He was a baby. "For He is like a refiner's fire and like fuller's sops." Was He? No, He was like a dimpled darling baby, that is what He was in fact; but here it says when He comes His coming is to be with majesty and glory and power, just as another writer, describing the second advent says, "That He is coming in flaming fire taking vengeance on them that know not God and obey not the gospel." That is why the question is propounded, "Who shall be able to abide the day of his coming?" That is why the question of inquiry is asked. Why? Because the prophecies declare it shall be so wondrous, so glorious, that even the wicked shall see its wondrous power and shall cry for the rocks and the mountains to hide them from His presence. For He is "like a refiner's fire and like fuller's sops."

You know there are some people every time they see the word "fire" in the Bible—I suppose that while they literalize the word "fire," we had better literalize the word "sops." I want to look at this. Why does the Lord use this term, this word "fire" so frequently in connection with the judgment all through the Bible? Because it is a purifying element. It is a splendid metaphor; nothing can be used that would answer the purpose of God better than that term "fire." Every other element in the world may become contaminated and impure, but fire is a purifier first, last and all the time. The word "sops" is used because of its cleansing properties and it is unfair for men to use these metaphorical expressions, literalizing them to frighten people.

"And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi." Did he do that the first time when here? Did He purify the sons of Levi when here before? No, when addressing them he said, "You are of your father the devil, and the works of your father you do." "Ye serpents, ye generation of vipers, how can you escape the

damnation of hell?" I believe that it is eighteen times in the 23d chapter of Matthew where Jesus speaks of these sons of Levi, and he calls them liars and hypocrites, and declares they are filled with dead men's bones and all manner of uncleanness and excess; accuses them of loving the applause of men, of standing in the street corners and making long prayers that they might be heard of men. A funny way to purify them, wasn't it? Why, He says He was going to purify the sons of Levi and purge them as gold and silver, that they might offer to the Lord an offering in righteousness. Did He do that then? No, He declared that they were so hypocritical that they would put heavy burdens upon the people, that they would not even so much as lift their little finger to assist them; you stand in the way, you will not go in the king dom yourselves and you hinder those who would go in.

"Then shall the offering of Judah and Jerusalem be pleasing unto the Lord." When? It was not pleasant eighteen hundred years ago. Why certainly their offerings were not pleasant then. He accuses them of almost every crime in the calendar, declaring that they were a generation of vipers, and when He comes again He is to purify the sons of Levi that they might offer an offering in righteousness before Him.

Now the thought—what are the signs that foretell this advent? I am just going to give you one of them before we close. The language of this prophecy shows that God is going to send a prophet to prepare His way, just as he sent the prophet eighteen hundred years ago to prepare His first advent, so will He send a prophet in the latter days to prepare His second advent. Now, a great many tell us that John the Baptist was the man referred to right here. John ought to know his own business, and so I am going to interrogate him, I am going to let John answer that question himself. I am reading from the first chapter of the gospel as recorded by John. We will start at the 19th verse, and read as follows:

"This is the record of John when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?"

There is a fair, straightforward question, "Who are you, John?" Now, he has a chance to reply.

"And he confessed and denied not, but confessed, I am not the Christ."

They were looking for the Christ.

"And they asked him, What then art thou, Elias? And he saith, I am not."

Now for someone to try to reason out that he is or that he was; but farther:

"Art thou that prophet?" Mark you it doesn't say, "Are you a prophet?" He would have been compelled to say "Yes, I am a prophet. Jesus will tell you that of all men born of woman there hath not risen one greater than John. I am a prophet but not the one." Art

thou that prophet, that prophet? They knew that prior to the coming of Jesus without sin unto salvation, as the lion of the tribe of Judah, as the one that would take vengeance upon all those that obey not the gospel; they knew that was to be preceded by the sending of a prophet, and they said, "Art thou that prophet?" A great many people say, "Yes, John was that prophet." He did not use many words, so there cannot be any fight over it as to the meaning of the sentence. Notice what he says: "And he answered, No." That is all he said about it. You cannot misunderstand that. He answered, No. Did that silence them? No. "Then said they unto him, Who art thou that we may give an answer to them that sent us? What sayest thou of thyself?" Now, John will tell us if he is the one referred to by Malachi; he said, "I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Esaias." Why did not he say, I am the one referred to by Malachi? He said, I am the one Isaiah referred to; not the one referred to by Malachi.

This teaches me that one of the signs of the coming of Jesus Christ, is that God is to raise up a prophet and introduce the gospel law, by which men will be prepared to meet Jesus when He comes. Are we alone in this idea? I wish I had known I was going to preach on this subject, I would have brought some evidences here, but you will have to take my word for it now. Don't you know that most every Reformer, from the days of John Wycliff unto the last man that has ever attempted a reformation, has committed himself to the thought that prior to the coming of Jesus Christ that the old Jerusalem gospel had to be restored as to church organization and doctrine, and that it was to be restored by some individual revelation, some prophetic work?

For instance, the celebrated Alexander Campbell, speaking of the coming of Jesus Christ in the evening time when God would send a great light to illuminate the world, he says prior to His coming some new revelation must be given. Listen to his words as I find them in his book:

"The practical result of all creeds, reformations and improvements, and the expectations and longings of society warrant the conclusion that some new revelation or some new development of the revelations of God must be made before the hopes and expectations of all true christians can be realized, or christianity can save and reform the nations of this world. We want the old gospel back, and sustained by the ancient order of things."—A. Campbell, "Christian System," p. 234.

Elder H. H. Hawley, one of the leading men of the Christian church, says in the *Christian Evangelist*, of July 17, 1890, "We must restore the gifts of Christ (apostles, prophets, evangelists, pastors and teachers) to their proper place and power, if we

would have his peace rest upon us, and be once more in him."

Roger Williams, who was the founder of the Baptist church in America, after he had organized it, went to England, and while there, or else on his way coming back, he began studying this question of authority, and oh! friends, let me say right here. If the opponents of the Latter Day Saints could only cite to a piece of history that proves that Joseph Smith, after the command of God was given to him to organize this church, and after he had organized it, that he came to this people and said, "Brethren, I have been mistaken; I have had no authority to baptize the people and officiate in the name of the Almighty in the ordinances of the gospel. Let me out;" if the world could point to the fact that Joseph Smith had abandoned the church that he organized, the whole world would rise to do it; but they cannot. All through the years of poverty, and suffering, and trial, and conflict, he stood like the eternal granite bearing his testimony that the angel had come; that the message from the skies had saluted his ears, and he stood in the hour of death, almost his last words, in fact, the last breath he breathed, acknowledged his faith in God.

But it was not so with Roger Williams. After he returned to this land he left the church he organized; he declared to his former brethren, "I have no authority, and you have none by which you have the right to officiate in the ordinances of the gospel," and furthermore he said to them, "The world will never have that authority until God speaks and restores the apostolic ministry again." He knew that apostles and prophets were set in the church for the work of the ministry and for the edifying of the body of Christ; and when he awoke to this idea, that God had the right to dictate the terms of salvation and to call the men who were to be His ambassadors, and as God had not spoken to him, he refused to officiate farther, and left the church. All that evidence as taken from Dr. Cramp's history of the Baptist church, page 404, may be found in a little work entitled, "Faulty Creeds," obtainable at the Ensign Publishing House, here.

Charles Wesley, viewing this statement found in Malachi, composed a hymn and it is something like this:

Previous to the dreadful day,  
Which shall thy foes consume,  
Jesus Christ, prepare thy way,  
Let the last prophet come.

He knew it. He knew that God had to send that messenger, that prophet, to prepare the way of the Lord for His second advent, as He sent the prophet John to prepare the way of the Lord, before His first advent. Furthermore, not only was he satisfied that God would choose a prophet and send him forth with this great message, but he knew that apostles had to be sent, and so he could say:

Almighty God of love,  
Set up th' attracting sign,  
And summon whom thou dost appoint,  
For messengers divine.

From favored Abraham's seed  
The new apostles choose,  
In faith and confidence to spread  
The soul reviving news.

We know it shall be done,  
'Tis God's almighty plan.

Yes, it is God's almighty plan to have apostles and prophets in the church for the work of the ministry, for the edifying of the body of Christ. It is one of the signs of the last days when God will send His angel to organize the church with apostles and prophets. It is the tocsin of alarm that shall awaken every man to a sense of his duty, and turn in with the overtures of mercy and thus prepare for the second coming of Christ. Now, notice that wonderful statement:

From favored Abraham's seed,  
The new apostles choose.

How do we become Abraham's seed? "As many of you as have been baptized into Christ have been put on Christ, have become Abraham's seed and heirs according to the promise." So from the few that God would select that would hear the voice of the prophet, they would be baptized, and from among those few God would select His apostles, who were to set up as an "attracting sign" the old Jerusalem gospel again.

That is one of the signs of the coming again. The prophet is here, the apostles have come, the church has been organized, and as a Methodist minister over in the Dominion of Canada about three years ago, when having a discussion with him, said to the audience and I could not help but hear it: "So far as the Mormon church is concerned, it is the strongest organization on earth. Talk about a counterfeit ministry," he says, "if you will read the New Testament and see how God first organized His church 1800 years ago, this thing which we call Mormonism is the most complete counterfeit the world has ever known, and hence Jesus, knowing that this counterfeit in church organization would arise in the last days, warns us to be careful, for it will be so complete as to its church organization as to almost deceive the very elect."

While it is complete in its organization, if it is a counterfeit it is the only one that I have come across that ought to deceive anybody if they will only keep the New Testament open and see what was to be.

"It is the most perfect counterfeit the world has ever known." Let me show you. If this is a counterfeit, God has made the sun and the moon and the stars and the distress of nations and the earthquakes and the pestilences and the famines and all testify, as Jesus said he would testify to the truth. If this is a counterfeit, God has called up his agencies to testify to a counterfeit; and farther than that, when this marvelous work and a wonder was to come forth by the unlearned boy, the blind were to see out of obscurity, the deaf were to hear this wondrous story, the wonderful work of God was to be displayed in miraculous phenomena, and has it not been so? Has God confirmed this counterfeit by opening the eyes of the blind, unstopping the

ears of the deaf, causing the lame to walk and burning fevers to be allayed, and causing out of the mouths of babes and sucklings testimony of the coming forth of this work?

I may say to you as a living witness of the love of God and His mercy that these things are true. I expect to leave you tomorrow night; I do not know when I may ever get here again, perhaps never. Over in Canada I have faced the mobs more than once; three times in my life I have written what I expected to be the last letter I would ever write. I have stood in defense of this work when the bullets were whizzing around and peeling the bark from the trees, when a young lady received two shots in her head and her mother sitting near received one in her hip. The mother has gone home to her rest, the young girl still lives. One of those shots came out and the other one is still there. It can be felt by any one whom she permits to put their finger on her head; and before God, I do not care when or how soon the end will be. I know and I have been made to sensibly realize that as long as I behave myself, as long as I enjoy health and strength, this life is nothing better than a great big sigh and sacrifice to me. It means to be away from home and loved ones as long as I live, if I behave myself, and I would just as soon the struggle would end now as anytime in this world; but before I go I want to testify to you in the name of Jesus Christ that I know that God has fulfilled His promises to this church. I have seen the blind instantly restored to sight.

I knew a man—he is still living, thank God, I do not have to go back to the Beautiful Gate in Jerusalem to show that Jesus Christ's promises are yea and amen—I know a man and you may know him too, if you want to, George Waller, now living in the city of Chatham, Ontario, had his eyes burned out. Doctors with surgical instruments pried the lids up, cracking the lids; they testified that there was nothing there but two little red spots about the size of a winter-green berry. I went to visit that man, had no idea of administering to him, but in the conversation that followed I heard a voice speak from the eternal world and filled that room, and these were the words it said: "He who spat upon the clay can heal this man today." Instantly that room was filled with the Spirit of God. I anointed him with the oil and I put my hands upon him, and I do not think I said twenty words before God filled me with the Holy Spirit, and I commanded him in the name of Jesus Christ to receive his sight; and I bear my testimony to you in the name of Jesus, that that man was instantly restored.

I do not have to go out of the state of Missouri to prove that the blind see. I do not have to go back a month from tonight to prove that it is a fact. Over here in Pawnee, Missouri, on the 8th of last month (April), a child who had a cataract covering the

entire ball of her eye was brought up to the conference, and I was requested to administer to her, and Bro. R. M. Elvin went with me according to the law, and we administered to her and she went home with her parents. Three or four days afterwards another lady and gentleman came up and inquired for me and after some conversation they gave me the following statement which I wrote down in their presence:

"Lamoni, Iowa, April 15, 1900.—This is to certify that Elvin Nixon, a little girl whom you, R. C. Evans, and Robt. M. Elvin administered to last Sunday (April 8, 1900), she being at that time entirely blind in one eye, caused by a cataract which had grown all over the ball of her eye, that after you had administered to her, her parents took her home, the cataract has left her eye, her sight is fully restored. The doctor who was called in, has examined the eye and pronounced her sight restored and the cataract removed. The doctor's name is Dr. Walse. The doctor, the girl and her parents all reside in Pawnee, Missouri."

Testimony of Mr. C. J. Smith of Pawnee, Missouri, given to R. C. Evans in Lamoni, Iowa, Sunday, April 15, 1900.

R. C. EVANS.

I believe I have a copy of her father's letter, written to Elder R. M. Elvin, in my pocket. The 23d of April, 1900, here is what her father says:

"I take the liberty this morning of writing you in reference to our little daughter, who was entirely blind in one eye; yourself and Bro. R. C. Evans administered to her the first Sunday of Conference and now she is entirely well; her eye is as clear as it ever was. Pray for her, Bro. Elvin, that all may be well for her. Praise be to the Lord. Yours in the faith,  
"E. NIXSON."

I do not want to weary you here, but I know that God is in this work from that standpoint. Evidences have been accumulating all along the line. I know I could tell the truth and say I believe I could go into the full explanation of miracles that have fallen under my own immediate observation, and talk to you until morning, in the last twenty-three years of my experience. I know that God is favoring this wonderful work and I have every reason to believe that He is preparing a people for His second advent.

Now the question in closing, "Who shall be able to abide the day of his coming? Who shall stand when he appeareth?" Oh, may God help us, dear brethren and sisters, to live so that when He comes we may meet Him with joy. If we lose that, we lose all that is worth having. Now I do not wish to say to you that in preparing to meet Jesus that you have to lose all your smiles; I would not assassinate your pleasure and joy. I want you to have more pleasure. I do not think that God wants you to go around as though you were living near a graveyard, moaning and sad. I know some people think that is religion; some people think they have religion when it is indigestion and dyspepsia. I do not mean that. I believe if you have got the love of God in your heart, you will be happy, you will tell it

in your step, in the gladness of your eye, in the happy laughter; in all of these ways.

Sometimes you may be misunderstood by people who are very solemn, but you cannot help that. I guess I will have to be born again before I can lose some of the things that cause me to meet with disfavor at the hands of some people. But don't you know, people are saying all around Independence that I do not change much; some folks got to work and advertised me as that boy preacher of fifteen or twenty years ago. It is not because I have not had a good deal to pass through. Nearly three thousand Latter Day Saints live over there in our country, and I have to write to a good many of them; I have to know all their sorrows and joys and sadness and difficulties, and all that. We have fifteen missionaries over there and I have to know about where they are and what they are doing, and where they are going, and where they ought to be; and I have to get on that pedestal sometimes in order to attend to them. My life is a busy one and I have a great deal to think about, but I try to cultivate that faculty, that when I do anything I want to do it and get through with it; and if I have time for smiles and joys I am going to try and have it. That is what will keep you happy. That is what will advertise to the world that this gospel is what brings true happiness and true tranquility and true joy.

May God help us to be pure, not sad; be honest, not mournful; be upright before God so that you can get down and say your prayers without a compunctious throb at the close of the day, and recognize under all conditions and be able to say that "I have done, I believe, what God expected me to do, what He has given me the power and the intelligence to accomplish. If we can live that way, then we need not fear His coming, no matter when it is.

If I know my heart, I want to be good, I want to be pure, I want to do the right, and I hope that as I leave you, when you will all be gathered here, a thousand or more of you, that you will remember us out in the frontier. You know as I gaze into your faces tonight memory's hand is reaching backward to the dear dead days of the silent past, when many of you nearly a quarter of a century ago were made Latter Day Saints over there in Canada. You are coming up here and embellishing Zion and I have to go back and send on some more recruits up here, and I want you to remember us over there in the struggle of the right against the wrong. When you get down to pray, remember us. Many of you do not know the sacrifices and the trials incident to the missionary life.

May God help us all to do just what He intends us to do, and if we can accomplish this, we will meet Him with joy and will receive the plaudit, "Well done." I thank you.

Reported by Sr. Belle Robinson James.

Conference Daily, 25 cents.

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(Please mention this paper.)

## Blood On The Moon.

There was literally "blood on the moon" last night, and today the superstitious are terrified. Some look for eight weeks of frightful weather, with fierce storms, and terrible disasters; others believe that some awful calamity is sure to ensue. And no one is able to explain the wonders.

At 6:30 o'clock last night, the moon was seen in the eastern heavens, with a few clouds lazily drifting about it, and one very bright star just below and a little to the left of it. Then about five minutes later, out of the clear bright light of the moon's rays a cross formed, a long cross, with narrow arms. And it turned as red as fire. For fifteen minutes it lasted, and all the time it was fiery red. It was seen by hundreds and it was unchanged for the time mentioned, while the star still shone brightly just to the left of its lower arm.

Then, gradually, this wonderful cross turned pale, and finally almost white. Then by 7 o'clock it faded entirely away, and the sky assumed its wonted aspect. The rest of the night there was nothing unusual in the heavens.

Various persons see in all this many signs and portents. An old chap who banks a great deal on his knowledge of the weather, and always judges by signs—as hesays, always rightly—declares that the red cross fading into white means that for eight weeks

more the country is to have terribly hard winter weather. He looks for storms and snows, freezing days, and much distress. He is unable to say why this is; he only "knows it's so."—*Kansas City Journal*, Feb. 4, 1901.

**Story of "Nearer, My God, to Thee."**

"As a writer, as a poet, there were few in the literary world of London [in the forties] who had not heard of Sarah Flower Adams, the gifted woman to whom all Christendom today pays homage in its love for her immortal hymn, 'Nearer, My God, to Thee,'" writes Clifford Howard, in the *February Ladies' Home Journal*. "It was written in 1840, and had subsequently been set to music by Eliza Flower, and included in a collection of hymns written and composed by the two sisters. Only within that year had their book of 'Hymns and Anthems' been published, and the hymn that was destined to inspire the world had then been heard but once or twice, and within the walls of a single church—South Palace Chapel, London.

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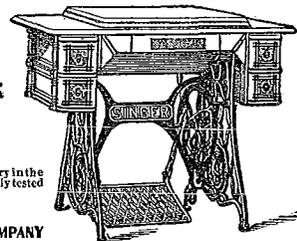
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3—St. Louis Express	6:33
78—Lexington Branch Pass.	8:36
7—Fast Mail	10:00
91—Joplin and K. C. Mail	p.m. 8:16
1—St. Louis Mail and Ex.	5:17
5—St. Louis Mail	5:56
71—Lexington Branch Pass.	6:46
TRAINS EAST.	
No. 99—K. C. & Wichita Mail	2:52
72—Lexington Branch Pass.	5:53
6—St. Louis Mail	7:23
92—K. C. Texas & Joplin Mail	8:37
2—St. Louis Through Mail & Pass.	10:17
78—Lex. Branch Passenger	p.m. 6:10
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TRAINS EAST.	
No. 72—Lex. Branch Pass.	6:50 a.m.
18—	8:15 p.m.
CHICAGO & ALTON.	
EAST BOUND.	
101—Local Way Freight	7:07
47—St. Louis & Chicago Mail	8:30
WEST BOUND.	
85—	5:51
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MRS. H. B. CURTIS, Editor.

The Daughters of Zion is an organization in the church of mothers and others who are interested in the welfare of our homes.

ADVISORY COMMITTEE.

- Mrs. Mary E. Hutches, President, Independence, Missouri. Mrs. H. H. Robinson, Corresponding Secretary, Box 1, Lees Summit, Mo.

Editor's address, 212 North Compton Ave., St. Louis, Missouri.

Do you appreciate the rest to our minds and bodies, the comfort to our hearts, that comes to us by obeying Christ's plea to trust in Him?

Our highest duty is obedience, doing the best we can each day by ourselves and our fellowmen, and absolutely trusting the Lord to do His part.

"Like produces like." This is fully understood and appreciated by scientific stock growers, horticulturists, florists, etc.

for seed, that no fertilizing pollen may be conveyed from an inferior plant to the blossoms of the superior one from which he wishes to save seed.

Neither should health be overlooked in the estimate. Beware and do not let your affections be won by one in whose blood you know are the germs of consumption, cancer, scrofula, or insanity.

Heredity is not limited to physical things only. The noble parents may rightfully expect a noble offspring; and if one is noble and the other ignoble, there must, according to nature's laws, which are unchangeable, be a deterioration.

I am so glad our girls are being taught those things, that he

false modesty that forbade a girl to speak of the results of matrimony is being done away, and these living questions may be discussed without fear of misconstruction of motives.

ALICE R. CORSON. RICHMOND, Va.

Program for Institute, February 15, 1901, Kirilind District.

10 a. m.—Opening hymn, Winned Songs, 96. Invocation, G. T. Griffiths Hymn, 72.

2 p. m.—Opening hymn, 58. Invocation, J. F. McDowell. Hymn, 6. 20 minutes talk upon Institute work, T. A. Hougas.

3:45 p. m.—Training class, T. A. Hougas instructor. (a) "Effective Teaching;" (1) "Telling not necessarily teaching;" (2) "Questioning not necessarily teaching;" (3) "Hearing not necessarily teaching;" (4) "True method;" (b) "Objective versus abstract teaching in Sunday School."

7:30 p. m.—Opening hymn, 62. Invocation, T. A. Hougas. Hymn, 136. Opening address, G. T. Griffiths, Anthem, Blake Mills choir. Recitation, Nettie McMillen. Organ solo, Elizabeth Gibbs.

8:30 p. m.—Object lessons, T. A. Hougas. (1) "Benefits thereof;" (2) "Time and place for them;" (3) "Examples." Closing hymn, "When We Meet Safe at Home," 100.

All those who have not had subjects assigned them may select their own. Place of meeting, 139 Superior Street, 10 a. m., sun time. For accommodation write to Bro. Robert Miller, 147 Stibley Street, Cleveland, Ohio, and you will be cared for.

F. J. EBELING, Chairman Program Com. DORA E. McFARLAND, Sec. Church Secretary's Notice.

ENROLLMENT IN QUORUMS. The law provides for enrollment in quorums of all church officers, including elders, priests, teachers, and deacons.

Applications should contain full name, office, dates of birth, baptism, ordination; by whom ordained; also permanent address, labor performed; for the information of quorums, and their records.

Quorums make their own selections from applications in the hands of the Church Secretary. The Secretary cannot enroll anyone in a quorum. Quorums report all enrollments and other changes of membership to the General Conferences in their general reports, which are published in the General Conference minutes.

conferences, subject to quorum approval or disapproval.

All requests for enrollment should be in hand before April 1. Brethren who have sent in applications in past years, not yet enrolled, also those ordained to other offices, should send in new applications.

R. S. SALYARDS, Church Secretary. LAMONI, Ia., Jan. 28.

Questions Answered.

Answering a recent inquiry in the Ensign from Chicago as to whether or not the Melchisedec priesthood existed before the time of Christ, would refer the inquirer to the 9th and 10th chapters of Alma, which states Alma, as high priest, held this office, together with others of the "holy priesthood."

A question was raised by the Independence local, as to whether or not any of the Lamanites, on accepting the gospel, recovered their first estate, so far as whiteness of skin was concerned. Answering this we find a positive affirmative toward the back of the Book of Mormon, in the record of that Nephite who was the son of Nephi, son of Helaman, latter part of chapter 1, "And it came to pass that those Lamanites who had united with the Nephites were numbered with the Nephites, and their curse was taken from them, and their skin became white like unto the Nephites," etc.

MARIE H. CLARK. INDEPENDENCE, MO.

NOTICES.

To the Saints of Eastern Maine district—There will be two days' meeting held with Saints of Indian River branch, March 9th and 10th. All are invited to come, with as many elders as can. Let us all try to bring the Spirit of the Master with us and be blessed.

J. N. AMES, Dist. Pres. CHARLESTOWN, MESS., Jan. 30.

The committee on reunion for 1901 met at Clitherall, December 8, 1900. I. N. Roberts, chairman, W. W. Gould, secretary. Bro. Will Oaks having moved away, Bro. Arthur Whiting was chosen in his place. The time set for the beginning of this reunion is June 20, 1901, and is to continue over two Sundays or longer if the interest demands.

The committee requests and invites Bishop G. H. Hilliard to attend this meeting, believing that his aid will be a power for good. Arrangements for board and horse feed will be looked after in due time, and notice given in the church papers.

I. N. ROBERTS, A. W. WHITING, LON WHITING, CHARLES PIERCE, W. W. GOULD.

Conference Notices.

The quarterly conference of the South Missouri district will convene at John's Mills, March 2, 1901, at 10 a. m. Reports sent by mail should be sent as early as possible to G. W. WINEGAR, Dist. Sec. BURNHAM, Mo.

Conference of the Spring River district will convene at Webb City, Missouri, March 1st, at 7 p. m. Let each branch have their statistical reports ready and in the hands of the district clerk as early as possible before the convening of conference, so that they may be compared with former reports and records. Delegates are to be elected to the General Conference.

T. S. HAYTON, Sec. GALENA, Kans., Box 216.

Convention Notices.

Convention of the Independence, Missouri, district Z. R. L.-S. convenes at Independence March 7, 1901, at

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7:30 p. m. Also continue work at 9:30 next morning. All reports should be in by March 1st, if possible.

The Independence, Missouri, district Sunday School convention convenes at Independence, March 8, 1901, at 2 p. m. and 7:30 p. m.

The South Missouri district Sunday School association will convene at John's Mills, Missouri, March 1, 1901, at 10 a. m. Superintendents please send in reports early.

G. W. WINEGAR, Dist. Sec. BURNHAM, Mo.

DIED. (One hundred words free. One cent for each word over 100, and for every word of poetry. Amount should be remitted with notice, to insure publication.)

LEE.—At Independence, Missouri, January 26, 1901, of consumption, Sr. Fannie Lee, daughter of Bro. John H. and Sr. Martha J. Lee. She was born at Myrtle Creek, Douglas county, Oregon, April 2, 1874, and came with her parents to Independence about eighteen years ago. She was baptized November 2, 1894, by Elmer T. W. Chaburn, and continued a consistent member of the church to the end.

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# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, FEBRUARY 14, 1901

NUMBER 7.

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## WHY HAVE FAITH?

There are individuals who think the conditions and force of circumstances in which they exist are a constant reminder of the futility of asking the Lord for the things which seem to be, in their demands and necessity, absolute. And one thing which tends to encourage this thought is the fact that it is a prominent and insistent teaching of modern theology that the Lord no longer answers prayer in the sense of communicating His will directly to His children; that the only means now at the command of those who pay homage to Him, is through the Bible, the word and instructions revealed to other individuals thousands of years ago. But they who carefully read the Scriptures are met with and impressed by the reasonableness of the assurances given there, such as are stated in these passages.

For I am the Lord, I change not.—Matt. 3: 6.

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?—Num. 23: 19.

Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him.—Acts 10: 34, 35.

For the gifts and callings of God are without repentance.—Rom. 11: 29.

Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.—James 1: 16, 17.

When it is considered, therefore, that from the beginning of man's creation until the apostolic dispensation God spoke directly to His people through His servants and handmaidens, and remembering that after the crucifixion of the Savior He still spoke to His people until there were none left on the earth who

so obeyed His will as to be accounted worthy of His revelations, and further comprehending that He "changes not," that "His ways are one eternal round," that "He is no respecter of persons," that "with Him is no variableness, neither shadow of turning," etc., it must be conceded that either the thought that the Lord will not now reveal Himself directly to those who now obey the gospel and do His will, is entirely erroneous, or that these scriptures above quoted were not inspired nor given by Him.

Forasmuch as what is generally termed "the orthodox" churches do not, nor have not, since their inception and formation, enjoyed this privilege in the gifts of the gospel, some individuals have been led to the conclusion that there is something wrong with the Bible, being unable otherwise to harmonize the discrepancy existing. Apparently they have entirely lost sight of the possibility that the teachings of these churches on this point may be erroneous, and that because the members are not in accord with the Scriptures in their interpretation of that which God requires of them, He cannot, therefore, acknowledge them in the manner in which He has recognized and blessed His children all along the ages, while they abode in His love, and kept His commandments.

But this is evidently the only rational solution of these conflicting statements. No one is willing to admit that the Lord changes, for that would signify that His wisdom was not sufficient for every exigency that might arise in human experience, and that He was unable to see the end from the beginning, as the Scriptures declare of Him. If, then, it be admitted that He cannot change, there is left but the one conclusion, which is that those organizations which do not have communion with Him have failed to place themselves in harmony with that which He has already given so plainly in the Bible for their guidance.

It is but a poor argument to use, as some do for want of a better, that God only intended the gospel gifts for the apostolic age, when the fact so forcibly presents itself to Bible readers that God has spoken to His children in all ages when He was authoritatively represented upon the earth. Even under the Mosical law—an economy that was specifically declared to be added for a special purpose, and for a "set" time, until the coming of the Christ—this blessing and privilege was enjoyed through the prophets. To urge an argument of that kind is sim-

ply another way of asserting one of two things; that either the law of the gospel was perfect when given by the Savior and His apostles of His day, or it was only perfect after His day when those gifts and blessings, then a part of the gospel, were discontinued. It is impossible that both should be perfect, and yet be the same law. The candid mind is, therefore, left to but the conclusion that the fault lies with men; and such is really the fact in the case. If men will walk in the "old paths," in the "good way," they will have abundant evidence of the truth of the Scriptures and of the unchangeability of God.

There is then, at this time, every reason that any one ever had, for exercising faith in God and in Jesus Christ; in believing steadfastly all the promises they have ever made. Every one will be fulfilled whether for blessing or for condemnation, and happy indeed is the individual who can place sufficient confidence in the immutability of all that the Lord has revealed in His word, that a consistent obedience to, and observance of, all the requirements and commands attaching to the gospel, shall be given; for that individual will assuredly set to his own personal seal, his own individual knowledge, that God is true and that "the gifts and callings of God are without repentance," that what He hath said He shall perform, and what He hath promised He will make good. The Holy Spirit will never cease to be a "revealer," never cease to "take the things of the Father and show them" unto His children so long as He has a church upon the earth builded after His own pattern, with apostles, prophets, evangelists, pastors, teachers, etc., established under His own authority, and upon this basis all are justified in having "faith in God" and will not be accepted unless they do. He is true always.

But sometimes even His children become despondent because an answer to prayer is not experienced so quickly as they anticipated, or think their pressing needs justify them in expecting; and they sometimes impatiently exclaim, "What is the use of praying, or of trying to do right? The Lord does not pay any attention to my requests." This is a mistake. No one who sincerely tries to serve the Lord acceptably will pray to Him in vain, in the sense that consideration is not given to their petitions and need. But as the Lord's ways are higher than man's, He often sees that if many of the petitions made to Him were granted, it would not be for the best good of the petitioner, and as a loving Father,

possessed of all wisdom, He bestows that which shall ultimate in the highest blessing to the individual and for His work.

From the language used by the Lord in Malachi 3: 14, 15, it is evident that just such a complaint as outlined above was made by His people of that age, and that He was displeased with their lack of confidence in His wisdom and loving kindness:

Your words have been stout against me, saith the Lord: yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.

This was wholly a superficial view that God's people gave to the situation. They, doubtless, asked, as many do today, for those things which the superior wisdom of God saw was unwholesome for them. They seemed to overlook, just as some do today, that in those things which the ungodly seem to obtain so easily, are found the extent of happiness they shall probably have. That is, as they seek happiness in worldly enjoyments to the exclusion of much, if not all, of spiritual excellence, they will have no part in the more enduring joys of the hereafter. Their misery and wallings will be experienced while the Saints are having the thousand years of infinite joy in the companionship of holy men and women who have by their faith and works proved themselves worthy. Knowing this, it cannot be wondered at that the Lord is displeased with those who are disposed to murmur because they do not at once receive the fruition of their desires. But mark the conclusion of the testimony of Malachi (3: 16-18):

Then they that feared the Lord spake one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not.

Not only are the prayers of His children heard, but even when they speak one to another about His favor and loving kindness, to comfort, cheer and encourage each other, the Lord recognizes and causes their testimonies to be made a matter of record, so that it may be brought to their remembrance, when the Lord shall select His chosen. With these considerations and promises before God's children, let all be encouraged to patiently press on, awaiting the greater

wisdom and infinite love of our heavenly Father, for Jesus hath said:

Have faith in God.—Mark 11: 12.

## EVIDENCE ACCUMULATES.

The following taken from *The Cincinnati (Ohio) Daily Enquirer* for February 5th, and sent us by Bro. George Bartholomew, Jr., is very decided testimony to the accuracy of the angel's declaration concerning the worship offered by some of the prominent religions of the day, "The creeds are all wrong," and accords with the editorial of last week, "Religion as a Business." Read and ponder:

### CHURCH ON THE ROAD TO DESTRUCTION.

Toledo, Ohio, February 4.—Rev. Campbell Coyle, pastor of the Collingwood Avenue Presbyterian Church, a congregation composed of many of the wealthiest people of Toledo, in an address delivered before a meeting of the Ministers' Union today on the subject "What Is the Matter With the Church?" handled the church and ministers without gloves, producing a genuine sensation. His address in part was as follows:

"That a crisis in religious matters is at hand no minister or far seeing layman, who takes an interest in church affairs, can deny. The church resembles a sleeper who, before awakening, begins to toss and turn on his couch. Thus the beginning of the new century finds the church restless on its couch of ease.

"The church has assumed a character of late years that bodes evil for future generations. The strong and active forces, which at one time predominated in her character, have been buried from sight, and in their place have sprung up qualities which it is impossible to name, which have made or unmade churches for hundreds of years. Virtue, honor and character have given way to the manum of iniquity. The church is literally buried in money and the opinions of the ministers of God. Their sermons and their efforts to bring the black sheep to a sense of their duty are retarded, and have become subservient to the money bags.

"For seven long days each week the world is worshipping constantly at the shrine of mammon. For a small fragment of every Sabbath day it worships its God. Preachers and ministers are breaking the Sabbath day by the secularity of their talk and actions. They preach popular themes which will appeal to the people by their sensationalism of their peculiar interest.

"The Gospel is hidden under a pyramid of scientific, historical, faddish and popular subjects which should be purged from the pulpit with an arm of might. The church has entirely lost sight of its original purpose, and to this fact can be traced the degeneracy which is supposed to prevail. People are beginning to call the church a stupendous farce, and there seems to be a foundation for their assertions. They see the utter impossibility of the objects to which the church aspires, under the existing conditions. They see the smoothness with which the present-day preachers cover their remarks so that the consciences of the favored ones will not be played. They know that worldliness and secularism have become the bosom friends of the church, and parade arm in arm with her. The church has a high object, but her methods of accomplishing it is at present most inadequate."

## EDITORIAL ITEMS

SR. (MRS.) L. C. MCCONNELL, Stromsburg, Nebraska, will remove to Charleston, Polk county, Nebraska, February 15th, and they would be pleased to have an elder stop with them in the near future and preach for them.

BRO. WILLIS W. KEARNEY and his wife, Sr. Mina Perkins Kearney, are now editor and associate editor, respectively, of the *Louisy City (Mo.) Independent*. May abundant success attend their efforts.

ELDER F. G. PITT is now prosecuting his mission in the Pittsburgh, Pennsylvania, district. He was at Bro. and Sr. Fairley's, 30 Preston avenue, Bellevue, January 28th, where any mail for him may be addressed.

ELDER F. C. WARNKY was at Montevallo, Missouri, the 5th inst. He reports good congregations and good audiences all along, and feels quite sanguine as to the ultimate results of his labors; has enjoyed good liberty in presenting the gospel, two evenings especially being the most joyful experiences of his ministry in the blessing of the Spirit. He has so many calls that he almost regrets the near approach of Conference which necessitates his return home to prepare quorum work.

BRO. J. L. STORY, Eureka Junction, Washington, desires the prayers of the Saints for the recovery of his little girl who is very ill.

BRO. J. F. PATTON, Alexandria, South Dakota, recommends the juice of half a lemon every night in two-thirds of a cup of water as hot as can be taken for an attack of the grip and rheumatism. To be used until cured we presume. He also recommends making two small sacks out of drilling, putting about two teaspoonsful of sulphur in each of them and fastened to the stocking so they will lie in the middle, using this as a preventative of the grip and other diseases. The placing of flour of sulphur in the shoes is strongly recommended by scientific men as a preventative against fevers and contagious diseases, and at this time when there seems to be a run of various diseases it is well to take every precaution. A prevention is always better than a cure.

BRO. R. T. JONES, Box 196, Farmersville, Texas, desires that Bro. C. L. Snow or any other elder passing between points in Kentucky and west Tennessee call upon his son-in-law and daughter, Mr. and Mrs. John C. Sanders, one and one-half miles southeast of Mansfield, Tennessee, on the T. P. & A. R. R. They are reading the *ENSIGN* and are interested in the gospel claims.

BRO. C. P. HOLMES, Mondovi, Washington, January 3:

The *ENSIGN* is all the preaching we hear. Bro. Davis, if this meets your view, would like for you to come to Mondovi, if you can. I could not go to Spokane that week, as the roads were almost impassable with team. We do not know where to find Bro. Davis only through the *ENSIGN*, as I suppose he takes it.

## SPECIAL NOTICE.

If those desiring the *DAILY ENSIGN* during the coming General Conference will send in their orders as soon as possible, it will assist us in having our lists arranged in advance, which is necessary in order that they receive the first issues on time. The first issue will be published April 6th, and the last, the day Conference adjourns. Price 25 cents for entire session. Send orders to

ENSIGN PUBLISHING HOUSE,  
Independence, Mo.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

BRO. I. N. WHITE returned home Monday.

The musicale this week was given at Bro. and Sr. Orville James, Tuesday night, and was an enjoyable affair.

BRO. ROY E. NEWKIRK has opened an upholstering establishment in the McCoy block, corner West Lexington and Osage streets.

The weather has been fine but quite cold this week, and the brethren May and Peterson have both been very busy filling fuel and feed orders.

The infant child of Mr. and Mrs. Charles Whitley, of East Lexington street, died Thursday morning of last week. The funeral took place from the home at 4 o'clock p. m. the same day, Bro. W. H. Garrett officiating.

Meetings for the practice of the Cantata of David, soon to be given by our choir for the benefit of the organ fund, is being held weekly. It will be a treat for our music-loving people. Give it a hearty patronage.

Last Sunday was a fine day though rather cool; Bro. Joseph Luff occupied the pulpit at the stone church at the morning hour, and Bro. J. A. Robinson, Sr., at night. The afternoon service was a source of comfort and strength to the participants.

The Ladies' Aid Society of the Second Kansas City, Missouri, branch, will give a supper, entertainment, and bazaar, February 22d, at the church, corner of Twenty-third and Holly streets. Proceeds to go toward relieving the indebtedness of the new church. All are invited.

Elder L. Hartley, whom those attending the Lamon Conference last year, will remember as being present with Elder Geo. Frisbee, representing the Hedrickite brethren, has been very sick with an attack of pneumonia the past week. He was somewhat improved Wednesday.

At the home of the bride's parents, Tuesday afternoon, at 4 o'clock, Mr. Joseph B. Collins, of St. Louis, Missouri, and Miss Hattie Smith, a granddaughter of Elder Joseph Westwood, were united in marriage, Elder W. H. Garrett officiating. Only the immediate friends were present. The bride is a young lady of many excellent qualities, and will, we are sure, do her part of the contract to make it a happy union. The groom is an affable gentleman, and will doubtless seek to leave his chosen companion no regrets for the choice

she made. May happiness and prosperity be their portion through life.

A beginning was made in the church yesterday, Wednesday, on the improvements recently authorized. Work on the baptismal font, to the west of the rostrum in the main auditorium, was commenced, and the paper for the walls has been selected. A number of the brethren were present as volunteers in assisting with the work. The church will soon present quite a different appearance on the interior.

BRO. R. J. PARKER left last week for Kansas, to do mission work. We understand he has gone to St. Johns, which is the headquarters of the Southwestern mission of the Brighamite church of Utah. He will be apt to give the denizens of that region a number of things for cogitation before he finishes his work there, and they will be quite apt to know and understand a great many things about the Utah faith, as well as that of the Reorganization, of which they were uninformed before Bro. Parker's advent. God speed the work of this enlightenment.

SR. M. WINDSOR recently received a very interesting letter written by Sr. Emeline McLellan, widow of Elder William E. McLellan who was one of the members of the original quorum of Twelve in the first organization of this church. She is now living with her daughter and son-in-law, Mr. and Mrs. Clark, at Denison, Texas, at the advanced age of ninety years. She is well but feels her strength gradually diminishing, and wrote Sr. Windsor partly with regard to the interment of her remains beside those of her husband which are interred in the Independence cemetery, when she passes away. She has no fears for the future and no anxieties to remain. She is simply and calmly awaiting the summons home of the Master, whom she has served these many years. Her letter is remarkably well written for one of her age, the writing quite firm and very legible. In her letter she bears this testimony of Bro. Joseph, our present honored president. In speaking of her desire that her son and daughter, who will accompany her remains to Independence, might meet him on that occasion, she says, "For Joseph is a gifted man, and wisdom and judgment are among his special gifts." Her faculties seem strong and bright, and she shows thoughtful consideration for the comfort of those whose sad duty it will be to see her remains laid in their resting place, until the resurrection. We trust, however, she may be spared to see some of her loved ones in the fold of Christ, and possessed of like precious faith which has accomplished so much for her peace and assurance.

## ST. JOSEPH, MISSOURI.

The services Sunday were all well attended. Bro. J. C. Foss was the speaker of the morning and evening. Quite a number of strangers attended the evening

service. The sacrament service which had been postponed owing to the storm, was in charge of Bro. Wm. Lewis and Cather, and was a very solemn and impressive service. The testimonies were cheering and encouraging. The Spirit was manifested in the gift of tongues.

The Wednesday evening prayer services are well attended, which is encouraging.

Sr. Olive Long was married on 10th inst. to Mr. Theodore Chrissinger. Sr. Long is a sister-in-law of Bro. and Sr. Shaw, and has been an attendant at our services for three years. Mr. Chrissinger has resided in St. Joseph eleven years. They will make their future home in Shendoah, Iowa.

The Religio held a very spiritual prayer meeting Tuesday evening, Bro. Coventry Archibald in charge.

Sr. Emma Hardman, daughter of Bro. and Sr. Kinder, is very sick.

At a very impressive ordination service which was held Sunday at 4:30 p. m., the following brethren were ordained to the office of priest: Jno. Bear, Coventry Archibald, W. Bowly, M. Neuman; to the office of teacher, Bro. T. A. Cook and Thomas Baker. A. B.

February 11.

## LAMONI, IOWA.

Elder Frederick M. Smith occupied the pulpit the morning hour yesterday, speaking on the subject of "The Gathering." Bishop Kelley was the speaker at the evening service; his remarks were on the "Duty of the Preacher and the Hearer." Elder M. F. Gowell spoke at the Saints' Home.

District president, R. M. Elvin, delivered two sermons at the Evergreen church yesterday, and Elder H. A. Stebbins two at Davis City. Elder Columbus Scott spoke at the Surprise school-house, Priest J. P. Anderson at the Center school-house, and Elder H. N. Snively at Greenville.

Bishop E. L. Kelley returned from his southern Indiana trip last Wednesday. He reports a splendid conference at Byrnesville.

Apostle Heman C. Smith left last Monday morning for Omaha, to enter into a discussion with Elder D. H. Bays.

Yesterday Elder H. N. Snively offered a few very important remarks at the Greenville church, which will be treasured in the memories of at least two individuals for sometime. Those two are Sr. Alta F. Bogus and Mr. Jno. S. Vandal. Sr. Bogus is the daughter of Bro. Joseph Bogus, priest of the Greenville branch. May they see many years of happy wedded life.

Professor J. A. Gunsolley left Wednesday noon for Des Moines, Iowa, to attend the Des Moines district Sunday School and Religio conventions and quarterly conference, which was held there the latter part of last week. He returned this morning.

Last Monday, Bishop Wm. Anderson received a telegram from Clarinda, Iowa, notifying him that his eldest daughter, Sr. Jesso Reese, who was in the

hospital there, was very low. Bro. and Sr. Anderson left for Clarinda that evening, but her spirit had taken its flight before their arrival. Her remains were brought to Lamoni for interment. Apostle J. R. Lambert conducted the funeral services at the family residence on Thursday afternoon. She leaves a husband, two sons and one daughter to mourn her departure.

Bishop James Anderson, of Kansas City, brother of Bishop Wm. Anderson, was in attendance at the funeral of Sr. Reese.

BRO. I. P. BAGGERLY left on the 6th to do missionary work at Centerville, Iowa.

On February 6th Elder Edwin Stafford passed to the other side, aged 74 years and 18 days. At the age of ten years he heard the first missionaries preach the latter day work, in 1837, at Stockport, England. He was baptized in 1838, and with his parents came to America in 1841, locating in Nauvoo. From 1847

he was in many places upon land and sea, but in 1861 received the tidings of the reorganization of the church, and united with it under the hands of Bro. Z. H. Gurley, Sr., in Knox county, Illinois. He removed to Decatur county, Iowa, in 1875. His wife died in 1890. Six sons and daughters are living. He was always steadfast in his faith, and for many years did considerable church work. His sermon was preached by Bro. H. A. Stebbins, and Bro. R. M. Elvin assisted. D. J. K.

February 11.

## CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St. Sunday meetings 2:46 and 7:45 p. m. Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m. West Pullman branch, 748 119th St., 10:30 a. m. and 7:30 p. m. 598 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

After two heavy snows of late, another one is upon us this morning. The streets are piled high with the white crystals, while six hundred teams are fast carting it to the lake. It will cost the city about ten thousand dollars for this work. It is good for the laborer.

Our sacrament service, in charge of Bro. Wm. Strange and the elder, at branch headquarters, was well attended yesterday, and a good spirit was enjoyed. The emblems were sent to Bro. E. E. Johnson by the hands of Bro. F. M. Pitt and Jas. F. Keir, who also distributed the emblems to the congregation. Bro. Johnson, when we last visited him, was cheerful and deeply interested in church affairs, especially the Religio work, in which he takes especial delight. If the district Religians want to cheer his heart, they can do so by diligently taking hold of, and pushing the noble cause of the Religio, and write him occasionally to 1950 North Marshfield avenue, as to progress.

BRO. S. C. GOOD is convalescing from his recent severe sickness. We hope for his complete recovery. Sr. Sanderson is slightly better; we also hope for her recovery.

We visited, recently, Bro. J. H. Thomas, a superannuated sev-

enty, who resides with his daughters in the city, and found him lively in body and mind, at the age of seventy-eight. The old fire was rekindled in relating some of his experiences as a missionary in the south.

Bro. F. L. Horton related, in our meeting, yesterday, a remarkable case of healing from a severe injury, through earnest, personal prayer, being at Joliet and away from the eldership. It tended to strengthen the faith of the Saints. Some beautiful and significant spiritual dreams and visions have been given to a number of the Saints, some of which we will try to prepare for publication. Sr. May Horton also spoke of being healed by administration. Bro. Wm. Wainwright was the speaker at the mission last evening, the writer occupying the morning hour. Bro. E. J. Lang preached at a new opening on the south side at three o'clock. We hope it may result in a new mission.

We will, Providence permitting, occupy at West Pullman next Sunday at the morning hour, and at the Lang mission in the evening.

Priesthood meeting on 25th of this month, an interesting program is preparing.

Yours in good cheer and strong hope,

J. M. TERRY.

395 Ogden Ave., Feb. 11.

ST. LOUIS, MISSOURI.

Places of worship: Rock Church, Glasgow avenue and Dickson street. Services: Wednesday evening, prayer service. Sunday: Sabbath School 9:30 a. m.; preaching at 11 a. m.; social service at 2:30 p. m.; preaching at 8 p. m. Cheltenham, 5731 Manchester Ave.; services: Sunday School 10 a. m.; social meeting 2:30 p. m.; preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

We have had a busy week, we trust a profitable one.

Monday, Tuesday and Wednesday evenings Bro. I. N. White held, forth and dispensed the gospel to interested listeners. Owing to the severely cold weather, the attendance was not as large as we believe it otherwise would have been. Thursday evening he spent with the Cheltenham Saints; one item of moment that evening was the ordination of Bro. C. J. Remington to the office of teacher, under the hands of Brn. I. N. and Henry Roberts. The Cheltenham branch was also reorganized.

Sr. Emma Smith passed away to the better life Saturday; funeral from the home yesterday afternoon.

Saturday evening the Sunday School and Religio met in convention; business session of Saturday resulted in some changes as regards officers; we believe that the district work is now getting firmly established, and from systematic, continued, earnest effort, we are in hopes of accomplishing much good throughout the district, both in Sunday School and Religio work.

Sunday morning many of us rejoiced at the return of Bro. R. Archibald, of whose services we are very much in need. He is accompanied by his family, and seems glad to be able to settle back in St. Louis, not because of

the city, but of the gospel and its privileges. He expressed himself as well pleased with our new quarters.

Bro. Evan Davis, from Independence, passing through the city on his way to Ellingham, Illinois, visited with us Saturday evening and all day Sunday.

Sr. Bertha Greer has been with us for the past several days, but owing to the demands of her profession, will have to return to Lamoni the early part of this week.

Bro. S. R. Burgess left Sunday evening for Detroit on business; he will be detained but a few days.

Bro. J. Christenson was in charge of the service yesterday at 11 a. m., Bro. Geo. Barraclough assisting, Bro. Archibald speaker. Quite a good sized audience listened to the discourse, and by their respectful attention attested their pleasure in again hearing the clear, forcible speaker. Bro. E. S. Wilcox, of Shendoah, Iowa, was among our visitors, morning hour. The special program of the evening, in charge of district officers, was conceded by many to be entertaining and instructive. Special commendation might be rendered to several, but gladly do we extend to all participants thanks for their willing service. Our congregation was quite large.

This may be taken as a card of invitation to ye missionary, on his way to Conference, in the ensuing days. We will be glad to have you visit us.

Many visitors from Cheltenham, also from Belleville, attended the convention.

Coming events: At Cheltenham, for the benefit of their branch, an entertainment and supper, Thursday, February 22d. At our own church home, the Mite society will celebrate the 20th anniversary of the organization called the Mite society, February 21st, an entertainment and supper.

ETTA.

February 11.

SECOND KANSAS CITY BRANCH.

Corner 23d and Holly. One block south of Observation Park line.

The Sisters' Prayer Union will hold a bazaar at the church on Thursday evening, February 21. Everybody welcome.

At the last business meeting letters of removal were granted to Brn. Claud Connelly and Albert Johnson to the Armstrong branch, and Bro. Fred Schweers to Independence.

Elder J. D. White appealed to the Saints Sunday morning to sustain by their faith and prayers all the holy priesthood that they may be better enabled to fulfill their mission, and when he referred to the burden on Bro. Joseph Smith the Holy Spirit softened the hearts of the Saints and evidenced to them some of his trials as leader and prophet to the covenant people of God. There was a large attendance at the afternoon prayer meeting and the Spirit of God spoke in prophecy and told the branch to fast and pray more, and be more humble and He would pour out greater blessings upon them. Elder Joseph Emmett preached

the evening sermon from 1 John 4. He said, "We should not believe everything we hear, but should try the spirits, by the Scriptures, to prove them."

Bro. and Sr. George Edwards have had considerable sickness during the past few weeks, and three of their children have been afflicted, so that the trials they had were almost more than they could bear. They are improving now and they desire the prayers of the Saints in their behalf. Bro. Edwards was appointed associate priest of the branch at last business meeting.

JOHN GRAINGER.

February 11.

SAN FRANCISCO, CALIFORNIA.

Services at "Druid's Temple," Cor. 14th and Folsom Sts. Sunday School 9:45 a. m.; preaching 11 a. m. and 7:30 p. m. Sacramento meeting on first Sunday of each month at 12:15 noon. Elder C. A. Parkin, presiding elder; residence 3010 16th street.

Sunday, January 27th, we had preaching at 11 a. m. by Elder Albert Haws, and at 7:30 p. m. by Bishop C. A. Parkin. At Oakland the Saints' chapel was dedicated at 11 a. m. by Patriarch A. H. Smith. It was a very interesting and spiritual service. Prayer and testimony meeting followed at 12:15 p. m.

We held a business meeting here Wednesday evening, the chief feature of which was to consider changing our place of worship. There was a large attendance, nearly all the members of the branch being in attendance. Bro. Fred B. Blair was placed in charge of the meeting. By a majority vote we made the change, removing from "Red News Building" to "Druid's Temple," Folsom and 14th Sts. Saints will please take notice.

The Sisters' Prayer Union held its regular session Thursday afternoon.

We have been having wet weather; an abundance of rain has fallen of late and the earth has been thoroughly drenched.

Sunday was our sacrament day. We met in our new quarters, a large, light and well ventilated hall, almost like a church, with cathedral windows and two galleries. We think we will like our new home and hope to accomplish good in this part of the city.

During our meeting 12 hymns were sung, 7 prayers were offered and 18 testimonies given, nearly all taking part. One child just baptized was confirmed. A good spirit prevailed throughout. All well with us.

GEO. S. LINCOLN.

February 4.

LETTER DEPARTMENT.

GULFORD, MO., Feb. 1. Editor Ensign: I am still in the "field of battle." In the last three weeks I have preached at the Murphy school-house, five miles southeast of Rea, Missouri, and at the house of Bro. William Halley, J. O. Vaughn and R. F. Hill, the church and school-house being denied us. Last week I held meeting at the Fairview school-house with fair interest; a good people there. "Many to hear and few to obey" seems to be the results of our work. Bro. J. Arthur Davis, my co-laborer, has been holding meetings at Arcoe in the Methodist church. Next week I go to Ravenwood to commence services in the Christian church.

A few days ago I received a letter from my niece, Lou Havelly, who

lives at Stromsburg, Polk county, Nebraska, and I make the following extract from her letter: "I wish that they (the people) could hear a Latter Day Saint sermon once, but I don't think any of them ever heard one, and maybe wouldn't if they could. Why can't you or some other Latter Day Saint preacher come out here and preach some for us. I would like to be baptized and don't know of any other chance unless some of you come out here." I hope some one of the elders in charge of that field will take notice of this request. I have a sister out there by the name of Lizzie C. McConnell. This may make a good opening for the work.

I am ever hopeful of the final outcome of the work, and that a "Remnant" will be saved.

Yours in bonds,  
D. C. WHITE.

CARBERRY, Mar., Jan. 21.

Editor Ensign:—On account of cold, rough, stormy weather, and badly drifted roads I am pretty well housed up. Practically, I have done nothing since the first of the year, except to write, which of itself is not very satisfactory to the writer.

I obtained an opening at Carlington school-house but could not continue the effort, much to my sorrow. The people appear interested and I believe would give me a good hearing if the roads were fit to travel, and the weather not so uncertain. Not many care to leave the fireside, and as a general thing, there is little or no accommodation for teams when service is held in a school-house.

As the winter is but half over, and the most stormy half to come. I expect to labor in the east until spring opens, when, if God does not will otherwise, I will return and renew the struggle, remaining till winter. Have been in the west just one-half year, and give the following brief account of labor: Preached 133 times and cancelled about 30 services for various causes; baptized and confirmed 16; organized one Sunday School, and leave one school and two branches to organize upon my return; ordained one priest, one teacher; sold 3 Book of Mormon, 3 Doctrine and Covenants, 4 volumes Church History, 9 "Book of Mormon Vindicated," and 17 Voice of Warning; obtained one subscription to Herald and one to Ensign, Gospel Quartermasters, etc.

Praying for grace to continue active to the end, and for the blessing of God to follow my feeble effort of the past six months.

For victory,  
FREDERICK GREGORY.

SHENANDOAH, Ia., Feb. 6.

Editor Ensign:—Leaving home January 26th for my field of labor, I landed in safety at Riverton, Iowa, same night. Was met by our worthy brother, Elder James Comstock, president of Riverton branch, who is, with his excellent wife, highly esteemed by all who know them, both the membership of the church and non-members, in all this county. In their cosy home an elder is always made to feel at home.

We preached twice on Sunday 27th, in the school-house, and attended Sabbath School. Preached twice in the house of Bro. L. C. Donaldson—who is priest of the branch—three miles from school-house; here also you are made welcome and at home; had good liberty and audience very attentive.

Wednesday night held a prayer meeting in the house of Bro. Mortimer in Riverton. God's Spirit was abundantly bestowed, and all hearts were made to rejoice in the goodness of God. Thursday, came on to this place ready for the district Sunday School convention that night and three sessions on Friday. All were very interesting and exceedingly profitable as expressed by all.

The business of the conference was done satisfactorily to all present on Saturday. Preaching at night by Elder I. M. Smith was a very able and logical discourse to the edifying of all present. Sunday morning the third preaching by your humble servant. Our sacrament and prayer service in the afternoon was all we could ask, God's Spirit being abundantly given in tongues and prophecy, filling the

hearts of all present with joy and peace. Truly the love of God filled the souls of all, each loved his brother as himself. Bro. Smith again preached at night. Thus ended one of the best and most peaceful conferences ever held in this district.

We move on from here to the northern part of our field, from thence to Council Bluffs, then to district conference of the Potawatamie district for last Saturday and Sunday in this month (February). I hope the afflicted ones of your branch are improving. There are a number of Saints afflicted in every place we go, and many are healed through the prayer of faith. We are still hoping for the best, trusting God for the precious promises made to us and all the Saints throughout the land. May God bless the work with all its laborers is my daily prayer.

Yours fraternally,  
HENRY KEMR.  
Mission address, Shenandoah, Ia.

LINN, Missouri, Jan. 20.

Editor Ensign:—Bro. Geo. W. Beebe and the writer are yet in the Whearso branch in Osage county. Since coming here we have labored in and around the branch. We have sold a number of church books, such as the Book of Mormon and Hymn books. Have also distributed a number of *Heralds*, *Essays* and *Autumn Leaves* sent us by the Religio Society. The Saints who reside here have also given us papers for distribution. Zion's Religio-Literary Society is doing a good work in sending church literature to those in need of such. We missionaries appreciate such work and believe that eternity alone will reveal the vast amount of good that is being done by the Religio in this line of church work. For one I am heartily in sympathy with the Religio work in all its department so far as I have become acquainted with it.

The Society recently organized here over which our worthy Bro. Beebe presides, and the Sunday School just started, which he so ably superintends, bids fair to be a success. Although some here are slow to take hold of the work, others both of the old and young are assisting nobly.

C. J. SEVRLACK.

WALKER, MISSOURI, Feb. 9.

Dear Ensign:—Our quarterly conference at Coal Hill in this, the Clinton district, is just over and an excellent time was had by all the Saints present. The Spirit was present to comfort all. Bro. T. R. White and myself just closed a four nights meeting at Veve. Find the people in the country all suffering with a grippé. We commence meetings tonight at this place, but will not remain longer than Monday, as the smallpox scare will keep many away. I am feeling excellent in the presenting of the gospel to the people.

Yours in bonds,  
J. N. STEVENSON.

BELFLOWER, MO., Feb. 1.

Editor Ensign:—For some time I have been a reader of your columns and have enjoyed all the good things contained therein, but I believe I have never written anything to help roll the good news along. During the holidays my husband (W. M. Ayler) visited at home (Independence), but he wasn't well. He returned to his field of labor (Oklahoma) January 7th, and was taken sick with the grippé, which prevented him from going farther south, as he had intended. The next day a letter came requesting him to go to his old home, Montgomery county, Missouri, on business. He didn't see that he could do much for the work in Oklahoma just then, so he asked for a release from that field, and came home.

Receiving a permit to preach here until spring, we started for Bellowflower, Montgomery county, the 21st, had an appointment out for 22, having secured the use of the Christian church. Meeting began with a well filled house. The work having never been opened here before, they were all anxious to hear and desirous of getting reading matter. People are coming to hear that are not in the habit of going to meeting. Feel well in the work and trust our visit will not be in vain.

Yours in gospel bonds,  
LOUIE E. AYLER.

ZION'S ENSIGN.

Entered at the Post Office at Independence Mo., as Second Class Matter.

THE SERMON ON THE MOUNT.

Sermon Delivered at Independence, Missouri, at the Saints' Church, Sunday morning, May 13, 1900, by President Joseph Smith.

I have chosen as a text upon which will be presented the thoughts that will occupy our attention this morning, a portion of the "Sermon on the Mount." It is a sermon addressed to individuals who had some knowledge of the work of the ministry of the Master. I have chosen this portion because it seems to me we have rather more need for the consideration of individual righteousness than we have for the consideration of doctrinal tenets; and while I realize that it is a good thing to hold what is defensible, a wonderful thing for individuals to hold that upon which they can pin their condition and action—present a fair reason for their hope—it will not be upon this consideration that we shall stand, nor we shall hope, after this weary warfare of the world is over; but it will be upon the characters that we have made for ourselves, that character which we may have maintained under factitious circumstances, under conditions unfavorable in themselves, by which we have been surrounded in the world, and through the exercise of that which has been latent in the world for honor for ourselves, but standing before God because of our individual righteousness.

That portion of the text is this: Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case inherit the kingdom of God. For I say unto you, Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Any one who has lived in this world, and especially if he has been under conditions that brought him into contact with the internal elements that are at work in the world among men, become a part and parcel, as it were, of the great turmoil that is going on in this world, cannot help but have seen, sooner or later, his opinion of some things existing has been radically changed in passing from youth to old age; and while an army in its panoply presents a grand sight, unless there shall be such inherent qualities in the membership of that army that cannot only face danger, but bear the brunt of long continued battle, the army itself proves to be a failure; and it is, no doubt, owing to these looking back qualifications in the so-called christian world, under the ministration of the Christ idea, that our infidel brother is seemingly warranted in making the charge against christianity that it has been a partial, if not a complete failure.

I am not one of those who are prepared to admit that the Christ idea is a mistake; I am not among that class that is willing to concede that Christianity is a mistake, is a failure; but it has been forced in upon my recogni-

tion that the christian—using the term and making it apply to the great mass of so-called believers—has himself proved to be a failure; but he is a person at the present time nearer to the world of mankind, nearer necessarily to his good. That advancement in christian economy, that advancement in christian understanding; that improvement in christian conduct, which only signifies those who have made this earth a paradise, and have brought the coming of the Son of man.

Now, I am not speaking to you as individuals who are outside of the pales of safety. I am not disposed to treat you in this morning's discourse as foreigners to the commonwealth of Israel; I am not here even to invite you to come to Christ in the sense of a doctrinal presentation, but I am here to make an exhortation to you, that shall help your inner life; that shall, to a great extent, modify, if possible, the asperities of your human characters, strengthen and fortify you in the good that you may have resolved to do, and help you to perfect this grand christian economy, to be christians. I do not mean believers of Christ, in the sense of simply doctrinal believers, for all the thundering of the first principles of the gospel, so-called, notwithstanding they have covered the whole range of human existence in this work of the spiritual existence that may have been before his work, of the spiritual existence that may be hereafter, cannot by any possibility help you to sublimate your human characters, and bring them into rapport with the Christ idea, unless it is by a persistent effort of your own will.

Christ was speaking to individuals whom he had been educating, and was uttering a word of warning to them, that certainly must have had its effect upon them if they should have observed truly what He taught them, and allowed its precepts to sink so deeply into their hearts as to become a part and parcel of their living, that at their going to bed and their rising up, their thoughts were fixed upon righteousness which was to follow human conduct as a saving force for them.

While this sermon of ours, in the fifth chapter of Matthew, is made up of a series of promises, based upon an "if," there follows these direct declarations to them, notwithstanding all this teaching that had come to them: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Now, while the utterance of this carries a trite saying, and we frequently make use of the declaration, "We are poor in spirit and yet rich in faith;" notwithstanding this, unless the principle that is announced there has in some sort a lodgement in the human heart, and controls the human mind to such an extent that the individual, under the operation of this Spirit, exhibits in his conduct a life worthy of imitation of others, worthy of consideration, in the high courts of heaven, the utterance has been made in vain.

"Blessed are they that mourn for they shall be comforted." It is not by this that we can take advantage of the statement made by the Savior, and carry ourselves in the minds of our friends and communities as if we were sadly passing a funeral every hour; teaching our hearts to mourn and to lament, until we sow the metaphorical crocadile of repentance to grief; that is, to be seen of everybody—to give an opportunity or a reason or an excuse for such conduct as that; but he, whose heart is so filled with sublime thought, so in sympathy with his human kind, so full of love as that which sent the Savior to the world, as to be cognizant of the laws to which men are subjected, and yet that in his mourning he indeed shall be comforted, for the time shall come when all those dark clouds that surround their horizon shall pass away, and they shall stand in the sunlight of God's glory and behold Him as He is, if they are worthy to see Him at all.

"Blessed are the meek;" and yet it has been your fortune and mine to discover among those individuals who have made profession of meekness, that it was only upon the surface; and that just as soon as their self-love was touched or hurt in some way, instead of being meek, they were raging defenders of their own right; and absolute in their apparent integrity to show they were meek in this world, they were ready to fight everybody and everything, in their blind zeal. "Blessed are the meek for they shall inherit the earth." Here is a promise unto them who are meek. We have Moses given unto us as an example of a meek man, and yet Moses, in his wrath, smote the rock because God did not do as he thought He ought to do; and he suffered a severe penalty for that, just the same as you and I must do, if in our human exigencies we smite the rock because we have not our way; and however meek we may seem to others to be, if we have not that inherent within us that is meek, in the darkness and in the light, meek in the hours of self-communion and self-sorrow, and meek in the hours of uprising and prosperity, unless that same principle of meekness rests with us, then we are indeed as the scribes and the Pharisees, and we must needs get out from under such an influence as that, or we can never escape the condemnation uttered in the words of my text, "Except your righteousness (your meekness), exceeds the righteousness of the scribes and Pharisees, ye shall in no wise enter the kingdom of heaven."

Now, I am not here to scare you people this morning, I want to lift you higher. It is the office-work of the preacher to make men good, and better than they were; and, if possible, to make them good, though we sometimes labor under that solemn asseveration "there is none good, no, not one;" and yet men are comparatively good, no question about that. There are men in the world who are comparatively good, men who make

no profession of religion, have united with no church, are under no bonds or obligations of this kind unto their fellow men, but as the world goes they are good men and they do good. It has been my fortune to meet some such men as these; I have met them in the Catholic church, as Methodists, as Presbyterians, as men who have no profession at all, who have been my friends and have done good in their time and day, without an accepted hope of reward such as the christian says he has, and you know that men cannot be very good who are not meek.

"Blessed are they which hunger and thirst after righteousness, for they shall be filled." I have a few thoughts in reference to this text—I do not know how well they will fit you people, or how well they will suit you. I might possibly be able to better fit you if I knew everyone of you and your conditions in life, were permitted to walk with you add work with you, have business association with you, to know how you conduct yourselves from Monday morning until Saturday night. I know sometimes how well you conduct yourselves from Sunday morning until Sunday night.

Now let me inquire, What is righteousness? I am told that righteousness is doing that which is right. There are none of you do right unless you think right; I do not care how well you are acquainted with the law, how learned you may be in the requirements of the law, how much you may know of scripture, how much you have taken to heart the precepts of the doctrine of Christ; I care not how well and learned you may be in all this respect, unless there has been such a learning upon your part, that what you have learned has sunk deeper than the simple precepts heard by the ear, then you have made a mistake, and this will act with you as the whip, the spur affects the ingrate, the unwary and the unwilling, or the dull and the dormant; those who are either stupid from ignorance or are stubborn from willfulness. It is one thing to do right, because right is the innate element of the character; it is another thing to do right because the law prescribes what is right; and he that will not do what the law prescribes, is in danger of the judgment, in danger of arraignment, of passing before the Judge and receiving condemnation. That is one way to do right. And only this last week I was reading a circumstance that brought this to my mind, and I thought if ever I treated again upon the subject of righteousness, I would bring this to mind as an example.

Two men were engaged in a business, like as men are over in Kansas City and Independence, and all the large cities where there is a market for brains and men's energies; and these two men in the process of their business arrangements came into such a relation that the one secured from the other a large amount of money, but in doing it he had to sink the moral right

and to use the legal right; and in defense of his action he made use of the remark that he did the same thing that other business men had done, and that, legally, the man from whom he obtained this money, had no claim upon him. But how about the moral right? As soon as the moral right was presented to him, he hung his head in shame, because he was not so far gone in the great vortex of business corruption, and said he knew that the processes he had used to secure this amount of money from this other man would not bear an investigation under the light of moral teaching of good men in the world, saying nothing about men that were trained as Christ's followers.

Now, my friends, let me ask you, if, since last Sunday morning, have we, in our business with our fellow men, have we, as neighbors, have we, as individuals, who are trying to set an example to the world, have we, as professors of Christ, followers of the meek and lowly Lamb; have we, in our conduct toward our fellow men, observed the principles of right-doing because that the law commanded it, or because we had the love of it in our hearts? I think it is well for each and all of us to take the matter under advisement.

It lies in our every-day life to a much greater extent than some of us may possibly be willing to admit. I find it in the morning as I open my front door to go out into the busy world; I find that precept lying there, over which I must step, or through which I must walk during the hours of my busy day, if I shall ever endeavor myself to my fellow-men or faithfully discharge the duties that God has enjoined, or if I must subserve the interests of that underlying spirit that would make me to do unto my fellow man as I would that my fellow man should do unto me.

Now, there is one place where this principle of doing right comes into play. I want to call your attention to it. I don't know whether you have any tale-bearers or scandal-mongers in Independence or not. I don't know whether you have men and women who are busybodies in other people's affairs or not; whether you have individuals here who love to hear evil of each other, or of other men; whether there are those in the town who are willing to tarnish the reputation of another by a hint of something that is not right; I do not know whether you have such goings-on here or not, but if you have not, it is a model city, it is truly named, "Zion;" but if you have, and you are conscious that it lies at your door, pray do not ask for the redemption of Zion until you have got that door-yard clean, because if Zion should be redeemed right at your doors, you would not know it, you would be blind to observe it, and your hearts would be so steeled against the influences that should surround the honest and pure in heart, that you would not recognize your surroundings. You had better get rid of that spirit and get rid of it at once. Why? For

two reasons; one is that it is directly contrary to the law of God; I may add a second reason, that it is contrary to the law of fair-dealing between men and women, and for the other reason, it injects poison into the human mind that is calculated to make dark the sunniest day and destroy the happiest life. It is the mother of jealousy; it is the mother of distrust between neighbors; it is the handmaiden of sin, and will continue to stir up envy and wrong until it terminates in wickedness. Now, whether it be possessed by man or woman, it should be jealously guarded against and overcome. Do not tell me that you cannot overcome it, because I know better. Do not tell me you are terribly willing to do it but cannot, for I cannot believe that; and for this reason, God has never asked a human being to do what he cannot do. He has bidden us to be pure of heart, and no individual with that sin lurking in the human heart can be pure; that is out of the question.

We have a great problem before us; that is the redemption of Zion; but the redemption of Zion must follow the redemption of the people, or Zion's converts. Zion's converts are to be redeemed by righteousness; not the righteousness that exists only in the adherence to the written word, so far as the doctrinal tenets are concerned, but that yielding unto the law of Christ, that so far perfects the human heart and mind, that human conduct is right before God, and pure, not because of the ban of condemnation against it in the law of God, but because of that inherent principle that makes the individual at once the fellow servant of Christ, and prepared for His coming.

The book of Doctrine and Covenants is before us; it is a kind of a guide, but it is no more explicit in its requirements in these modern times than is the word, the Scripture that we have in this King James' translation. In it is this kind of remark, or this kind of teaching, "Charity covereth a multitude of sins." Now, how many of us have taken advantage, under that declaration, to outrage this principle of righteousness referred to in this sermon on the mount, that "Charity covereth a multitude of sins?" Now, fortunately, for you and for me, while we are not willing to accept that, in order that the sinner may be saved, but it comes to us in a better form, that "Charity preventeth a multitude of sins." How? I will tell you. Just before I left my home, an individual started to tell me quite a story; I did not want to hear it. There were some things about it that I thought I could not understand, and I could not make the individual who was telling me the story comprehend that there was another side to what he was trying to tell me; I could not make him understand that if the charity which he now asked to be extended unto an individual suffering the punishment of the rod, had been at work in that man's heart prior to the

time that the rod was raised against him, it would have prevented not only the necessity for the inflicting of the punishment, but would have disarmed the hand that held the rod. In that sense it would have prevented a multitude of sins.

Some years ago I was in the city of St. Joseph. I was well acquainted with some of the brethren there, not quite so well acquainted with some others. I was at the house of an impulsive man, and while I was there, writing at the table, another brother came in from outside in the street, where they had been having some talk about the assembling of the conference, and he made use of an expression he heard against this brother while he was on the street talking with some other men. To my astonishment, he jumped to his feet, and under the spirit of self-defense rated those people that were speaking against him in harsh terms. I spoke to him, but he was so angry that he paid no attention to me. After the other man had passed out, I said, "You have done wrong, for just as sure as you live, that statement will be told in their hearing, and the brother who brought the statement to you, will take what you said to them, and you have made trouble for yourself." It caused a breach that was never healed, has not been healed to this day, so far as I know. The exercise of a little charity would have prevented all that. Charity, in the first place, would have told the man not to come into the presence of that fiery-tempered individual and have re-told what he heard against him. Had the individual against whom the utterance had been stated, calmly held his peace, under the charity that those persons might have done what they ought not to have done, and yet without a motive to injure him, there would have been a still further prevention, and charity would have had its equitable scope, instead of each one doing wrong: a court of elders had to settle that, but the heart burns have never been settled, and I do not know that they ever will be, until both parties stand before the bar of God. How about the righteousness of the scribes and Pharisees? I hope you have no such thing as that in Independence. If you are all good people, my exhortation cannot hurt you.

"Blessed are the merciful, for they shall obtain mercy." There is one principle I have observed in some men that I do not like. I do not like it in myself and I do not like it in others. I am going to tell you what it is; I don't know whether you will like it or not. That is a disposition, if a person is found sinning against the law, to execute the law against them, under the declaration made in the Doctrine and Covenants, that the elders are to see "that my law is kept." "Now, you sinner, if you come under the rod, you have to take the rod; it doesn't make any difference, the law has to be magnified, we have to honor the law of God." Under the influence of that, absolutely good men have

exhibited a vindictive spirit, at the same time they have said, "There is nothing in my heart against the individual, against the sinner, but the law of God must be honored;" I have seen men under the influence of that spirit who have absolutely driven people out of the church—absolutely driven them out of the church—under what I believe to have been a spirit of persecution, under the view of keeping the law of God. I do not believe that the law of God ever was intended to be distorted in that way. If I am keeping the law of God the man who sinneth against me, if I am under the right principle, it makes little difference how grievous that sin is, it is not any worse than the one that hung the Savior upon the tree, and under the influences of that better charity within His heart that gave Himself for the world, looking out upon those men who had shed His blood, He said, "Father, forgive them, they know not what they do." "Blessed are the merciful, for they shall obtain mercy." If the principle of mercy, if the principle of desire and power to do right because right is right, is with me, I will never persecute an offending brother or sister until I drive him or her to the verge of desperation and cause them to leave the ark of safety and go out into the world where they are without restraint, where they are sure to take the downward way, if the principle of mercy is right within my heart. At least it seems to me that I will not. Mind you, I am not pleading that we should be unmerciful of the transgressions that are taking place in our midst, but the ultimate judgment and punishment to be passed upon the transaction as a whole can only be to those that are without mercy.

We sometimes pray, "Father, forgive us as we forgive them who trespass against us." Suppose we have this prayer answered whenever we make it, emphasizing the word "as," which means, "Father, forgive us in the same way we forgive others;" will it excuse us from the stripes that we visit upon them? Will it surely? If I, in my self-righteousness, bow down before God, clasp my hands and look up unto Him and in the spirit of self-exaltation—self-congratulation for how good a man I am—pray God that He will be merciful to me because I, in my clemency, have been merciful to those who have sinned against me, how high toward heaven does that prayer go, and what will be the result if I receive the ministrations of that prayer answered upon myself? Pray tell me, how far would it be? How would I escape punishment?

"Blessed are the pure in heart, for they shall see God." No man is pure in heart, pure in principle, until he has had the influence of purity at work in him; until it has sifted from him all that would induce him to do evil, to be an enemy to mankind in any form, and to have his tongue under perfect control, making him a right thinking, a right

feeling man toward God and only in such a spirit as that shall he ever see God.

I have come down into your midst, feeling that we have a great work before us, feeling that we have the redemption of Zion lying at the doors, brethren. It will not consist only in that idea that we have the doctrine that is defensible, but it will be in the life that every man and woman who gathers into the regions round about shall exhibit before the world, and before each other, and before God; and if we are a set of money changers who will take the life out of our fellow-men, if we are careless and indifferent concerning the effect that our conduct may have upon those who are within and without; if we are dealing wickedly or unfairly in any sense or principle of right conduct towards our fellowmen and before our God, let me give you a warning, that such a man or woman as that cannot find himself at home in Zion where the pure in heart should dwell.

I am gratified this morning with one thing; while a great many people are talking about the redemption of Zion and the gathering of the people together, under the influences of the better counsels of the Reorganization, men are gathering into the regions round about. They are planting their hearth-stones and erecting their roof-trees and proposing to live right here within the confines of Zion until the trumpet shall sound that shall proclaim to the world that the Lord Jesus is come. If we are living right not one of us shall quake when we hear the sound of the trumpet, but in gladness of spirit and uprightness of heart we will say, "Come, Lord Jesus, come quickly; we are prepared for thine advent." Are we prepared for that condition this morning?

We began in the early days of the Reorganization to believe that it was practicable for men and women, desirous and willing to live right before their fellowmen and before God, to gather into the regions round about, and so we have continued until that little nucleus that was first planted here so many years ago by Bro. John W. Brackenburg—who was one of the first witnesses—and some others, has grown into a very fair representative article of religion in the world; and I believe that the precept and the example of those who are striving thus diligently to redeem Zion by pure, upright lives, will be successful. We have a building over our heads here and walls surrounding us by which we have exemplified our devotion to principle and to theory and to doctrine. Now let us live that manner of life that shall warrant our fellowmen of whatever faith or belief they may be, whether they have hope with us or have hope in a different form of philosophy, that they shall be constrained to say that we are the people of our Father who is in heaven and are striving to keep His laws and our army is becoming glorious.

Reported by Sr. Belle Robins-on-James.

THOUGHTS FOR THINKERS.

Editor Ensign.—I very well know that it would be unlawful, therefore, unchristian, for the casual member of the body to wag the head and the whole body with an undue and disrespectful energy. But I also know that the tail is a part of the body, and that its undeniable duties are to wag, and in so doing help to steer or direct the body. If this position is tenable it is my apology for the following "Thoughts for Thinkers."

My text is: "For the children of this world are in their generation wiser than the children of the light."—Luke 16:8.

It is both said and published by the skeptical, historical and scientific thought of the times that no established church has ever, as a body, either led a reform, reformed itself or the world; but in every instance where the so-called christian Gods (three in one) have established their church in the past, it has been disrupted by apostasy, and division, and eventually swallowed up in the great maelstrom of idolatry, priestcraft, worldly pleasures, pride and lust. They also say that all reforms of the past have been led by those who were infidels to the creeds and dogmas of the churches.

If these accusations are true (which I believe no well informed person will attempt to deny), then the Reorganized Church of Jesus Christ should know it, and they, as the established church of God, should see to it that history neither repeats itself wholly nor in part. They should also prove to the world that it is possible for the church of God not only to reform itself, but to step to the front and become the light and leaders of the world in all reformatory measures. The church has been warned to not only say but to do the former commandments and the things written in the Book of Mormon, also to come up higher. These revelations never were nor never will be any more applicable than at the present time, when there is a great tidal wave of immature reformatory measures going forth with mighty power throughout the world. And if we can rely upon current reports and the statements of its leaders, this great labor reform movement is centering its forces upon universal economic socialism against capitalists and the churches.

But these millions and millions of slaves and laborers who have been toiling for ages, and, as it were, sweating blood, to keep up the unlawful extravagance and oppressions of capitalists, governments and churches, under the rule of kings, queens, emperors, mitred priests, and the corrupting influences of office power and capital, are not the only ones who are crying out reform! reform! but even the protestant churches, who have slept in security, trusting in their man-made creeds and dogmas, are being forced by internal and external conditions to examine and reform their creeds.

They are also preparing for a greatational reform and a united church. These vast multitudes of both christians and anti-christians are only waiting for leaders, and to mature their plans when a mighty upheaval of these opposing reformatory forces will result in the most terrible consequences that the world has ever known. Oh, that it was God's will to endow the Moses man and the church with power to step into the breach and lead these hosts into the church, the body of Christ, which will, when perfected as a body, become an economic socialism in the fullest and most perfect sense of the word. But I know that this cannot come to pass, because both ancient and modern prophets have seen and prophesied of the anti christ and of the terrible work of the last days, when, to resist the demands of these openly or secretly organized reformers, will be death, destruction of property, or fleeing to places of safety.

The latter course is the only one that can possibly be pursued by latter-day Israel, for they dare not join these anti-christian forces, either secretly or openly, neither dare they take up their sword against their neighbor. It is unnecessary for me to bring scriptural proof upon this subject, as my purpose in this article is to stir up thought and a more thorough investigation of these very important subjects, that the wise children of the light may be wiser than the children of the world in this generation, and have their lamps trimmed and burning, with oil in their vessels, so that that day of terrible, troublous times shall not come upon them unawares, nor as a thief in the night.

Now, I think it would be very unwise in me or any other shepherd to simply become an alarmist, crying out, "The wolves, the wolves are just over the hill coming down upon the sheep with mighty force, when by so doing I would alarm, confuse and scatter the flock, and thus leave them a prey to the wolves, unfitting them to hear and follow the true shepherd's call. This would be folly in the highest degree so long as the shepherds were divided as to where the wolves really were, and as to whether they are good or bad wolves, and as to the best means of separating the goats from the sheep, and leading the sheep and the lambs by a straight road into places of safety; not in haste nor by fright, for then the lambs and the wealdings would be trodden under foot by the goats which would be just as bad as being devoured by the wolves.

That a crisis is at hand, and that the wolves are just over the hill, is evident from the howlings of organized labor upon the rostrum and through the press, and in the strikes, boycotts, and the forced compliance with their demands. These innumerable hosts are organizing for self-protection and reform; but eventually they will, by the force of circumstances, unknowingly become the forces of the antichrist, who is to destroy, make desolate, and kill all who will not receive

his mark in their hands and forehead, and work, buy and sell, as commanded by this power. My shepherd brethren of the priesthood, are we preparing ourselves and the flock over which the Holy Ghost has placed us, to practically and intelligently meet this crisis and lead the flock out of danger and into God's appointed places of safety where there are green fields and plenty of pastures and the pure waters of life flow freely and in abundance?

I most emphatically repeat that it is an absurdity for me or the whole combined priesthood to cry out and warn the sheep to gather into the regions round about as places of safety so long as there are so many differences among the shepherds as to the time when this should be done, the places where that safety shall be found, and the means to be adopted after arriving there, for a livelihood. These must be settled amicably by the shepherds first, then in peace and love mature plans in harmony with the revelations already given, or that may be given.

But I know, that these conditions cannot be brought about in a day, nor in a year; I, therefore, offer some practical suggestions that can be put into practice in both large and small branches, as an educator, leading upward to higher attainments along these lines. The first proposition is that wherever there are four or five or more Saints living in a neighborhood, village or city, they can co-operate on a small scale, and save to themselves the middle man and retailer's profits. This can be done by buying your weekly, monthly, or yearly staple supplies directly from the farm, the wholesaler and the manufacturer. Let every one entering into this organization make out a bill of what they will need during either of these periods, send it to a competent and chosen brother whose duty shall be to go and buy at wholesale for the whole, and distribute the same if agreed to by the co operators, and thus a saving of from twenty to twenty-five per cent can be made. Then let this money saved be put into co-operative farming or manufacturing. In this way, or by the Rochdale system of co-operation (which has been a great success for over fifty years) both experience and confidence can be obtained which can never be gotten by preaching and crying wolves, wolves, gather, gather, or in any other way.

Experience and success in any undertaking causes confidence in self and others. Man never has nor never will be able to make one grand leap from his many and long cultivated imperfections and unlawful desires into perfection. So it is in the present crisis. A perfect system of economic co operative socialism is the only means of self and life protection. Now, if this perfect system is not given in and through present revelations, and God should through his mouth-piece give the needed perfect system, how much better off would the body be? Would this

perfect system, be so forcibly, and emphatically given that man could not differ upon what its real meaning was? Would God through this system take man's agency from him and jump him, with all of his inexperience, selfishness and ignorance, into this perfect Christ-system of socialism with a perfect knowledge of its working. I answer, No, He never has done so, nor He never will do so.

Then, brethren and sisters, let us step to the front, every one of us in our places, and let us see to it that the above named and all other needed reforms are brought to pass in ourselves as individual members of the body, and thus reform the whole body; then the candid member will have less wagging to do, and the children of the light will be wiser in this generation than the children of the world.

A. HAWS.  
P.O. ST., SAN FRANCISCO, CAL.  
January 16.

VIDE ET CREDE.

Down in the land of Missouri when anything is told we frequently hear the exclamation: Show me!

Over in Italy the unbeliever is exhorted: *vide et crede*—see and believe!

And we expect at the next General Conference to present in our financial report that Grace-land College is muchly alive, and has many friends throughout the church.

I thought a few extracts from letters received from far and wide might be of interest. So here are a few:

"Wisconsin.—Enclosed find an order for the benefit of Grace-land College. I would gladly give more if I had it to give."

"Northwest Territory.—Having seen your appeal, I enclose — for Grace-land."

"Missouri.—I send my Christmas offering for Grace-land College; although small, I trust it will help. I am not a member of the Latter Day Saints' church."

"Oregon.—Enclosed find my offering to help keep you quiet, not that I think you are wrong. And as I got this as a Christmas present I will send it on and let it do its work and wish it was an hundred times as much."

"Canada.—I cheerfully send my share, and hope you are blest in collecting the money. Your articles in the papers stirred me to duty."

"Idaho.—This is in response to your suggesting that each one that could send a dollar more or less as seen in last *Herald*. Am sorry I cannot send more for the college."

"Nebraska.—I want to send this for the college, hoping it will do a little good."

"California.—Your letter of "One Dollar" touched my heart, and what's better, my pocket."  
"Tennessee.—Find enclosed \$—, which please accept as a mite for Grace-land College."

"Minnesota.—Enclosed you will find (a V) as a little help to pay the expenses of Grace-land College, hoping that you will succeed in getting the institution free from debt."

"Oklahoma.—Please find for college expenses; it will devay to help a little along as cap. We are poor in this world's goods, but hope for the true riches in the life to come."

"Missouri.—Your salary is pleading in the behalf of Grace-land College I hope will eventually bring the desired aid, though it may be in small sums. I for one, want to cast in my mite as one among the willing."

"Massachusetts.—I have read your appeal in the church papers, and like the way you keep at it. I am thankful to my heavenly Father for being able to send in a little, hoping that it will encourage you in the work, and that your efforts may be crowned with success. The want of space compels me to close. Please take note, will still need help."

For Grace-land,  
ROBERT M. ELVIN,  
Box 224, LAMONI, IOWA.

First Safe of Mormon Church.

An interesting relic of the early days of Mormonism, when Ohio was the home of the prophet Joseph Smith, has just been presented to the Western Reserve Historical society. It consists of a massive iron, fire-proof safe, which has held hundreds of thousands of dollars in money and valuables. For a number of years it was the depository of all the money of the Mormon church. Deeds of property, valuable diamonds and other gems belonging to the church were all so stored in this little relic of bygone days.

The depository of the Mormon church in those days was what was known as the Bank of Kirtland. It was after the Mormons became involved in financial difficulties that the bank failed and the big safe, or vault of iron and wood was turned over to the storm-torn of the church in lieu of fees. Remaining in the possession of the attorneys while they lived, it descended to the family of J. R. Morley, of Painesville, and then to Mrs. C. H. Morley, of Kirtland, who presented it to the historical society.

The relic's different in construction from the modern safe and is heavy and strong in appearance. During the last week it has been undergoing much needed repairs and now is in good condition. Were it not for the fact that the burglar has progressed in the last seventy-five years, and would make short work of the safe, strong as it appears to be, it would still be used for storing away valuables.

Like all iron safes of the real old-fashioned type, this Mormon safe has hidden springs in sufficient number to tax the ingenuity of the person not acquainted with their location. One of the springs covers the keyhole. It works from without and is simple in construction. By pressing one's thumb on the iron stud nearest the keyhole the hole is immediately closed, giving the same the appearance of having no keyhole whatever.

On a direct line with the keyhole spring is the most ingenious one of the lot. The manipulation of this makes it impos-

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FRANKLIN MILES, M. D., LL. B., THE CELEBRATED CHICAGO SPECIALIST, WILL SEND \$2.50 WORTH OF HIS NEW SURGICAL PREPARATION FREE TO EACH OF OUR READERS.

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"That Dr. Miles is one of the world's most successful physicians in treating these diseases, is proven by hundreds of testimonials. One patient cured of a chronic case of eleven Grand Rapids physicians, two of whom were paid up by six and seven Chicago physicians; another after one of the leading doctors in New York City, Philadelphia and Chicago failed. Thousands of testimonials sent upon request."

"To eminent Rev. W. Bell, D. D., of Dayton, Ohio, Secretary of Foreign Missions, writes editorially in the *Slate Sunday School Union*: "We desire to state that from personal acquaintance we know Dr. Miles to be a most skillful specialist, a man who has spent neither labor nor money to keep himself abreast of the great advancement of medical science."

The late Prof. J. S. Jewell, M. D., editor of "Journal of Nervous and Mental Diseases," Chicago, said: "By all means publish the surprising results." Rev. J. W. Stokesbury, of Fairport, Mo., had head, heart, stomach troubles and nervous prostration. "Three physicians failed to help him. He writes: "I regard myself cured." Mr. C. Buck of Webb City, Mo., wrote a friend: "Dr. Miles treated me for my trouble, and I am now a healthy and great nervousness. He cured me in three years ago." Mr. Geo. Woodhouse, of Flat Creek, Mo., reports: "My son was so bad, he was helpless. Other physicians could not help him, but Dr. Miles cured him out all right."

"This new and special treatment is thoroughly scientific and immensely superior to the ordinary methods. As all afflicted readers may have \$2.50 worth of treatment especially prepared for their case, please let me advise them to send for it at once. Address Dr. Franklin Miles, 201, to 209 State St., Chicago. (Please mention this paper)."

As a person not in the secure to open the safe door. A slight pressure of the thumb on one of the studs, however, releases a spring and the door flies open.

Aside from these peculiarities there is nothing to be commended in the usefulness of the safe. Without dynamite or explosives of any description it could be opened on short notice. The studs could be torn from their fastenings with the aid of an ordinary hatchet, and with a gold chisel the thin wrought iron bands could be cut open. Once through the thin outer shell of the wrought iron, progress would be easy. First there would be a layer of fireproof wood to cut through, then a sheeting of tin. All the inner compartments are fashioned out of this last mentioned metal. The safe was manufactured about the year 1820 by Jesse DeJano, of New York City.

On the inside of the door is pasted the following notice: "This safe was taken on account by the late law firm of Perkins & Osborn (Painesville) from Joseph Smith and others then in Kirtland, Ohio, and is the same, as I was informed and believe, used by the said Smith and others for a vault and place of safe keeping for the valuables of the bank in Kirtland, Ohio."

A newspaper clipping also pasted on the inside of the safe door explains that the safe became the property of Perkins & Osborn in the year 1837, they taking it in part payment for

their fees as attorneys for the prophet. Later it was used by that firm and remained in the firm's office at Painesville until the partnership was dissolved. It then became the property of W. A. ...

Efforts have been repeatedly made by the firm to gain possession of the relief, but overtures of that kind have always been unsuccessful. Chicago Record, December 23, 1900.

Church Recorder's Request.

TO THE OFFICERS OF QUORUMS.

During recent years there has been increasing work in the General Church Recorder's department, as well as less ability on his part to labor overtime, therefore I have not fully carried forward the "General Quorum Record," originated by me in 1876.

Therefore, I ask the officers of the above quorums to send me their latest printed lists of members, or a written one where no printed one is had. By these, and what correspondence may follow, there can be made a correction of the "General Quorum Record," also corrections of the record in the hands of each quorum, as to names enrolled and their spelling and initials, and of dates of birth, baptism, confirmation, and where and by whom ordained.

Also, I mention that in nearly all lists, heretofore issued, some names have been misspelled and some initials given. Therefore, I request that when in the future you send new lists, the copy be submitted for comparison with the "General Quorum Record," and with the printed card. For it is evident that only by making immediate and constant connection with the names in the "General Quorum Record" can the best be done to guard against the re-enrolling of those already enrolled elsewhere, or where two, or more, have the same name that one is not taken for the other, or some other complication arises, that would take time and make trouble to rectify, much more so in the persons of children than in the church members.

Therefore, if the presidents and clerks of quorums will send full lists of names, that we can get a number for the preparation of the record. Hence this appeal to you. Please write us. Some ask for lists and post office addresses. By extra searching of Herald and Ensign lists we might find the most of them, but time to do it is in-doubtful, especially when we consider the number.

Respectfully submitted for attention, H. A. STEPHENS, Gen. Church Recorder, LAMONI, IOWA, Jan. 23.

Notice This is a complete description of Jackson County, to be published in pamphlet form, giving quality and prices of farm, city and suburban property. Price 15 cents. Send orders to W. S. LOUIS, Box 203, Independence, Mo. Conference Daily, 25 cents.

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- The following pamphlets 5 cents each, 3 for 10 cents, 6 for 15 cents, or 25 cents per dozen: "Signs of the Times," Revised and Enlarged, by Elder J. S. Roth; 70 pages; Illustrated. "The Book of Mormon; Evidences of its Divinity," by Elder R. C. Evans; 58 pages. "The Law of Life," by Elder F. M. Cooper; 38 pages. "The Restoration of Israel," by Elder S. W. L. Scott; 40 pages. "A Retrospective View of the Reorganization," by E. C. Briggs; 36 pages. "Gospel Message," by President Joseph Smith; 54 pages. "Modern Knowledge of the Antiquities of America," by Elder H. A. Stebbins; 34 pages. "Creed Making; Man Shall Not Add To Nor Take From the Word of God," by Elder I. M. Smith; 36 pages. "Antiquarian Evidences Concerning the Book of Mormon," by Elder E. L. Kelley; 40 pages. "Joseph Smith; Was He a Prophet of God?" by Elder R. C. Evans; 40 pages. "Sign Seekers," by Elder I. M. Smith; 32 pages. "Gospel Antiquity," by Elder Joseph L. Parker; 36 pages. "God is Light," by Elder W. H. Kelley; 46 pages. "Why I Left the Baptist Church," by Elder W. H. Kephart; 33 pages. "The Marriage Relation," by Elder J. W. Wight; 36 pages. "The Personality of God and Doctrine of Christ," by Elder J. S. Roth; 38 pages. "Save Yourselves," by Elder I. M. Smith; 34 pages. We also fill orders for all Herald office publications. Address all orders and make all remittances to ENSIGN PUBLISHING HOUSE, Independence, Mo. Missouri Pacific Railroad. Quick time, good connections, low rates to all points. Rates, time cards, etc., cheerfully furnished on application. F. A. MILLARD, Agent. Telephone 17.

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R. R. TIME TABLES.

Table with columns for Missouri Pacific - Main Line Depot, TRAINS WEST, and TRAINS EAST. Lists train numbers, destinations, and times.

LIBERTY STREET DEPOT.

Table with columns for TRAINS WEST and TRAINS EAST. Lists train numbers, destinations, and times.

CHICAGO & ALTON. EAST BOUND. 101—Local Way Freight 7:07. 47—St. Louis & Chicago Mail 8:39. WEST BOUND. 102—Local Way Freight 2:40. 48—Chicago & St. Louis Mail 5:31. All trains make regular stops. Through tickets to all points in the United States and Canada. For further information regarding rates, etc., call on J. W. DUGAN, Agent. J. CHARLTON, G. P. & T. Agt., Chicago.

# Daughters of Zion.

"OUR AIM, MANKIND TO BLESS."

MRS. H. B. CURTIS, Editor.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general and local societies as established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the corresponding secretary.

### ADVISORY COMMITTEE.

- Mrs. Mary E. Hulmes, President, Independence, Missouri.
- Mrs. H. E. Robinson, Corresponding Secretary, Box 146, Lee's Summit, Mo.
- Mrs. E. C. Smith, Independence, Missouri.
- Mrs. Lucina Etzenhouser, 2417 Prospect St., Kansas City, Missouri.
- Mrs. Clara Frick, Independence, Missouri.
- Mrs. Callie B. Stebbins, Recording Secretary, Lamoni, Iowa.
- Mrs. Anna Murphy, Treasurer, Independence, Missouri.

Editor's address, 213 North Compton Ave., St. Louis, Missouri.

A DEAR friend of mine the other day, wrote me her experience, which was beneficial to me and so I will pass it on to you. She said there came to her a time of such utter discouragement that it seemed as though life could never again be the thing it had been, and that it had dealt hardly with her.

It had meant so much to her at first, and she had so often mourned because she could not enjoy the enthusiasm she had once felt. She had asked God many times to help her find the upland path once more, for she knew, feeling as she did, she could never accomplish anything useful in this life. She had not the interest to try. One day, while pondering over it, these thoughts came to her. She was discouraged because she no longer had the faith in her fellow man she once had. Life had lost its zest because she had grown morbid in regard to the issue of all her endeavors, and thought they could only end in defeat. She thought she had trusted God, but in the light of the truths dawning upon her, she saw that she must first trust her brother. She determined to overcome it, and thanked God that He had given her this ray of light. She sang when sadness seemed to be hovering near, she prayed for that charity that "thinketh no evil," she learned to trust herself and others, and more and more to launch out and do those things she had feared to attempt. And behold, fortune seemed to smile upon her, and she proved the truth of that saying of the Lord's, "To him that hath it shall be given." I think Christ meant that in many ways, for those who go through life with abundant faith and good cheer, all things seem to come to them. It is a truth capable of many applications.

My friend is a sunny faced girl whom everybody loves, and such happiness is within the reach of us all. Let us keep our faces heavenward, judge things as they really are, and not as they appear to us, colored by

the mood in which we happen to be, and life will develop new purposes and be rich in fulfillment thereof. The remedy for our ills lies often within ourselves.

WHEN you admit God as a universal Father and yet give him no filial reverence, you set your children a poor example of father-loving and honoring. As an example to your children, you should maintain religion at home.

"HOSPITALITY is a christian duty. We owe its exercise to our fellows, in virtue of our common brotherhood in Adam, and of our closer brotherhood in Christ. 'Be not forgetful to entertain strangers.' 'Use hospitality without grudging.' Now, if hospitality is a christian duty, it is incumbent upon all christians, and this according to their ability, for it is demanded of us according to what we have, and not according to what we have not. The recipients of our duty of hospitality are indicated to us in the scripture: servants of our Lord, our fellow kinsmen in Christ; and then it is said, 'Ye did it unto me,' and we may entertain angels unawares. Our kindred, our friends, have a claim on our hospitality, and especially the poor who cannot pay it again. No christian family should permit a guest to speak lightly of piety, or to carp at the Scriptures, or to profane God's name and day. The christian family has always in its midst one choice and sacred guest—their Lord—and so they should allow no other guests to do despite to him. This quiet, unostentatious, but unflinching conduct of home piety, in the presence of guests, has often been made 'an effectual means of convincing and converting sinners.' The steady light of holiness shining in the home has led the stranger within the gates, to the same clear shining.

EVERY girl, no matter what her station or prospects, should acquire some useful art or profession, should learn to do some one thing so well that it shall have a value in the great world-market, and in her hour of need suffice to make her a breadwinner. The world has an abundance of mediocre workers, but it can never have a superfluity of those who have added to native endowment discipline and conscientious training. Think this over, dear girls, in this serene August weather when some of you are pondering what to do next, and many of you are planning for the future. Probably the best gift which could be bestowed on most girls in any station or occupation would be what on the turf is known as staying power. Many of us begin with enthusiasm, but we give out before the end of the day. To adopt a certain line of conduct, to choose a special study, or to decide on a particular course and stick to it, is in each case to deserve success, if not always to insure it.

The path of life is strewn with the wrecks of those who began but did not hold on their way. She who would make her mark in this workaday world, and gain her prize, must be steady and persevering in the face of every discouragement; with belief in herself and in God.—Margaret Sangster in *Ladies' Home Journal*.

### Credentials of Delegates to General Conference.

District officers, and officers of branches not in districts, are requested to forward credentials of delegates appointed to represent their districts or branches in the coming General Conference, to the Church Secretary as soon as possible, that a complete roll of delegates may be prepared, as provided for by resolution of General Conference, to facilitate prompt organization and work of that body. Credentials of delegates appointed at fall or winter conferences should be forwarded without delay, and of those yet to be appointed, immediately after appointment. It is desired that all credentials be in hand as early in the month of March as possible.

One certificate for each delegation, with number of members in district or branch and names of its delegates, signed by the president a secretary of the district or branch appointing, with name of district or branch and place and date of holding of conference or business meeting, is sufficient. Separate individual credentials are not necessary.

Attention is called to the following, adopted at the General Conference of 1890:

"Resolved, That the Secretary be and is hereby authorized to devise and have printed a blank form of delegate credentials; and that a copy or copies be sent to each district or branch entitled to representation, prior to the convening of each General Conference."

District secretaries and secretaries of branches not in districts who fail to receive credential blanks will be supplied promptly on receipt of postal card with address.

The rules governing "representation" and the "restrictions of delegate voting," are as follows:

"Each district shall be entitled to one delegate for every twenty-five members of said district, and one vote in conference for each delegate to which they may be entitled. (Scattered members in districts, including those enrolled on records of disorganized branches, who are not recorded as members of other districts, may be included in the enumeration of membership.)"

"The delegates present at conference from any one district shall be entitled to cast the full vote of the district of which they are delegates, unless otherwise instructed by their district conference."

"Provided, that in case of a disagreement of views among the members of said delegation (the full delegation not being present), they shall be entitled to cast only their individual votes as said delegates."

"No one delegate shall be entitled to cast, as representative in the same conference, more than twenty votes."

"Each regularly organized branch of the church not included in an organized district, shall be entitled to one delegate, who shall have the same privileges as delegates of districts." However, at the General Conference of 1900 the chair ruled "that a branch of more than twenty-five members is entitled to one delegate for each twenty-five of its membership, the same as a district."

Respectfully,  
R. S. SALYARDS,  
Church Secretary.

LAMONI, Ia., Jan. 25.

### Be On The Watch Tower.

One N. A. Nelson is making the rounds claiming to be a member of the Kewanee, Illinois, branch and to having been in a hotel fire in Kewanee, jumped from the third story, lost all his clothes and \$10.00 in money;

wants help to go to the West, sometimes to one place and sometimes to another. He was at Kewanee about three years ago, they helped him, but he is back again to take a fresh start. At last accounts he was at Burlington, Iowa. He ought to be helped to Ft. Madison penitentiary. He is not a member of the Kewanee branch. Look out for him; help him off on a cheap way. He is a fraud.

J. S. LORA.

### Kewanee, Ill., Feb. 9. To the Second Quorum of Seventy.

Notice:—Brethren, permit us to call your attention to the necessity of reporting to the undersigned by March 10th. Send a complete report of labor done by you during the present conference year to the secretary at Radcliff, Ohio. Try and have your reports reach us not later than March 10, 1901.

H. E. MOLER, Sec.  
WILMINGTON, Ill., Feb. 8.

Conference Notices.  
The conference of the Kirtland, Ohio, district will be held in Cleveland, Ohio, at 106 Superior Street, February 23 and 24, 1901. All who wish to attend will please write to C. R. OLLUM, 671 Lorain Street, so that proper arrangements can be made.  
C. R. OLLUM.

February 3.  
For the convenience of all, the conference of the Central district of California, to convene at San Jose, will meet on March 1st. This change one week earlier is made to secure the presence of A. H. Smith, J. F. Burton, G. H. Hilliard and E. A. Blakeslee, if consistent with demands elsewhere. They and the branches are notified. This notice is for isolated ones.  
J. M. PUTNEY, Dist. Pres.  
GILROY, Cal., Feb. 1.

Oklahoma district conference will convene at Okarche, March 2, 3, 1901. This will be the time for election of district officers, and also to appoint delegates to General Conference, so we hope to see a large attendance. Okarche is on the Rock Island railroad, near the center of the district. Each branch is expected to report to each conference; branch officers should be on time with their reports. All those holding the priesthood are also expected to report. Let each one make an effort to attend, and do their part to advance the cause of truth.  
R. M. MALONEY, Dist. Pres.

The Southern California district conference will convene at San Bernardino on Friday, March 1st and continue over Sunday the 3d. Two sessions of the first day will be given over to the work of the District Sunday School and Religio. All Sunday School as well as Religio workers are requested to attend on the opening day. The respective organizations will send delegates.

All brethren holding priesthood license in the district are requested to report in writing whether they have done any labor or not. We desire to hear from each one.

Come, brethren, and let us make this one of the most spiritual meetings ever held in the district. Delegates to the General Conference are to be selected. Other features of importance will necessitate action.

T. W. WILLIAMS, Dist. Pres.  
1322 Myrtle Ave., Los Angeles, Cal.

### Convention Notices.

The Independence District Sunday School Association will convene at Independence, Missouri, on Friday, March 8, 1901, at 2 p. m. The school secretaries are urgently requested to send in their school reports and credentials at least three days before the convention. Let every one come prepared and make the convention a success.

Mrs. ABBIE A. HORTON, Sec.

THE DAILY ENSIGN during the coming General Conference for 25 cents for the entire session. Send orders as soon as possible and thus aid us in arranging our lists.

A PURE GRAPE CREAM OF TARTAR POWDER

DR. PRICES' CREAM BAKING POWDER

Highest Honors, World's Fair Gold Medal, Midwinter Fair

Avoid Baking Powders containing alum. They are injurious to health.

DIED.  
(One hundred words for one cent for each word over 100, and for every word of poetry. Amount should be remitted with notice, to insure publication.)

JONES.—At her home, Caseyville, Illinois, January 25, 1901, Sr. Mary Jones. She was born February 6, 1825, and was aged 65 years, 11 months and 19 days. She united with the church in 1875 and was faithful to the last; was loved by all who knew her. She leaves husband, four daughters, two sons and a large number of relatives to mourn their loss. Funeral service in the Methodist church by Elder Arthur Allen. A very large attendance at the funeral showed that the departed sister was greatly esteemed.

LOONIS.—At his home in Valley Junction, Wisconsin, January 27, 1901, Jerome B. Loonis passed through the valley of death to receive the reward of the finally faithful. He was born April 3, 1819, at Brighton, New York; united with the church in 1865, remaining firm and immovable until the very last. He was stricken with pneumonia and was sick only a short time. His faith in God never wavered and his testimony was that "God doeth all things well." Funeral services were held at the Saints' church, Elder W. A. McDowell officiating.

Crouching

In every cough there lurks, like a crouching tiger, the probabilities of consumption. The throat and lungs become rough and inflamed from coughing and the germs of consumption find an easy entrance. Take no chances with the dangerous foe. For 60 years there has been a perfect cure. What a record! Sixty years of cures.

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soothes and heals the wounded throat and lungs. You escape an attack of consumption with all its terrible suffering and uncertain results. There is nothing so bad for the throat and lungs as coughing. A 25c. bottle will cure an ordinary cough; harder coughs will need a 50c. size; the dollar bottle is cheapest in the long run.

"One of my sons was splitting blood with a high fever and was very ill. We could hardly see an sign of life in him. The doctors did him no good. But one bottle of your Cherry Pectoral cured him and saved his life." C. G. ANDERSON, Nov. 10, 1888. Pullman, S. Dak.

Write the Doctor. If you have completely exhausted and desire the best medical advice, write the Doctor first. J. C. AYER, Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, FEBRUARY 21, 1901.

NUMBER 8.

## ZION'S ENSIGN.

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W. H. GARRETT, EDITOR.  
J. W. LUFF, BUSINESS MANAGER.

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H. B.

## USE YOUR LIGHT.

Light is an element upon which all growth and enlargement is dependent. In the physical world other elements, such as air, heat and moisture in combination with that of light, are needful for full development in the various phases of life manifest. But in the spiritual, the most important part of man's nature, light must have a controlling influence, if the perfection designed by the Creator for the highest salvation of the soul is reached. In other words, intelligence, knowledge, understanding, as revealed and inspired by the Holy Spirit, will cause the formation of a character that will ultimate in perfection if permitted to continue its work until the end. Like all other gifts of the Creator, the more completely this important one of light and intelligence is used, the more fully it fulfills its functions as designed; and one of the most satisfactory experiences connected with its exercise is, that the more it is used, the greater is the capacity for its use enlarged, until height, and depth, length and breadth are extended, and man shall know as he is known, and shall comprehend the invisible things of God by those "things which do appear."

Intelligence acquired in obedience to the laws revealed for its acquisition, becomes a part of the individual character, so long as it is lawfully retained. This is indicated by the Savior's instruction, "Let your light so shine that others, seeing your good works, may glorify your Father which is in heaven." It is a gift from the Father, and is bestowed that it may be used in the enlightenment of others who desire to possess it, and to have eternal life. It is not given for the elevation, alone, of the one

upon whom it is bestowed, for the Savior, in admonishing his disciples to make good use of this gift of light, declared, "Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." (Matt. 5: 15). So that the evident intention in the giving of light is that men and women may see, may comprehend and understand the things of God, and thus be led to glorify the Giver by walking and living therein. How applicable, then, and full of force is the promise of the Savior, when the conditions laid down, or attaching to the promise, are observed:

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

The word of the Lord is truth. Jesus so affirms when he prays: Sanctify them [His disciples] through thy truth: thy word is truth.—John 17: 17.

Evidently, then, if light is freedom, if the truth gives liberty, its opposite, darkness, is bondage; error is enslaving. If truth and light exalt and uplift, darkness and error debase and lower; and this gives emphasis to the saying of our Lord, "If the Son therefore shall make you free, ye shall be free indeed." (John 8: 36). How satisfactory it is to feel a perfect freedom; to know that one's course is in truth, because it is in harmony with that which has been revealed especially to guide the children of men in the right way, the narrow way. Uncertainty and doubt bring misery and distress, and are directly the results of the influence of darkness. Light is assuring, comforting and confirming; even the Pharisees recognized that the Savior, whom they hated and despised, spoke with such decision as to inspire confidence in the minds of those who were not so darkened in intellect and so blinded by prejudice that they could not comprehend light when it shone upon them.

Upon those to whom light comes, is laid a duty and responsibility to make such good use of it that men may be saved and the Father glorified; but in no other way can this be realized than by doing the things commanded of Him, and exemplified in the life of the Savior. The "doer of the work," is the one who shall be blessed in his deeds as the Apostle James testifies. With this fact before us, what are we, as Saints, as His followers, doing with the light which has been revealed in these last days? The Lord works through agencies today the same as He did in other ages. In the days of the apostles contemporary with the ministry of our Lord, the Saints, after His resurrec-

tion, were "scattered abroad." There was a purpose in that scattering, for it is written, "Therefore they that were scattered abroad went everywhere PREACHING THE WORD." (Acts 8: 4). And today many of the Saints are living in lonely and isolated conditions, so far as church privileges and associations are concerned, but because of their hungering for the bread of life, and their desire that others may enjoy the light of the everlasting gospel, they are using their influence in making the name of Saint honorable among their acquaintance, leaving their association with the light and Spirit which is in them, so that the ministers for Christ may water the seed sown and draw others to the fold of Christ.

In how many instances has it been shown in our experience, where the very fact of a scattered and isolated condition of one brother, or a sister; of a family, or two, has made it possible to introduce the gospel in a neighborhood from which many precious sheaves have been garnered? It may have taken years of patient, steadfast labor on the part of the isolated ones; perhaps many trying and discouraging hours have been experienced, and perhaps there has been despair of results because no visible encouragement was manifest by which the efficacy of the work being done was given; but the Father has not forgotten the efforts made, and when the elders have come at last, the surprising and gratifying interest shown in the preaching of the gospel, testified that the humble endeavors of these faithful Saints to let their light shine, had been sanctified to the good of the "sheep;" the heaven had been surely, even if it was slowly, working, and the harvest justified the wisdom of God in ordaining that some should be "scattered" for a time, that the word might be preached "everywhere."

How encouraged are God's servants when they go into a neighborhood where a few Saints, or even where only one, have lived for years, to find that such are honorably spoken of, though their faith, the doctrine they love and teach, may not have found much favor, or made much progress, because of misunderstanding and prejudice. Many times has this testimony been borne of these faithful ones: "They are better than their doctrine." This, of course is a fallacy, for no man can be better than the influence which dominates or controls him; and while such testimony is indicative of prejudice and lack of understanding, it is likewise an evidence that those who have lived the standard of righteousness in

those places, have compelled respect for themselves, and, to a certain extent, for the doctrine of Christ as they hold it.

To be deprived of the fellowship and association of those of like precious faith is sometimes hard to bear, its loss is often keenly felt; but "sacrifice brings forth the blessings of heaven," is a truth to which the experience of ages has testified, and when ones circumstances are such as to impose an isolated condition, the sacrifice should be accepted cheerfully, in the assurance that in due time other conditions will prevail; and while environments are such as to preclude the association with those who are in sympathy with the restored gospel, Saints will endeavor to make the best possible use of the opportunities open to them to bear their testimony, in precept and example, trusting that they have been placed in that condition that others might hear the gospel, and be given the privilege of enjoying its benefits. They can do this. They MUST do it, if they use properly the light which has blessed their life and spirit. They can make a home for the elders when they come to gather the sheep into the fold, and truly blessed are all those who faithfully magnify their calling, as Saints and children of God, in doing work for His cause.

Take courage, ye lonely ones, you are only doing what others have done for the Master and for the salvation of others in ages agone. Be not discouraged if fruitage is long in appearing. If you are living consistently, and sowing the seed wisely, as opportunity is offered or made, the lack of interest will not be laid to your charge. Satan is mighty, and is a hindering force that can neither be overlooked nor despised. Press on patiently and faithfully, and in His own good time the Father will give the increase, and you shall greatly rejoice, with the angels in heaven, over your work. Trust Him and "Let your light shine."

## EDITORIAL ITEMS.

ELDER JAS. MOLER's address is now Holden, Missouri, instead of Limerick, Ohio.

BRO. C. W. ETHRIDGE, Effingham, Kansas, expresses his thankfulness for the privilege of being with a branch of the church and having the association of the Saints.

BRO. W. O. FISHEL, Kinmundy, Illinois, earnestly requests prayers for his wife's recovery. She is suffering from lung trouble. He says the Saints there, though few in number, are trying to live faithfully; are holding prayer meetings regularly.

It ought to be generally understood that the editor of a paper does not assume responsibility for the positions which may be assumed by contributors who write for its columns; he is only accountable for what he may express editorially, though he is expected to exercise as good judgment in that which may be accepted as suitable to present for the consideration of his readers, as the means at his command permit. But some good brethren seem not to understand this fact, and are inclined to think that even in the advertisements accepted, he stands sponsor for any view that may be stated, though in reality such view or views may be the very opposite to his own belief. This is incorrect; no one should be held as endorsing the positions another takes unless his acceptance of such views has been stated. An advertisement is space purchased and paid for by the advertiser. Those who do not desire nor favor that which he offers for sale need not patronize the advertiser, and should pay no attention to it. There are others, however, who may want to possess the article advertised; to them it is of sufficient merit to induce them to secure that which is offered, and none should be offended if they thus act. Saints should be broad enough to allow their follows the exercise of their own judgment in these matters even as they expect others to extend to them. Keep it in memory then that only for his own views, expressed editorially, is an editor responsible, and when disagreeing with anything published, remember that such difference is wholly and solely with the individual to whom the article is credited.

ANY one having a copy of Sr. Lucy Smith's history with which they will part, please notify E. F. Shupe, 3633 Clayton St., Denver, Colorado, stating price.

## EXTRACTS FROM LETTERS.

MARY A. COLPITTS, Promise, Oregon, Jan. 13:

I am a member of the church and am one of the many who don't get to hear anyone of our Saints preach, for there is not one besides myself here. If any of the elders come this way, would like to have them stop; they will find a good home and plenty to eat.

MARY S. MOORE, Albany, Oregon, January 7th:

The ENSIGN is all the preacher we have here; we cannot even get a letter from one of our preachers, but would like very much for one to come here in this neighborhood. My husband and I are the only ones who belong to the Latter Day Saint church within ten miles of here that we know of, so you see we are alone in a Campbellite stronghold. Ever hoping and praying for the upbuilding of Zion.

## SPECIAL NOTICE.

If those desiring the DAILY ENSIGN during the coming General Conference will send in their orders as soon as possible, it will assist us in having our lists arranged in advance, which is necessary in order that they receive the first issues on time. The first issue will be published April 6th, and the last, the day Conference adjourns. Price 25 cents for entire session. Send orders to

ENSIGN PUBLISHING HOUSE,  
Independence, Mo.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Sr. I. N. White was threatened with an attack of typhoid fever this week, and, though still suffering somewhat, is improving, we are glad to say.

Bishop W. H. Pease, of Kansas City, Kansas, is expected to address the Saints here next Sunday morning. It was so announced Wednesday evening.

Bro. Geo. H. Hulmes, Sr., had a severe attack of pneumonia last week, but we are glad to record is again convalescing, though still confined to his home.

Practice for the cantata, to be given at the stone church, Thursday evening, March 14th, is occupying the attention of our singers considerably these days. This cantata will be one of the enjoyable events of the winter. Don't miss it. Organ fund gets the benefit. Admission for adults, 25 cents; children 15 cents.

Z. L. and M. L. Newland, of Liberty, Missouri, were baptized Sunday after the morning service, by Priest W. H. Murphy. They were confirmed at the afternoon service by Bishop R. May and Apostle Joseph Luff, respectively. The youngest son of Bro. and Sr. Frank Rudd was blessed at the same time, Bishop May being spokesman.

Work on the coloring of walls of the main auditorium of the stone church was begun Wednesday morning. It is expected that it will be completed by Saturday. The bishop called for volunteers Wednesday night, to help clean up the floors on Saturday. We hope there will be a hearty response so that service may be held there Sunday morning.

Bro. George Hayward has added an improvement of his own to his splendid phonograph by which two to four horns may be used at the same time, thus multiplying the force and effect of the piece rendered. It can be heard for quite a distance. A number of very pleasant evenings may be spent in listening to the very numerous selections he possesses.

Bro. J. A. Robinson, Sr., narrowly escaped a serious injury one day last week; while using the elevator at his warehouse a spring dropped out and struck him upon the head cutting a gash, necessitating a number of stitches. He had on a soft felt hat creased down at the top of the crown; the bolt or spring struck this lap, and it is that fortunate circumstance that the injury was not more serious.

Sunday was a fine day so that many were enabled to attend the various services at the church. Bro. Joseph Luff occupied the pulpit at the morning hour, preaching the funeral sermon of Lena May, the six year old daughter of Bro. John B. and Sr. Mattie E. Burnham, who died of scarlet fever Friday of last week, after an illness of four days, the interment having taken place Saturday. At night Bro. I. N. White preached a practical sermon in which much good instructions were given the Saints. The afternoon service was well attended and uplifting.

A pleasant surprise party gathered at the home of Bro. and Sr. W. H. Garrett, Fuller street, Wednesday evening, the victims being Bro. Henry Hendrickson and Mrs. Emma Hendrickson and Alice Garrett, the occasion being the celebration of their birthdays. The young people enjoyed themselves as only young people can. Refreshments were furnished by and served at Bro. and Sr. James Hendrickson's, next door to Bro. Garrett's. The tasteful arrangement of the tables under the supervision of Mrs. Lottie Gould and Lizzie Kelley presented a very inviting appearance and was a credit to their good judgment in such matters and on short notice.

Bro. M. T. Short returned home Tuesday evening, and the same night his home was visited by burglars who seemingly first sampled Sr. Short's culinary abilities, and satisfying their hunger, proceeded to investigate as to the pecuniary wealth attaching to a L. D. S. missionary. Before they finished, however, they apparently became alarmed and left, carrying Bro. Short's coat with them, but probably found that it required more avoirdupois than they possessed to successfully use it, and discarded it near the railroad where Bro. Short found it next morning. The same night some of the same gang visited Bishop Ellis Short's, but aside from ransacking the house and visiting the pantry no damage resulted, and nothing was taken. It was a "Short" night and the results were in harmony with their condition, they continued "short."

## ST. JOSEPH, MISSOURI.

Sunday was a beautiful day, and the Sunday School and other services were all well attended. Rev. Daniels, a follower of St. Thomas, occupied the stand in the morning, and Bro. Cather spoke to a large and attentive audience in the evening.

Bro. Robert Winning, who had been to Denver on a business trip, called upon his family Monday of last week; he left Tuesday for the East, where he has been since last November.

One of the pleasant events of the week was a surprise given to Sr. Wm. Lewis, on her birthday, February 12th, by her family. Bro. Lewis, who was in the secret, kept back preparations for the evening meal until the family arrived, who served supper.

The infant daughter of Bro. and Sr. Milton Kineman was

blessed at the prayer service Sunday evening, by Elders Wm. Lewis and R. Archibald, and named Pearl Luella.

The social service, Sunday evening, was well occupied, and was a spiritual feast. The Spirit was present in great power. Bro. Dobson, who has been sorely afflicted for some time, met with us. He spoke hopefully for the future.

There are still a great many on our sick list. A. B.

February 18.

## CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St. Sunday meetings 2:45 and 7:45 p. m. Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m. West Pullman branch, 748 19th St., 10:30 a. m. and 7:30 p. m. 508 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

Bro. Clarence E. Mead, a former resident of Chicago, is returning and will re-locate here. He has lived in the north regions for ten years.

We held a pleasant meeting yesterday morning at West Pullman, speaking from Isaiah 21: 6. Some here are preparing to move Zionward in the spring. In the evening we had a very enjoyable meeting at the mission, where the words of the hymn which was sung, "Prophets are restored again," suggested the theme upon which we spoke with good liberty. A number here are near the kingdom, among whom is an intelligent native of Ceylon, who is here studying American ways.

We were pleased to form a hasty acquaintance with Mr. Charles Most, whose father, J. W. Most, is an elder in the church and the elder of Buchanan, Michigan, branch. He is located here and we hope he will soon be not only almost but altogether a member of the kingdom.

Bro. P. Pement occupied on the west side at the 3 o'clock hour yesterday, and Bro. F. M. Cooper in the evening. Both efforts were well spoken of.

Sr. Laura B. Trumble and Mr. Harry Robertson were married in the southern part of the city on Thursday night by Elder F. J. D. Earl. They are from Hartford, Michigan, which will be their future home. Success to them is our wish.

We were called on Thursday by telegram to Fulton, Iowa, to attend the funeral of Bro. Levi Roush, the father of our honored brother and missionary, J. B. Roush. Bro. Roush passed away on the 18th after a protracted illness with consumption. Three sons preceded the father to the spirit world, leaving but one child (save an adopted daughter) to comfort the bereaved wife and mother. Bro. Roush was held in high esteem by his neighbors, which was attested by a large number at the solemn services held in the chapel on his farm on the 15th. Thanks are due the Fulton choir for their beautiful and appropriate singing, also to the Fulton I. O. O. F. lodge who took charge of the remains and buried it according to their solemn ritual. We found Bro. J. B. in poor health, yet patient and hopeful and bearing it without a murmur. He will return soon to his Colorado home where his health is some better. Bro.

Roush was nearing 58 years of age when he passed away.

Sr. Tessie Williamson is in the city with an eye on the world of fashion as seen from a Chicago standpoint. Millinery is her special line, representing a business in your city; but Tessie thinks of more than hats, ribbons and flowers, for she loves the gospel and its auxiliaries.

We were pleased to form acquaintance with Bro. John Heide while at Fulton, with whom we dined, and his estimable family. Two stalwart boys of 19 and 21 head the list, the younger being the taller and he attributes it to being spanked more when younger. Bro. John is in charge of the branch, also bishop's agent for the district. We also there met his brother, who is county recorder of deeds, in whose sleigh we enjoyed a pleasant ride back to Maquoketa, where we took train for home. We enjoyed the change from city life, though poorly in health ourselves.

We want to stand upon the side of right and mercy so when these principles triumph we may wear the victor's laurels.

J. M. TERRY.

395 Ordan Ave., Feb. 18.

## ST. LOUIS, MISSOURI.

Places of worship: Rock Church, Glasgow avenue and Dickson street. Services: Wednesday evening, prayer service. Sunday: Sabbath School 9:30 a. m.; preaching at 11 a. m.; social service at 2:30 p. m.; preaching at 8 p. m. Cheltenham, 5731 Manchester Ave., services: Sunday School 10 a. m.; social meeting 2:40 p. m.; preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

Mrs. Fred Johnson is more happily privileged than most of us; she flits away whenever she chooses, and comes back radiant with the joy of pleasuring with friends.

At the business meeting of last Tuesday Bro. Russel Archibald was chosen branch president.

Our own little son, Philip, celebrated his fifth birthday anniversary, Tuesday, February the 12th.

Saturday last Bro. and Sr. S. R. Burgess started eastward; Bro. Burgess to transact business, while Sr. Burgess will improve the time in sight seeing.

Bro. Archibald was the speaker twice upon yesterday; Bro. Barraclough going to Belleville. We know naught of the other appointments.

Bro. Allen is away from the city; has not been here for some weeks.

Sr. Marcy Molyneaux is far from well; Sr. Christenson's little son, Paul, is afflicted with the measles, we hear, and there are quite a number who are not in good health.

This week, Thursday night, the Mite Society celebrates its 20th anniversary with a tea party, also entertainment in the basement of the church.

Friday night the Cheltenham Saints have a supper and entertainment.

The young people enjoyed a valentine social at the home of Sr. Lottie Cook, on Dan Cupid's evening. They had a splendid time, "so the folks say."

Bro. Gordon Smith and Jos. Swift presided at yesterday's

social service; the time was very well occupied.

Bro. Evan Davis, late of Independence, has decided to remain in St. Louis.

ETTA.

February 18.

FIRST KANSAS CITY BRANCH.  
2324 Wabash Ave., Sunday School 9:30 a. m.; preaching at 11 a. m. and 7:30 p. m.; social service 12:15 p. m. D. F. Winn, pastor, 2306 Bellfontaine; telephone 205 Union. Superintendent Sunday School, E. Etzenhouser, 2417 Prospect; telephone 1306. Missionary in charge, J. D. White, 609 Main St.; telephone 1358.

Your correspondent has been frozen up, but the warm weather has thawed us out again.

Things have been running along in very much the same way as usual; the cold weather and icy streets have reduced the attendance at the various services somewhat, but the interest has been good.

Bro. Wm. Blair is home from his western trip and is quite an acquisition to our Sunday School.

Bro. and Sr. W. R. Pickering reached the thirty-first mile stone in their married life on last Wednesday, and invited a few of their friends to celebrate with them. A very enjoyable evening was passed, and on parting some hoped they might meet them for a similar purpose in another thirty-one years, but a wiser one (no doubt remembering the scene at the table) said, "Rather let us hope we shall meet them every year for thirty-one years." Time has surely dealt kindly with Bro. and Sr. P.

Bro. A. D. (Dell) White has associated himself with the Kansas City Commercial Agency, now the Trades' Protective Association, and we understand is well pleased with his new venture.

Sr. D. H. Blair, we understand, has gone to St. Joseph, Missouri, to bid her sister, Mrs. Robert Winning, farewell. She goes to Worcester, Massachusetts, to reside, where Bro. Winning is now in business.

The Religio will entertain its friends on Friday evening, February 22d, at the home of Sr. E. Etzenhouser, 2417 Prospect.

Announcements for services on next Sunday are as follows: First Kansas City branch, W. R. Pickering at 11 a. m., and W. O. Hands at 7:30; northeast mission, J. D. White at 11 a. m., and B. J. Scott at 7:30; Chelsea Park branch, Chas. Wooden at 11 a. m., and D. F. Winn at 7:30; Ivanhoe mission, J. D. White at 7:30; West Argentine, W. H. Pease at 7:30.

R. E. PORTER.

February 19.

SECOND KANSAS CITY BRANCH.  
Corner 23d and Holly. One block south of Observation Park line.

During last Wednesday evening's prayer meeting the gift of tongues was exercised by one Saint and the interpretation followed by another. The Holy Spirit spoke to four individuals.

Elder E. T. Atwell, of Cumorah, Missouri, and Ammon White, of Independence, and Sr. Eunice Winn addressed the Religio Friday evening.

Sr. Eva Bailey, district Sunday School superintendent, spoke to the Sunday School Sunday morning on some of the

topics that will be presented at district convention, March 8th. Sr. Bailey says she is glad to see the improvements since last she met with the Sunday School. The membership has increased twenty-seven members since last report. Elder C. De Puy, of Lees Summit, attended Sunday School, and preached to the branch at the morning service. He said that he was aware that there is an interest taken in this part of the Lord's vineyard that is beyond common. He presented the gospel of Jesus Christ in an effective manner, using a text 1 Timothy 15th and 16th verses. The sermon was edifying. Elder D. F. Winn, of the First Kansas City branch, was the speaker at the evening meeting, using 33d verse, 6th chapter of Matthew. He showed where the "kingdom of God" existed in the time of Abraham, Moses, and others before the birth of Jesus. There was good attendance all day.

Social Thursday evening, February 21st.

JOHN C. GRAINGER.  
February 10.

DENVER, COLORADO.  
Church, corner of 22d and Arapahoe Sts. Services Sunday—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening. Zion's Religio-Literary Society Sunday evening at 6 p. m.

The weather is again fine, made to our order, seemingly, for the district conference.

Elder J. B. Roush was called to Iowa the 5th inst. on account of the serious illness of his father, who, we learn since, has died.

The district conference met at the Saints' church Saturday, the 16th, at 10 a. m. In the absence of the district president, Elder E. F. Shupe was chosen to preside. The business sessions were very harmonious, the yeas and nays only being called in the election of district officers. J. B. Roush was elected president; K. Sei vice president, and A. E. Tabor secretary and treasurer. A fair representation was given us by the press of the city. The bishop's agent reported receipts of \$521.73 for the past six months, a pretty good showing for the district, we think. The ministerial reports show considerable improvement all over the district. The committee on church building at Wray reported over \$700.00 subscribed towards a church and the committee will proceed to erect said church immediately.

One special feature of the conference was the appointing of a committee to draft a memorial to General Conference requesting them to appoint a committee to wait on Mr. Carnegie and present the condition of Graceland and the Saints' Home to see if he may not be induced to help them financially in his distribution of millions to institutions of learning.

The preaching services were as follows: Saturday night, Elder G. E. McConley; Sunday morning, J. Frank Curtis; Sunday evening, Emsley Curtis.

The prayer and sacrament service Sunday at 3 p. m. was a time long to be remembered; the

Spirit was present from beginning to end.

Bro. Gilbert's choir rendered good service during the conference.

Sr. Lenore Schmutz returned Saturday from Lawrence, Kansas, where she has been attending the University. S.

February 18.

SAN FRANCISCO, CALIFORNIA.  
Services at "Druid's Temple," Cor. 14th and Polson Sts. Sunday School 9:45 a. m.; preaching 11 a. m. and 7:30 p. m. Sacrament meeting on first Sunday of each month at 12:15 noon. Elder C. A. Parkin, presiding elder; residence 3010 16th street.

At our branch business meeting four members were received by letter, so we are still adding to our number. Our course is upward and onward.

At the Friday evening Religio three new members were received, one being Bro. Johnson, formerly of the Lang mission, Chicago. The newly elected officers are as follows: President, Sr. M. A. Saxe; vice-president, Sr. C. A. Parkin; secretary, Sr. R. C. Davis; treasurer, Chas. A. Parkin; corresponding secretary, Miss Edna Mills; pianist, Helen Saxe; chorister, Edna Mills; librarian, Sr. C. A. Parkin; lookout committee, Mrs. Davis, Parkin and Roberts, Brn. Lawn and Lincoln. Our Religio meetings are well attended now and good interest taken therein.

Sunday we had preaching at 11 a. m. by Bishop C. A. Parkin and at 7:30 p. m. by the writer. There was a good congregation at both services and good attention given to the speakers. Our services were never better attended than now. There are always some strangers present also. We are alive in the work.

Last night at our prayer meeting we were very much pleased to meet Brn. Hilliard and Blakeslee of the Bishopric, and we were glad to hear their words of encouragement in regard to the advancement made by our cause all over the land. Bro. Ward from Seattle also worshipped with us and mingled his voice with ours. Bro. Lander was ordained to the office of teacher. A good, peaceful spirit prevailed throughout the meeting.

GEO. S. LINCOLN.  
February 14.

LETTER DEPARTMENT.

STEWARTSVILLE, Mo., Feb. 18.

Elder Ensign:—I am still laboring along in company with Mr. Grip. I find it very hard to preach with him. Owing to sickness at Gospel Hill there will be no two days meeting there next Saturday and Sunday, 23d and 24th. The work is onward in the Far West district. The Saints at St. Joseph are getting along fine under President William Lewis' directions. Bro. M. Shaw is holding up his part of the work at the Aspey mission. He has baptized several. The officers and members of other branches I have visited are acting well their part. I have learned that when the local authorities do their duty, in seeing that the law of God is kept, the church is onward. This should be the order everywhere.

We ordained Bro. G. A. Summerfield a priest last night.

Yours truly,  
J. C. Foss.

BIG CABIN, I. T., Jan. 29.  
Elder Ensign:—Bro. W. H. Smart recently preached six sermons here with good attention and crowded house. This is a new place and some of the citizens invited Bro. Smart out

to see them; one lady came up and shook hands with him at the close of the meeting and said that he preached the Bible. They want more preaching here.

Bro. Smart has gone to other parts but will be back soon and preach more for them.

I was baptized by Bro. Smart last July when on his way to Oklahoma, and I thank God that my eyes were opened so I could see the truth. One lady had a dream the night that Bro. Smart preached on the Book of Mormon. She belongs to one of the sects. She dreamed that she baked the finest light bread, and when she broke off a piece and tasted it, it did not have any salt in it—no savor.

Any elder coming this way will be welcome at my house and there is a good opening here.

Yours for the faith that was once delivered to the Saints,  
J. R. HACKER.

SELDEN, KANS., Jan. 31.

Elder Ensign:—We came here from Fairfield, Nebraska, last September, and have been talking to the people, finding a number belonging to other churches who have a great desire to hear the gospel. We are having good success in showing the gospel.

My wife was at one of the neighbors who opposes the work, and the Lord led the way in debate so the ladies had to give it up. It seems that the Lord is working with us and we are anxious to have the gospel spread in this part of His vineyard.

There is one more family of Saints here by the name of Davis, and if you can help us in getting a preacher please let us know through the Extoner who we can get. We are not particular who we get so he is a good man. Any elder going through we would be glad to have stop, and if they will let us know we would go and get them. We have a school-house and the promise of a crowd; that is all we can do. Help us in getting an elder if you can, and oblige. Bro. Davis and wife we find to be good Saints. May God's blessings be upon all His people in thy prayer.

JAMES TEETER.

WINTHROP, ARK., Jan. 23.

Elder Ensign:—Elder J. D. Erwin is sounding the gospel with good liberty. We will have preaching tonight again and it may continue all the week. Some seem to be nearing the kingdom; hope much good will be done. We know all the honest in heart will be gathered into the fold. I hope to be able to attend Conference in April. I have been wonderfully blessed since I obeyed the gospel. I try at every opportunity to present the truth. I have two Sundays regular appointments out at different places. Pray for me that I may be able to hold out to the end that I may be found with oil in my lamp.

Yours for the truth,  
J. R. MCKINNEY.

MALAD CITY, Ida., Jan. 5.

Elder Ensign:—Having been a reader of your pages for nearly two years I thought I would say a few words in its behalf. I find it a beautiful fire-side preacher; I wouldn't wish to be without its preachers are very scarce with us, or at least the kind of preachers that I believe are beneficial. We are rather isolated, living about twelve miles from the nearest branch, but are making an effort to meet with them each Sunday.

Bro. D. W. Wight organized a Sunday School while here about a year ago and we are taking part and find that the good Lord is blessing us in so doing. He is also blessing the efforts of the School. The first few weeks we had but ten or twelve, but our average attendance now ranges from thirty to forty.

I believe there is a better prospect for the church here in Malad than there has been for some time, if we will each be diligent in performing the work assigned us, for the Lord loveth a willing worker. As for me I hope I shall always be found striving to work for the Master, for in so doing I find rest to the weary soul. The evil one is ever ready to turn our attention away from the things of God, but if we will be prayerful and

also watchful, we will come out victorious at the end. My prayers are that we may all continue faithful. I ask an interest in the prayers of the Saints everywhere.

Your brother in Christ,  
ELIAS E. RICHARDS.

RAYMORE, MO., Jan. 13.

Dear Ensign:—The ENSIGN is a welcome visitor to us. I very much enjoy reading its pages, and especially the sermons that come every week; they are full of thought and comfort to us. We are living one mile south of Raymore, a small town on a branch line of the Fort Scott & Memphis railroad, in Cass county. This is a beautiful country, and a fine community. There are none of our faith here, but we find them very kind, good neighbors. There are three churches in Raymore, Methodist, Protestant, United Brethren and Presbyterians, all very attentive to their church. I go sometimes but always come away feeling sorry for them. Just to think that nice, intelligent people are so blinded and will not receive the truth when they hear it. They are honest in their belief and it will be a while before they see any differently, but I hope and pray that the time will soon come that all may see and understand the truth.

It has been twenty-five years since my husband and myself united with the church, and I can truthfully say I am just as firm in the faith today as I ever was; there is nothing else that will satisfy me. And now as we have just entered into a new country, I want to try to lay aside every evil that may hinder in any way; as we are growing older each day we should try to grow better.

We are having fine weather; it doesn't seem like winter. Christmas has come and gone, and on that day our youngest daughter was married to Bro. Oscar Hayden. They left the next morning for Stewartsville, their future home. May joy and happiness attend them. I will close, ever praying for the welfare of God's people.

Your sister in the one faith,  
JENNET ARMSTRONG.

TAYLORVILLE, Ill., Jan. 28.

Elder Ensign:—Thinking some would like to hear from the Taylorville branch I will send you a few items.

We have a small church 30x46 feet, a membership of 45, a Sunday School of about 50, it convenes 9:30 a. m.; also preaching 11 a. m., social meeting at 2:30 p. m., evening service 7 o'clock every Sunday, also Wednesday night prayer meeting. Elder Luther Simpson, president; Bro. Thomas Broad, presiding priest; Bro. J. G. Ettinger, teacher; Bro. Wm. Griffiths, deacon. Our branch was organized about a year ago, and a newly laid out district, and is without a missionary therefore we are very much pleased when some of them come.

Elder Arthur Allen came out from St. Louis and gave us a week's discourse upon the restored gospel; not very large crowds but some very much interested. Come again, brother. Bro. Abram Jones' family and relatives were called to Caseyville January 27th, to attend the funeral of the mother of Sr. Jones; Bro. Allen was to officiate.

A. M. S.  
UNDERWOOD, Ia., Feb. 3.  
Dear Ensign:—I like to read of the progress of the work in other places and perhaps some would like to hear from this place. The work here is doing very well. There are three branches of the church near here where there are meetings and Sunday School held every Sunday, and at one place the Religio is also held. The young are taking an active part in the Sunday School and Religio. What a blessed privilege it is to be able to do something for the Master; when we think of all He has done for us, how willing we should be to work for His cause.

But I am afraid a good many of my young people are guilty of doing as Sr. Laura Lafferty writes, that in prayer meeting we permit the older ones to do the work. It is our duty

to bear testimony for God for He truly is with us in this work. I can say as one of old that "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth." How thankful we should be that we have had the privilege of obeying the gospel and for the blessings contained therein. I have received many testimonies to the work, I have seen the sick healed and also have been healed myself, through the administration of the elders, and to God be all the praise. Dear Saints, pray for me that I may live faithful and do my duty as a child of God.

Your sister in the gospel,  
ANNA OLSON.

CLINTON, Utah, Jan. 30.

Elder Zion's Ensign:—I thought it might be interesting to hear a few lines from us isolated Saints. We are the only family that belongs to our church around here. We try to live the life of a Latter Day Saint as near as we can. The ENSIGN is such a good paper, it brings so much good news to us; it seems like we couldn't do without it. It comes nearly every Sunday, so it is our preacher. I wish we could get people to read them; a few will, but some say, "Oh, there is nothing but religion in them," but I think the day will come when they will wish they had a little more religion.

We take the Quarterly and I have a home-Sunday School; one of our neighbor's children come too, so we have a nice time. I do hope we will some day live where there is a branch of the church. I think our children would grow up to be better men and women. It is so hard to raise a family here. I was baptized October 18, 1896, by Bro. H. O. Smith. Four of our children were baptized the 15th of September, 1899, by Bro. H. N. Hansen. My husband was baptized at our last reunion in September at Pleasant Grove, by Bro. W. S. Pender, and oh, what a happy time that was for me. I can truly say I am so thankful we have obeyed the true gospel.

Bro. Peter Anderson came here the 15th of this month and preached four evenings; he did surely do some good preaching; he showed us the rise of the church and the succession so nice and plain it seems like everybody could understand for he showed it so plain, using nothing but the church books to prove it. The first evening the house was full, but after that there were just a few. Some seemed interested. I think his preaching will do some good here; some of them are afraid to come to our meetings more than one evening, for then they will be called Josephites, and that hurts them.

My prayer is that the Lord will bless and protect all the elders of his church, that they may be wise teachers. Dear Saints, pray for us that we may be true to the gospel of Jesus Christ. I also ask the Saints to pray for me that I may be restored to health and strength.

Your sister in the gospel,  
ANNIE E. GARDNER.

ADA, I. T., Jan. 27.

Dear Ensign:—I am still at Ada, hoping some of the elders will soon find this opening and come and preach for this people. We find many who don't know anything about the gospel and want to hear one of our elders preach. We are glad to say that Bro. J. L. Booker aims to come in our town soon, and we are going to try to have a union Sunday School if the Lord wills. We are not caring to let our light go out.

Since we came to Ada the Lord has seen fit to take our little babe from us. She was born at Wilburton, Indian Territory, January 24, and died at Ada, October 5. She was 8 months and 11 days old. Bro. E. A. Erwin blessed her. It is so lonesome without our babe, but I know it is a blessing to her, for of such is the kingdom of God. Let us all watch and pray.

Hoping to hear from some of the Saints at Shawnee, Texas, or Wilburton, Indian Territory, I remain  
Your sister in the one faith,  
FANNIE REED.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

SOCIETY ISLANDS MISSION.

*Editor Ensign.*—It has been some time since I penned anything for your pages, for which I almost feel to ask your forgiveness; for when I consider that you send me your paper at such an extremely low price, it reminds me that I should do, at least, a little to enlighten your readers concerning the prospects of the work we so much love, in this far off mission.

At our April conference in Papeete the publication of the church paper here was suspended on account of its cost, which I was really glad of (though I took no part in suspending it) for it rather liberated me for the work of the ministry, which I was anxious to perform. So immediately after the conference, we started out to magnify our calling, cutting ourselves loose from all who speak our own native tongue, resolving to learn the Tahitian or perish in the attempt. Our first landing was at Avatoru Rairoa, one of the largest, if not the very largest, island in the Tuamotus.

When we steamed into the harbor a church bell was ringing and very much reminded us of home as the sound of the bell was loud and clear on the morning air, and was especially gratifying at that time, as it told of a steady place to set our feet. I always preferred going afoot in America rather than on horseback, for the reason that I did not like the shaking. It reminded me too much of a terrier shaking a rat. But on a boat it is worse yet, much worse. The dreaded sea sickness has not more horror to me than the continual, ceaseless plunging, rolling and shaking of a boat. One almost feels as if they would be willing to go to the bottom if one could be quiet.

Arriving on shore we found only one Saint among the bystanders, later three others put in an appearance, one a very feeble old man, too old to go to conference, another a girl of thirteen summers. But summers here are twice as long as in America, so also girls are twice as large; many of them full women grown at eleven and twelve years of age. Well, they four and we two made six. Fully as many as held membership in the church on the 6th of April, 1830. While there was no Peterson in the church April 6, 1830, one got in on the 18th day of the same month, and the church has not been without that name ever since, I think. This, of course, is not saying the church could not exist without that name on the record, possibly they were more bother than good. Well, there were two Petersons among the six at Avatoru, and while we are not given much to blowing our own horns (possibly we are not so capable of doing so as some are) yet we went to work trying to learn more of the language so we could instruct the Saints when they returned from conference. Time and

again we gave up in despair and finally despaired altogether. Time and again I said to my wife, "If ever I go on another mission, I'll go where people understand English, or else I'll stay at home. The idea of coming out here and spending three, four or more years not being understood nor understanding any one, is, to say the least, wasting time." Ten months without preaching over a dozen sermons makes me feel as if nearly two hundred sermons were stored away in me somewhere, and yet I don't weigh over one hundred and ten pounds. At that rate I suppose my sermons are not very weighty.

A few days after we landed the church bell sounded, not the fine large and loud one we heard, but a broken one, which the Saints soon hope to replace by a new one. The six Saints and about twenty others soon gathered at the Saints' church, a respectable building of flooring, good seats and iron roof, as I supposed for prayer meeting, when the old brother, a priest, asked me to take charge. But I told him as best I could, more by signs than words, to go ahead as I did not understand Tahitian. He opened the meeting, and after the second song told 'the people I would now talk to them. There was nothing for me to do but to try, but it was only a trial and not over five minutes of that, but they seemed quite satisfied, and I know I was. Satisfied that I could not talk such a backward, mixed up language; however, I tried again and again for three successive Sundays, to fail each time as I had before. During this time we lived on coconuts and fish mostly, as the quarantine in Papeete had shut off the foreign food supply; and on these coral islands no fruit of any kind grows and rarely any vegetables.

After a week or two the Saints mostly arrived home from conference, until we had quite a respectable branch. About the first of June we left for the island of Tikehau, twenty-eight miles distant. We had scarcely gotten over our trip from Papeete but as this was so short a distance we anticipated a pleasant journey. While pleasant anticipations relieve us of many distresses, they prove themselves mostly to be only mere guesses, for scarcely had we gotten well out to sea than a dark cloud straight ahead showed disfavor, and I might here remark, that with one single exception, when we have gone to sea we have encountered a storm that astonished the natives.

By ten p. m. the storm was upon us and all night we were driven hither and thither, the wind frequently changing. All night we soldiered it on deck in the storm, drenched to the skin and shivering with cold. In the morning no one knew exactly where we were, though it was most impossible for us to be out of sight of land. About noon, land hove in sight, in the most unfavorable position, and though we tried hard we did not reach the opening in the coral reef

until about nine o'clock at night, and then the sea was coming out so swiftly, owing to the action of both wind and tide, that it was impossible for us to get even near enough to anchor; so we had to lay off shore all night. Next morning, Sunday, we entered the lagoon with the city in sight some three or four miles away, but the proprietors of the boat as also the captain and crew, said the Saints and everybody else were on the other side gathering coconuts. Food being scarce, Mr. Schacht, a white trader, proprietor of the boat, or rather agent for the proprietor, and most of the crew went ashore with guns and spears. The white man to hunt snipes, the others to spear fish along the shore. Several hours were thus spent, till we gave up all hopes of getting to church until night. Arriving at the *yahui* (pronounced rahuy), the place, or rather the time for gathering coconuts, only to find the season closed and all the people gone to the city. It was then too late to get to the city that evening as the wind was again in the most unfavorable quarter. We sailed part way, keeping close to shore, but as most of the lagoons are too rocky to admit of night sailing, and especially is this true of this one, we had to anchor for the night. A heavy wind and an unloaded schooner of course made anchoring unsafe, but there was no other way to do. As night came on, with many a wistful look, I desired to go ashore and lie down on the sand or even on a rock, so I could be quiet, but remained on board. I say on board because it is impossible to go below on account of the awful smell of dried coconut, called *bufa* (boofah). There is not a thing in all this world that I would not rather smell than *bufa*. Whether rain, sunshine, wind or sea we always stay on deck both night and day, and that too without attempting to eat a bit of food. Of course, sailing vessels coming down from San Francisco are better in some regards, and after about a week one feels like eating a little.

Next day we beat against a heavy wind all day and landed about nine o'clock at night to find everything asleep. We, however, soon found a bed and slept therein, occasionally waking when a rat ran over us. It might not be far from true if I were to say that these islands are regular rat dens, and the worst in the world. Nothing is so bothersome in the houses unless it might be cockroaches, or ants, or mosquitoes, or centipedes or fleas. Next day the duties of the household fell on wife, poor girl. It is almost a shame to send a woman to this mission. They are compelled to lay around on deck, as there is no possibility of standing up, owing to the motion of the boat, and to sit up on the boat is to sit down on the deck, as chairs would be in the way, and besides, if they were not they would upset. However, things will be more pleasant now, we hope, as the government talks of

putting on two steamers; indeed they have talked of it a long while but they are not on yet.

On account of exposure to wind, sun and weather, I was too sick to leave my bed. My work as well as hers fell on her, and she was nearly as sick as I. For a week I was in bed most of the time; added to the worst cold I had ever had up to the time I left Avatoru, it was almost doubled from four days of exposure without food, as described above. Besides a hollow tooth began a ceaseless crusade all over one side of my face, and, worse yet, the extreme light, and a weakened condition of body for lack of nourishment, helped out, no doubt, by my neuralgia tooth, gave me such pain in my eyes that for several days I was compelled to tie a dark cloth over them to exclude the light. The pain was so extreme I was fearful of losing my sight, and occasionally, when I did peep out from under my dark cloth, I could see tears coursing down the cheek of her who has so far been my only companion, and done her part in the mission without complaint. Sick and blind I lay upon my bed realizing that we were among strangers and those whose customs, habits and language were different from ours; far, far from home, without money, and seeing the tears coursing one after another down the sunken cheek of my only companion in this lonesome mission, I confess that it was not the most pleasant experience I have seen in life.

I did not feel to murmur nor complain, realizing that God was over all, and knew all, and that I was in His hands; if He desired me to pass through this dark cloud to see the golden sunshine on the other side I should not complain. If this trial was given to teach me some lesson, then it was a disgrace to me that I was not able to see it without. In such case it would be foolish for me to complain. I could see that it was but a combination of circumstances, and whether God did or did not rule in those matters, it furnished me time for solemn thought.

I conceived the idea of reading very carefully, more carefully than ever before, the book of Doctrine and Covenants, and as I was a servant of Him whose vast wisdom created all things, it was my duty to study to defend my Master rather than to hunt for flaws. I had read the book before with that idea of faultfinding, now I should read it differently.

I was soon able to read again and entered upon my resolution with a joy and peace that indeed was the golden sunshine behind the cloud. I could see as I never had before what a doubtful heart was. Before, I was searching for flaws; I was looking for darkness and not light. With pen in hand I read and marked as I read, until there was scarcely more room on the margin for more notes. It had been suggested to me that I dare not read the revelation of 1841 very closely, so I gave particular attention to it. It is reported

that one in authority has said that that revelation was never presented to the quorums for their approval and was really not a law to the church. Whatever may be the opinion of others, I am ready to give my testimony as soon as it enters the second seventy. I do not know if it was or was not presented to the quorums at the time, but I do know that the elders have endorsed it ever since, and that the Conference has many times endorsed the three books as standard of law and doctrine.

An old time Saint said to me, "When you come to the place in that revelation where Joseph orders a hotel built that he might be the landlord, you will not have so much confidence in everything you read." I am frank to confess that I did not come across that statement; in fact, it is not there. That the Lord did reveal the fact that a hotel built after a certain way and run on a certain cleanly, economical plan would be both a blessing to the church and those who desired to study the latter day work, is true. That the Lord or Joseph appointed the prophet, landlord, or made provisions for such an appointment is not true. It simply makes provisions for a governor or landlord, but does not appoint nor indicate Joseph Smith for such position. Others had a place therein without overseeing the business. Joseph had no more than they except an extra burden, for the church of their own accord, after the revelation was given, made him governor. After arranging my marginal references alphabetically in a book I found I had about twice as much matter as there is in the concordance to the Doctrine and Covenants.

The first Sunday in Tikehau I attempted to preach again, but with little better success than in Avatoru. The second Sunday, however, will not be forgotten as long as memories of this mission are in mind. If ever anybody was given the language I was; not for the time being only, but has not left me since. Bro. Burton and wife know that at the April conference I was not able to hold a private conversation without an interpreter; in a little over a month from then I was talking with apparently as much freedom as in English. What a wonderful thing the Holy Spirit is; how past finding out are the ways of God, yet how good and merciful. It is unnecessary for me to say "to God be all glory," because all glory is His. I feel very thankful in all the reasoning faculties of my soul for His condescension to notice one who should be, if not now, His humble servant.

During the month of June we were in Tikehau; the latter part of the month teaching almost every night the principles of the gospel, the Catholics sitting outside the church waiting for an opportunity to object at the close, which was always granted them. Many discussions were had in which we were able to show in contrast truth and error, to the comfort of the

Saints. One of the peculiar things is, that though the Lord gave me the language which to this day is a marvel to me, I do not speak it correctly and am scarcely able to read it at all. My language is different from the Bible language, but the Bible language is also different from their everyday language; perhaps more different than the English Bible and the language of today. With Bro. Burton it was the reverse. The natives say he read *papu maitai*, exactly good, while Bro. B. told me repeatedly that he only spoke a very little, and that very brokenly. In his work as editor that was the best for him, while in my work the blessing I received is just suited to me. What a wonderfully wise Giver.

On the afternoon of July 5d at just 3 o'clock we set sail for Makatea. We had planned to leave at 3 and we left at 3, which is so near a miracle in this country for a native to get ready and leave on time, that it is worth recording. They vary from the set time from two hours to two weeks. Probably Uncle Mark's exactness of manner during his stay there taught them this lesson of promptness. The president of the branch took us in his cutter and landed us next morning at our destination in safety. We have cutters in this country though they do not know what snow is. However, it makes one feel quite cold to go out on the rolling billows in a boat not many times larger than a Wisconsin cutter. The sea was quite smooth on this trip however, and we enjoyed it hugely with no signs of seasickness on my part. When morning dawned we were in sight of Makatea and although sailing under a French flag we sang our national hymns and hurrahed for the Fourth of July and the land of the free. We landed in the forenoon, but as wife has written an account of our visit there to the editor of the *Autumn Leaves* I will not repeat it here. Our next visit was a return to Avatoru.

We took passage on the *Tau Hoa* (My Friend), the same boat that we were on four days going twenty-eight miles to Tikehau from Rairoa. The agent had agreed to carry us for five dollars, but charged us ten. On this trip we made no inquiries as to fare, the agent agreeing, however, to land us at the camp of the Saints. Next morning early we were standing off shore at the camp, but the agent would not land us, but beat against a strong head wind all day and landed us about dark at the city on the opposite side of the lagoon from where we were at in the morning; our fare, five dollars. A few Saints were in the city and we were made welcome till morning. After we were landed, our boat sailed a few miles up the lagoon to another city, Tibuta. After she was safely anchored in the harbor with four anchors, a small gale completely wrecked her and the agent lost eighteen tons of bufa which he was personally responsible for, having taken it on board without consulting the owner. This same agent had

promised the Saints in March when the schooner was builded, if they would help him launch the boat he would take them to conference and back free of charge. They launched the boat and he took them to conference, but would not return them unless they paid the regular fare, which they were unprepared to do. In consequence they were compelled to remain several months in Papeete contracting a large store bill. This same agent had also promised the Saints of Makatea that he would call and take them to conference, but he never called and they did not get to conference. Is it any wonder that the boat was a complete wreck and that too in a harbor where there were dozens of other boats and none of them injured?

Next day after landing at Avatoru we sought passage on a small trading cutter that was going across the lagoon and return that day, but was refused. Next day, however, one of the brethren came for us and we departed just ahead of the boat that refused us passage the day previous, it making another trip. When near our destination a very small gale just passed us and upset the boat behind, spilling every thing out, including several tons of bufa. I was never in a mission before where God's judgments seem to work so quickly and so surely.

From July 25th to August 25th we spent at the camp of the Saints, teaching them morning and evening, the principles of the gospel. Twice we started to leave for Arutua but each time a storm was, or seemed to be, gathered for our especial benefit. On the evening of August 12th I organized the first Religio in the mission. Long and carefully I studied the matter, and finally decided upon the following plan. Inasmuch as the older people seem to crowd the children out of Sunday School, it was necessary to give special attention to them. In church the older ones seem to sit up front and leave the young folks behind or to go away and play as they pleased. It was, therefore, necessary to seat the youngest first, and limit the membership to those under thirty years of age, and to shame any one who would nominate a relative for any office, a custom largely practiced in this mission, in some places to the detriment of the church.

Of course a Religio cannot be operated here as in America. In the first place very few children can read. In the second place there is very little to read if they could, and in the third place they do not read what they have to read. So I divided the sessions in two parts, the first half hour is to be spent in dialogues and speeches, the latter half in reading church history or other matter from the Orometua, after which questions are asked upon the lesson, and each one is to relate what he hears read. I expect to improve upon the plan as we can, and those coming after us will do the same, of course. I have been told that it would be im-

possible to establish any new thing here, and especially to improve upon it afterward; but experience has taught me that, with very few exceptions, these people are as anxious to learn and as willing to improve as the Saints in America; and as the Religio is composed mostly of outsiders, they are especially anxious to outlearn the old folks. One Religio I organized at Ahe is the whole talk; much more interest is taken in it than in the branch work, but I soon showed them it was wrong to neglect the church. But as the members of the Religio are very largely non-members, they very much desire to outdo the church, in attendance, at least. Another Religio is committing Lucy Smith's history to memory; it's a new thing now, and will not be so much appreciated after awhile, of course. While I am no more in favor of these human organizations in the church, than human organizations out of the church, yet of course I believe men should "do good of themselves for the power is in them," thus to do. I was very careful to have them select presiding officers from among those ordained for that reason.

If I live to be as old as Methuselah I shall never forget a young people's meeting I presided over in St. Joseph, Missouri, in the Saints' hall, 4th and Francis streets. At that time I held no office in the church, and I received a rebuke from the Lord, which I believe will do me for one life time. Never again will I attempt to perform an official act where the Lord has not called me, nor will I instruct others to do so. For that reason it is but in harmony with the law that an officer of the church should preside. Or if one be found worthy then ordain him. If he is not worthy of an ordination, he is not worthy to preside over the young. As I see it, it were much better if all these societies were a part of the branch work, and all things in the church be done by common consent. If these societies be not considered in the church, then they may regulate their own affairs independent of the common consent of all the members of the branch. In our work here I have had the branches regulate and set in order the Religios, with one or more officers to direct it. In this way we can accomplish all that can possibly be accomplished the other way, and more, besides being in harmony with the law.

August 24th we set sail for Arutua, via Tibuta, where we stopped a few hours. We had not intended to stop at all, as the Saints at that place were all inside diving. When coming out of the harbor the wind suddenly calmed and we were left at the mercy of a very strong current outward bound on top, and as strong a one inward bound beneath. If ever the evil power was in the water we thought it was then. I can best describe it by asking the reader to imagine a boiling teakettle three hundred feet in diameter, tossing the water as high ac-

ordingly as an average teakettle would. At that ratio it can be easily seen how we were tossed. Is it any wonder that my wife turned suddenly sick from fright? On account of this we were forced to go ashore until she could gain strength enough to endure the trip. Fortunately a few Saints had come for provisions, who, seeing our danger, gathered a crowd to help us. After throwing us a rope we were pulled near enough to the coral so we could jump ashore. After resting a few hours and refreshing the inner man, or rather the outer man on the inside, we again set sail for our destination, the harbor by this time being quite smooth, and the wind a little stronger. When fairly out to sea we discovered that the wind was straight ahead. We beat against it all afternoon, and at dark was at land's end, and the wind growing stronger, so the brethren anchored the boat for the night. In the morning we set sail again, and by 2 p. m. we were at our destination. Before leaving shore it is the custom to have prayer, and on the boat prayer night and morning, and thanks rendered just before landing. Our things were all brought ashore at the camp of the Saints, and we quartered in the house of Bro. Lui, a French half caste, where we remained only a few days, as we wanted to visit Manihi, Takaroa and Tokapoto, returning to this place in October, where the people of several islands expect to gather and dive for pearls and pearl shells.

CONCLUDED NEXT WEEK.

**THIS DO AND LIVE.**

Swiftly time is passing, and each day brings us one day nearer the end. Death makes its claims on all, and each day our privileges and opportunities are lessened. There is no time for loitering, but every precious moment should be improved. The injunctions of the Spirit to "come up higher" should not lose its weight with the Saints of God, but should be treated as everlasting food for thought and action. These words, emanating as they have, through the Holy Spirit from the throne of a kind and loving Father, whose only desire and will towards his children is, that they might enjoy all the blessings couched in the gospel covenant, should cause the heart of the Saint to leap for joy, and kindle a glowing aspiration to mount the ladder of duty, and gratefully perform what their hands find to do.

God's people may be assured that they cannot receive the full fruitions of His Spirit, and at the same time seek pleasures, such as the world offers. Jesus said, "Ye cannot serve God and mammon," and we are exhorted in the Roman letter to "be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that acceptable, and perfect will of God" (Rom. 12: 2), indicating that it is hardly possible for men and women, young or old, to prove what is that acceptable and perfect will of God without a transformation in the re-

newing of the mind. The Apostle Paul precedes this thought with the exhortation: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12: 1). And again, the Lord has revealed unto us in these latter days, that He "cannot look upon sin with the least degree of allowance." It then matters not how harmless and innocent some of the pleasures of this world may seem, yet if there may be connected with it the remotest sin, God cannot look upon it with any degree of allowance.

If God's people are to be a peculiar people, zealously affected, and are to bear the marks of distinction from other people, we then ask in what particular sense will this distinction obtain? We read the character of men and women by their lives; by their actions, by what they do; and I know of no other law, human or divine, upon which we may be able to determine God's people from others. In fact, it seems to be the heaven approved plan, characteristic of the man of God alone, and by which we may determine the lines of distinction from others, in that Jesus said, "He that hath my commandments, and keepeth them; he it is that loveth me." (John 14: 21). And again, through one of his servants, "Shew me thy faith without thy works, and I will shew thee my faith by my works." (Jas. 2: 18). Are our minds fully transformed, and can we present our bodies a living sacrifice, until we are able to forsake all for God and Christ? The question has been asked me on various occasions, "Is there any harm in going to the theatre? Is there any harm in dancing?" I merely reply to these questions by asking, Can anyone derive any profitable benefit by a participation in these pleasures? If it deprives any individual of the condition by which they might "prove what is that acceptable and perfect will of God," I then decide, to that degree that it deprives, it is certainly hurtful to the individual.

We have taken an inside view of this question, and we want now to view it from the outside. I make a profession of being a follower of Christ; my neighbor does not. He naturally has his eye on my life because of the profession I make; he observes that my life does not accord with my teachings; as a result, I have no influence with him in a religious way. In business matters his confidence is shaken, and he looks at me and says, If he doesn't practice what he preaches in religious matters, I can't put much confidence in his word in business matters.

It is indeed comforting to know that there are a great many who are making a strenuous effort to live above the world, but it would be much more comforting to see all affected similarly. We cannot be too careful in our living, for Satan is on the alert on every hand, and we should, therefore, heed the admonition of the Apostle Paul,

"shun the very appearance of evil." May we thus offer our lives on the altar of sacrifice, transforming our minds, knowing this, "that the Lord cannot look upon sin with the least degree of allowance."

W. H. PEASE.

609 Main St., KANSAS CITY, MO.  
February 5th.

### "GIFT OF TONGUES."

Rev. Charles F. Parham, of Topeka and the seven students of his college who claim to have received the "gift of tongues," returned here yesterday and renewed at 1675 Madison avenue their effort to start a revival which shall cause all the people of Kansas City to embrace their peculiar faith. Rev. Mr. Parham in his sermon said God had told him he was to meet with complete success this time.

Mr. Parham is confident the millennium is at hand and that it is to be ushered in by his preaching, and the exhortations, "prophesyings" and speakings-with-tongues of his disciples.

"The day is at hand for the restoration of the apostolic faith," he declared. "Private ownership of land and of all other things will be done away with and all Christian people will pour their money and their all into the coffers of Christ; and then the devil will be chained up and Christ's ideal of fellowship, love and faith in Him will have been realized."

Rev. Mr. Parham was disposed to be critical regarding the beliefs and actions of other professing Christians. He denounced the Spiritualists as frauds.

After complimenting the Catholics for what he termed their willingness "to believe that God can do anything," he scored the infidels, whom he characterized as "ignoramus whose fancies are as vain as a madman's dream."

Then he directed his attention to Mrs. Nation, the now famous Kansas joint smasher. He admitted that he was once something of a joint smasher himself. "I have lived in Kansas for years," he declared, "and once succeeded in closing up and keeping closed, all the joints in a German town. But Mrs. Nation, with her little hatchet and fiery words will prove as complete a failure as have all forms of reformation. There isn't now a city or county or town in Kansas where you can't get whisky if you wear a red nose. The red of your nose will serve as a light to light you safely to the bar or the garret or the cellar where it is kept."

"But if I had all the money that the W. C. T. U. spends in fighting the liquor traffic I could send out spirit moved men and women who would move the world, and who not only save men's bodies from the liquor traffic, but also their souls from the devil."

Rev. Mr. Parham having concluded his discourse, his disciples began to testify—or, in their phraseology, to "prophesy."

Rev. Mr. Parham himself told how, on the preceding night, at

a little meeting of the faithful in Kansas City, Kansas, the "gift of tongues" was suddenly conferred upon some who had never had it before. The number of those who were receiving this evidence of the presence of the Holy Ghost was, he said, constantly increasing. He was followed by Mrs. Haskins, a good looking Kansas City woman, who said she had been healed of all her bodily defects. The spectacles she wore might have been suggestive to a hardened disbeliever. Mrs. Haskins also related how, after having labored with the Lord for a prolonged period on the preceding night, the Holy Ghost had visited her, and she had suddenly spoken in an "unknown tongue."

"And, oh!" she exclaimed, with the evidences of complete joy beaming from her kind face, "I don't care whether I ever speak with an unknown tongue or not, I have this blessed fact as a witness that the Holy Ghost abideth with me."

Mrs. Easter, who frequently testifies, told of a remarkable cure. It was that of a young girl who had been so completely paralyzed below the waist that for seven years it had been possible to stick a pin in her flesh without her discovering the fact. She had been completely healed, Mrs. Easter said, after Rev. Mr. Parham had prayed a brief time with her in his college at Topeka.

Mrs. Easter then told her own experience. At a former meeting she testified that she had been healed of consumption, Bright's disease, deafness and tumor by her faith. She made an interesting addendum last night. There were other diseases of which she had been cured which she could not mention in a public audience, she declared. "But," she continued, "I can tell of my most joyful experience. For weeks I have been praying to God that He confer upon me this gift of tongues, and last night, just at twelve o'clock, He gave it to me for a witness. I spoke in a foreign tongue, and, as I have for many years longed to be a missionary to China, I am convinced that the tongue I spoke in was 'China.' My stepfather, who is a German, heard me, and he declares that I also prayed in German, and that he understood me perfectly."

She added that the Lord had graciously increased her avoirdupois from 108 to 170 pounds within the last five years.

Miss Ozman, the student in Parham's college at Topeka, who says that since January 1st she has spoken in twenty languages, testified, but mentioned no new instances on which the gift of tongues had been conferred upon her.

Rev. Mr. Parham's sister-in-law, Miss Thistlewait, who occasionally has the gift conferred upon her, was so thankful for it, because, she said, she felt nearer to the poor heathen nations when speaking in their own languages.

A young student from Topeka, named Stanley, told of how he was divinely cured of typhoid

pneumonia on Thanksgiving day. "The doctors said I would die, but," he gravely asseverated, "the Lord divinely healed me, and the next day I was able to walk ten miles."

Young Stanley's father, who at seventy is one of Parham's most diligent students and ardent followers, and Miss Stanley, aged about 18, also testified to having been endowed with a gift of tongues, although they gave no specific instances.

Rev. Mr. Parham stated last night that the meeting will continue indefinitely. He is hoping for a great revival of religion as a result of it. He says he is daily making recruits, and that money is coming to him from the most unexpected sources.—*Kansas City Journal*, January 31, 1900.

### Synopsis of a Lecture by a Lamonian Deacon.

We are evidenced that God exists. All nature declares it, the formation and productions of the earth, the creation of fowls, beasts, fish and man, the planetary systems, the seasons, all proclaim that God exists, and is good, all wise, gracious, knowing and powerful.

We also have reasons for believing that He has revealed His will to man in ages past and in the present age, and many prophecies of Scripture that have been fulfilled in the eighteenth and nineteenth centuries, and others now being rapidly fulfilled in this the twentieth century, are positive proof that the writers of the Bible were inspired of God, that as the Psalmist testified "Thy word is truth."

Many events that the past century records indicate that "the latter days have come," among which are the restoration of the "everlasting gospel" as seen in vision by the Apostle John on Patmos. The restoration of the former and latter rains to the holy land. The Jews gathering and rebuilding Jerusalem on its "old heaps" as "towns without walls." The restoration of the priesthood authority to administer sacred rites; the same kind of organization, ordinances, and spiritual gifts to follow all who believe and obey. The same form of doctrine as taught by the Master and His servants at the first. The name of the church not after a man (human), but after the infinite Lord Jesus Christ, and His followers called "Saints" as of old. Faith, repentance, baptisms, laying on of hands for the gift of the Holy Ghost, apostles, prophets, evangelists, pastors and teachers, healings, miracles, visions, revelations, etc., as in former times. Therefore, let all who have heard the certain sound of the restored gospel take heed lest they fail to obey, for the warning to all such is condemnation.

Let us who have been willing to hear, believe and obey the gospel law, take heed also lest we stumble and fall by the way; for all hell, so to speak, is up in arms against the latter day work, and every soul who resolutely tries to walk strictly in the path of duty as true soldiers of the cross, will have three divisions

of the foe to battle against, viz., the world, the flesh and the devil.

The darkest hour which precedes the day is mostly passed. The dawn of millennium's morn will soon appear. Let us then all so struggle, fight, toil and pray, that when our blessed Lord, the Redeemer, comes to Zion, when evil, misery, woe and death are dispelled, the earth at rest, and all at peace, we may be among those who shall meet Him in the air, and with the ten thousands of His Saints and angels descend also with them to live and reign a thousand years.

Reported by W. C. Lanyon.

### The Italian Cure for Colds.

"No," said a woman who confessed to having been very seasick upon a voyage home from Naples, "I didn't have the doctor. They told me I ought to, but, you see, all ships, no matter what flag they sail under, that leave Italian ports, must have an Italian crew and an Italian doctor. I wasn't going to put my life in the hands of anybody who calls himself 'il dottore.'"

"Nevertheless," said another woman, "it was an Italian doctor who treated a cold of mine more successfully and with less medicine than any other physician I ever had. It was one autumn in Naples, and I was suddenly and seriously seized with a severe cold. I couldn't but be frightened, away off there in a strange land from my own doctor, and my husband was more frightened than I was. By the advice of the hotel proprietor, however, we did not call in the resident

American physician of the place—there always is one, you know, but his chief use, I observed, seemed to be in Mr. Howells' and Mr. James' international novels, where he acts as a splendid foil to the foreign lover of the heroine by falling in love with her himself, too, but always being rejected. No foreign hotel proprietor was ever known to recommend a resident American physician. Our Neapolitan host sent out for a regulation 'dottore,' who prescribed no more stringent course than drinking as much water as possible. Not a pennyweight of medicine. I simply kept a pitcher of pure water and a glass upon the table at my side, and about every fifteen minutes I quaffed a good long draught. The cold was scattered like magic. After the first day I should scarcely have known I had been on the borders of one. Here at home in America, whenever I want to scatter a threatened cold I promptly follow the prescription of my Neapolitan 'dottore' and dose myself with pure, cold water."—*Ex.*

### Gave The Healers a Hearing.

Albany, Jan. 31.—At least 500 men and women, most of them Christian Scientists from New York, last night attended the hearing on Assemblyman Bell's bill to abolish the Christian Science, faith cure and divine healing systems. While sentiment seemed against them, yet the scientists held their own throughout. The scientists attacked the bill on every ground

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The eminent Rev. W. Bell, D. D., of Dayton, Ohio, General Secretary of Foreign Missions, writes editorially in the *State Sunday School Union*: "We desire to state that from personal acquaintance we know Dr. Miles to be a most skillful specialist, a man who has spared neither labor nor money to perfect himself abreast of the great advancement of medical science."

The late Prof. J. S. Jewell, M. D., editor of "Journal of Nervous and Mental Diseases," Chicago, said: "By means published your surprising results in the treatment of St. Vitus' dance, Palford, Mo., had head, heart, stomach troubles and nervous prostration. Three physicians failed to help him. He writes: 'I regard myself cured.' Mr. C. Buck, of Webb City, Mo., wrote a friend: 'Dr. Miles treated me for mind trouble, unnatural fears and great nervousness. He cured me in five years ago.' Mr. Geo. Waunderbusch, of Flat Creek, Mo., reports: 'My son was so bad, he was helpless. Other physicians could not help him, but Dr. Miles brought him out all right.'"

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imaginable. It was held up as a horrible octopus of medicine and in the interests of the "doctors' trust." One speaker said, during his address: "All of you who have been cured by Christian Science stand up." About 500 persons arose.

Dr. Mary Walker, who was present, said Christian Science might be a good thing, but she did not have enough salvation in her to try it. The committee took no action on the bill.—*Ex.*

### Helps for the Kitchen.

A small, strong table, covered with zinc or tin, on castors, so that it can be run back and forth between the kitchen and pantry or dining room, saves innumerable steps and any amount of time and patience, says *The Home Magazine*.

Keep a high stool in the kitchen to sit on when ironing small articles. Wear gloves when ironing and you will save many a burn.

In washing greasy skillets the addition of a little soda to the water will neutralize the grease and make it much easier to clean. These are best cleaned when hot.

To clean the range after frying, crumple a newspaper between the hands and rub the range with it. This will absorb the grease and leave the range bright as before.

The small paper bag that groceries come in are better protection to the hands than the gloves made purposely for blacking stoves.

If there is a hold-r or two

hung near the oven door there is not the temptation to use the apron and perhaps soil or burn it.

Make a muslin cover to draw on your thumb when paring apples and potatoes to avoid cutting the skin.

A soft mat is restful to stand upon when at work.

Half the battle in washing dishes is keeping the dish cloths and towels clean. Wash out once a week in ammonia water.

Use soapy water for making starch. The linen will have a glossier appearance and the iron will not be so apt to stick.

Next winter try wearing shoes of old jeans in the kitchen. Use an old overshoe for a pattern.

A sponge large enough to expand and fill the chimney after having been squeezed in, tied to a slender stick, is the best thing with which to clean a lamp chimney.—Selected.

Father Time's Own Clock.

"The transmitting clock at the Naval Observatory, Washington, is the absolute monarch of American time keepers," writes Evan-der Melver Sweet in the February Ladies' Home Journal. "Every day in the year, except Sunday, by one pendulum-stroke it speaks directly and instantaneously to every city and considerable town between the peaks of the Rockies and the pines of Maine, saying to them that on the seventy-fifth meridian it is now high noon to the fraction of a second. A duplicate mechanism, stationed at the Branch Naval Observatory on Mare Island, performs a similar service for the people of the Pacific slope. And by this one clock at the National capital (together with its duplicate on the Pacific), is set nearly every time-piece in the United States and Cuba, most of those in Mexico and many on the border of Canada. A number of clocks—from three to three thousand—in nearly every city and large town are wired together into a local family, and, by means of a switch-key at the telegraph office, are put into direct contact with the parent clock at the National capital. So that the instant the electric touch is given from Washington every clock in the circuit—whether it be at Boston, Minneapolis or New Orleans—begins a new day in perfect accord with its mechanical deity."

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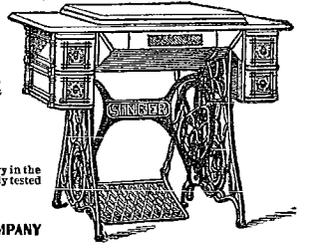
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R. R. TIME TABLES.

Table with columns for Missouri Pacific - Main Line Depot, TRAINS WEST, TRAINS EAST, and Liberty Street Depot. Lists train numbers, destinations, and departure times.

Table for TRAINS WEST and TRAINS EAST, listing train numbers and departure times from Liberty Street Depot.

Table for CHICAGO & ALTON, listing train numbers, destinations, and departure times from East Bound and West Bound.

# Daughters of Zion.

"OUR AIM, MANKIND TO BLESS."

MRS. H. B. CURTIS, Editor.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development, that they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

### ADVISORY COMMITTEE.

Mrs. Mary E. Holmes, President, Independence, Missouri.  
 Mrs. H. B. Robinson, Corresponding Secretary, Box 149, Lee's Summit, Mo.  
 Mrs. B. C. Smith, Independence, Missouri.  
 Mrs. Luena Etzenhouser, 2417 Prospect St., Kansas City, Missouri.  
 Mrs. Clara Frick, Independence, Missouri.

Mrs. Caille B. Stebbins, Recording Secretary, Lamoni, Iowa.  
 Mrs. Anna Murphy, Treasurer, Independence, Missouri.

Editor's address, 212 North Compton Ave., St. Louis, Missouri.

### MOTHERS.

Mothers are the queerest things,  
 'Member when John went away,  
 All put mother cried and cried  
 When they said good-by that day.  
 She just talked, and seemed to be  
 Not the slightest bit upset—  
 Was the only one who smiled!  
 Others' eyes were streaming wet.  
 But when John came back again  
 On a furlough, safe and sound,  
 With a medal for his deeds  
 And without a single wound,  
 While the rest of us hurrahed,  
 Laughed and joked and danced  
 about,  
 Mother kissed him, then she cried—  
 Cried and cried like all girls do.  
 —Edwin L. Sabin, in *the Century*.

### NOTICE.

Secretaries of Daughters of Zion local societies are hereby requested to send to me, as soon as possible after reading this notice, a full list of members, also stating changes in membership, and giving names of those lost or gained since last report.

CALIE B. STEBBINS,  
 Recording Secretary,  
 LAMONI, IOWA.

ONE day, while waiting at the home of a friend, the ticking of a couple of clocks attracted my attention. One was a big, old-fashioned time piece, and its leisurely, comfortable tick-tock contrasted markedly with the hasty, nervous ticking of the little one. It caused me to sologuize something on this order: Those two clocks measure exactly the same amount of time, sixty seconds to the minute, and sixty minutes to the hour; and although the small one is making such a fuss over it, it is not accomplishing one bit more, and it is just so with people. For instance, take a woman about her housework. Notice the fussy housekeeper (we all know her), who runs from this thing to that, touching each lightly, as a humming bird does a flower. Before the day is done, she is worn out, exhausted in body and mind, and yet sees much that still remains undone, as it will every day of the world. Ob-

serve the one who goes methodically about her duties; she gets through and has time to give to rest and recreation, and moreover does her work better. Method and order are the great time-savers, not hurry. Just keep this in mind when you know there is so much to do, seemingly more than you can accomplish. Think of the big and little clock, and work quietly and steadily, and you will be surprised at the result.

ALTHOUGH not a member of the Daughters of Zion, I enjoy very much the many words of wisdom printed in your columns, and especially those excellent talks to girls and boys, and while we all love a manly man, I have oftentimes wondered where this training of the man should commence. Some may say he is not old enough before three years to commence training, but my mind is, his training should commence at the marriage of his parents. I have often thought, how much less misery this world would know, if, when a young couple assume the marriage vow, they would talk together of the possibilities of little ones coming to their homes and fit themselves for such responsibilities. Practice patience, learn to bear and forbear; the husband to remember the little one is just as liable to inherit his disposition as the mother's, remembering that what we sow we reap; then if we sow an honest, honorable, upright disposition, so will we reap one. The wife to remember that on her rests the greater responsibility, as to its mental as well as physical growth, for just as her appetite effects its appetite, so does her mind affect her child. If she be kind toward all, with a mind uplifted by holier things, so will its mind be influenced by holier things; and if she be helped along this line by a husband who foresees a future man or woman, instead of a little prattling child, how much easier for the wife and mother. Ought he not, when she is willing to assume motherhood, be willing to lift from her shoulders the greater part of the burden of everyday affairs? Be polite, respectful. Address her in the same manner you did before marriage, always remembering that you have placed a great care upon her, and that the little one to whose birth you are now looking forward, will some day be a young man or woman, and if you sow the seed of respect and kindness for mother you will not sow in vain.

Hoping these few thoughts will prove a blessing to some young couple launching on the sea of matrimony, I am yours for truth and love to all mankind.  
 MRS. E. L. PRINGLE,  
 McIVON, MICH.

### General Conference Reception Committee.

At the regular business meeting of the Independence branch it was decided to fix the rate of board for Conference visitors at \$3.00 per week.

Arrangements will be made so far as possible for the free entertainment of General Conference appointees. It is necessary that the committee be notified before your arrival.

All parties desiring services of this committee will receive same so far as possible by notifying any one of our number, stating what accommodations are desired and when you expect to arrive. Persons accepting invitations from friends and making their own arrangements need not notify the committee, but we will assist so far as we can in directing to places of board.

Do not fail to notify the committee early that as many as possible may be assigned before convening of Conference, thereby avoiding disappointment to yourselves and annoyance to the committee.

L. BRACKENBURY, Chr.  
 J. J. LUFF, Sec. & Treas.  
 Com. ROBERT KEMP,  
 R. G. SMITH,  
 O. L. JAMES.

### Reduced Rates to General Conference.

Reduced railway rates to the coming General Conference and conventions of auxiliary societies, to be held at Independence, Missouri, April next, have been obtained over the lines of the Western Passenger Association. Other associations will be heard from in due time, and further information be given.

R. S. SALYARDS, Church Sec.  
 LAMONI, Ia., Feb. 16.

### High Priests' Quorum.

A blank report form has been sent to each member of the quorum, and, by rule of the quorum, it is expected that these will be filled out and returned to the secretary as soon after the 1st of March as may be practicable. Therefore, please do not wait till the latter part of March or the first of April before you report. If any high priest fails to receive the blank, then another will be sent him upon notification of its non-arrival. A few addresses have been changed, as follows: G. S. Lincoln to 28 Glen Park avenue, San Francisco, California. W. H. Pease to 930 Sandusky avenue, Kansas City, Kansas. M. H. Cook to 1015 East B street, Des Moines, Iowa. Robert Winning, Worcester, Massachusetts, care of Worsted Wheat Company, R. Archibald has returned to St. Louis, but I have not yet learned his street address. Also Thomas Taylor's address should be Care E. Roberts, 63 Bristol Road, Burnbrook, Birmingham, England. The former address was that of another Bro. Thomas Taylor. Joseph Squire's address is 227 McDougal, not McDonald street. Of those not yet ordained, V. M. Goodrich has changed to Station B, North Columbus, Ohio; and J. B. Roush to 2942 California street, Denver, Colo.

Respectfully yours,  
 H. A. STEBBINS, Sec. of Quorum,  
 February, 1901.

### Notice to District Secretaries.

As many of the district conventions of the General Sunday School Association will be held in February, and others the early part of March, I call your especial attention to the necessity of making out complete, itemized reports promptly, and sending them to me so that I may be able to compile the general report of the Association for the coming General Conference. I will be pleased to have you send in the reports just as soon after the district conventions are held as is possible, so that I may have all of them by not later than March 15th. These reports should be a compilation of the various reports of local schools as outlined in the General Blank furnished by the association and secured at the *Herald* office, especially including the number of schools in each district, the present

total membership, the number of classes, the number of books in libraries, together with the names of the officers elected for the ensuing year.

Sunday Schools not in district associations should also send in their reports of the last year's membership, sessions held, classes, officers, number of books in libraries, etc. I also desire a list of the delegates selected to represent the district or school at the coming Convention. Be sure and provide me with this list at the same time you send report. By giving prompt attention to the above, you will confer a favor upon your co-worker and well-wisher.

W. N. ROBINSON, Genl. Sec.  
 INDEPENDENCE, Mo., Feb. 17.

### Council Bluffs Aid Society.

The new century was begun by the Aid Society of the Council Bluffs, Iowa, branch with a business meeting at the home of Sr. C. A. Beebe, Jan. 10, 1901, with twelve active members. Officers were elected for the ensuing six months, viz., president, Sr. Wing, who has held that position since the beginning of the organization, Oct. 17, 1895. Other officers are: Vice-president, Sr. Dodson; secretary, Sr. Potter, and treasurer, Sr. Liles. Resolutions were passed and work planned for the next six months.

After the business part of the program was finished, dainty refreshments were served in the dining room, and sociability reigned supreme until the hour of departure, each one carrying away a lighter heart and feeling strengthened for the coming work.  
 MARY POTTER, Sec.  
 February 12.

### CONFERENCE MINUTES.

Spring River district conference was held in Saints' church at Blendville, Missouri, October 7 to 9, 1900. E. A. Davis in chair, W. S. Macrae, secretary *pro tem*.

The following ministers reported by letter: E. A. Davis and F. C. Keck of the Seventy. Elders, R. H. Davis, J. L. Lancaster, C. K. Ryan, S. D. Love (baptized 8), T. S. Hayton (baptized 3), J. T. Riley, Noah Karahou, W. H. Prewit (baptized 4), and J. W. Thorpe. Priests, H. J. Thurman, D. S. Palmer, W. E. Haden (baptized 5). Teachers, M. S. Frick, George M. Rhonamus. Oral reports were rendered by Elders W. S. Taylor, J. M. Richards, W. S. Doty, S. W. Simmons, J. A. Graves, E. E. Bradley, Z. Decker, W. S. Macrae. Teachers, A. P. Free, J. L. Garner, L. H. McCall.

Branch reports: Lamanite, first report, present number, 19; Fairland, 46; Columbus, 60, gain by baptism 3; Maysville, 82; Blendville, 146, gain by baptism 11, by letter, 3; Weir City, 95, gain by baptism, 5; Traverse, 44, gain by baptism, 4; Webb City, 171, gain by letter, 1.

District treasurer reported cash on hand, \$15.68; audited and found correct. It was ordered that our next district reunion be held at Berry's Ferry, Indian Territory, beginning Friday before full moon in August, 1901. Brn. J. T. Riley, Noah Karahou and W. B. Hillen were appointed to act as committee on arrangements, and Brn. W. S. Macrae, O. P. Sutherland, and M. S. Frick to provide for a cooperative boarding house.

On petition from Blendville branch Bro. Max Stebbins was ordained a deacon.

As provided for by the Far West district, Priest W. E. Haden (missionary) was ordained an elder.

The bishop's agent's reports showed the sum of \$56.25 due to him; the account was audited and found correct.

The blank forms adopted by our last General Conference for missionary reports, were adopted to be used for ministry reports to the Spring River district conferences, and the secretary authorized to procure necessary supply.

The district treasurer was authorized to pay for a tent lost at our last reunion, and also to pay expense for repairing the big tent.

Apostle I. N. White arrived in time to preach the closing sermon of the conference.

Conference adjourned to meet at Webb City, on Friday before full moon in March, 1901.

T. S. HAYTON, Dist. Sec.  
 January 14.

### Convention Notices.

The Spring River district Zion's Religio-Literary Society will meet March 4, 1901, at Webb City, Missouri. The Sunday School district convention meets on Friday, the 1st, and quarterly conference on the 2d. We urge all Religians to attend, especially those of the district.

M. S. FRICK, Dist. Sec. Z. R. L. S.  
 222 1/2 Empire St., Joplin, Mo.

The district Religio convention of the Far West district will convene at St. Joseph on Friday evening, March 15th, at 7:30. All societies are requested to be governed in the election of their delegates by the following resolution, which was passed at last convention:

"Resolved, That each local be allowed one vote for every six members, to be cast by delegates in Religio conventions."

Program for convention: Opening exercises; "The Religio-Its Work," J. A. Gardner; "Old Folks in the Religio," Elder T. T. Hinderks; "The Home Bless," Carrie Lewis; "Good Literature Work," Samuel Simmons; "Young Folks in the Religio," Elder D. E. Powell; new business; benediction.

W. W. SMITH, Dist. Pres.  
 St. JOSEPH, Mo., Feb. 15.

### DIED.

(One hundred words free. One cent for each word over 100, and for every word of poetry. Amount should be remitted with notice, to insure publication.)

BERDICK.—At Kansas City, Missouri, Saturday, January 23, 1901, Sr. Jerusha Burdick, in the 60th year of her age. She was born in Illinois, July 5, 1841, and was married to Jackson Burdick in May, 1856, who died in Independence, Missouri, June 5, 1893. Ten children were born to them, of whom six are left, bereaved, Bro. Ira Burdick of Independence being one of her sons. Funeral at Independence and interment in Independence cemetery, Elder W. H. Garrett in charge. It is thought she was a member of the Hope of Zion branch, Northern Minnesota district. District authorities please note.

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NANCY J. MOUNTAIN, Yorkers, N. Y. July 25, 1898.

Write the Doctor.

He will send you his book on The Hair and scalp, and a free consultation you wish about your hair. You will receive a 4-page book. Write to Dr. J. C. AYER, Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, FEBRUARY 28, 1901.

NUMBER 9.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

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Independence, Mo.

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## COMMENDABLE FAIRNESS.

Justice is, comparatively, a scarce article in this life. In too many instances, by far, prejudice rules the judgment, and often the innocent are made to suffer an unjust sentence and an unmerited condemnation. Especially is this true of those who hold different views religiously, from those held by organizations which have assumed to themselves the right to designate their own views as "orthodox." The Bible being the accepted and acknowledged standard of truth, it would seem to a candid mind that the faith which is nearest the pattern given in the Scriptures, would be the nearest truth, and that organization which is complete in word, doctrine, ordinance and blessings, with that of the New Testament, would most certainly have the right to the term and title of "orthodox."

Unfortunately for humanity, this sort of logic does not seem to prevail with men when their religious opinions are the subject of investigation or formation. The largest license has been and is still used—in some instances at the expense of truth itself—in organizing societies and creeds, and the consequences are seen in the multiplied and diversified faiths represented in the world today. Many of these, however, have had a hard battle with bigotry, intolerance and hate in their inception, some of their adherents finding a martyr's grave ere they were acknowledged as being among the self-styled "orthodoxy." It is stated somewhere that a prominent individual being asked for a definition of orthodoxy replied that "orthodoxy is my doxy, and heterodoxy is YOUR doxy." In other words, "My belief is the truth; if some hold differently they are in error." And under

this spirit, if any happen to hold opinions contrary to those expressed by these "orthodox" people—no matter how closely he may follow the Scriptures—he is a dangerous man; and some zealous pastors have even been known to earnestly warn their flocks against going to hear another minister preach lest they be led away into error, as though every man or woman who is able to read, could not examine from the Bible the references and doctrines of the preacher, and use their judgments to decide whether he spake "according as it is written," "to the law and to the testimony." (Isa. 8: 20).

The Reorganized Church of Jesus Christ of Latter Day Saints is not "orthodox" in the estimation of other societies, notwithstanding the fact that they accept, believe and teach all the truth that any of them hold and teach, and a great deal of scriptural truth that others do not accept. As a consequence its members have been, and still are, often maligned, misrepresented and misunderstood, because of their opponents being influenced and controlled by the spirit of ignorance and bigotry; and under this spirit men ascribe to, and often accuse the Saints of almost every crime in the category of criminality; in fact, where ignorance mostly prevails, the name is made a synonym of all that is evil, even by and among a class who are themselves notorious as law breakers and even shedders of human blood.

This is, however, NOT the case where the Saints are best known. In every community, where there is found a faithful member of the Reorganized church, they have, and are making that name a synonym for virtue, integrity, and sobriety; and where there is an instance of a member acting dishonestly or disgracefully, he is NOT a representative of that people, that organization. Honest, fairminded people everywhere recognize the fact that it is those among any people who exemplify in their lives the principles of the faith they hold and teach, who are its true representatives, and the number of individuals occupying places of prominence and influence who are willing to give the Saints credit for uprightness and integrity of character in the communities in which they reside, is, happily, increasing. This is having its tendency for good, and while these men seldom, indeed, accept the faith of the Saints, they are moved by the spirit of justice to give them credit for consistency, and as worthy of the confidence of others, as men and citizens.

The latest testimony of this character coming under our no-

tice is an editorial in *The Independence (Missouri) Sentinel* for February 15th, weekly edition, which is so fair and manly in its spirit that we are confident our readers will share with us in the appreciation of the lofty sentiment of Mr. R. H. Womack, the editor. Here it is:

### A POPULAR FALLACY.

One is frequently led to dwell upon the strangeness of popular fallacies—in other words, as to why people just simply pick up a prejudice and nurse it through life without ever appealing to their reason or asking themselves why it is so. While at Jefferson City last week an old acquaintance said to us, "And you have moved to Independence, have you? I wouldn't live there; it is the home of Mormons." We knew that he was honestly mistaken in his premises, and looked at him with an eye more to pity than to condemnation. "Do you know," we suggested, "that the words you have just given utterance to are a reflection upon your own intelligence, and make you ridiculous when spoken to men who know and understand the people whom you condemn without a hearing?" We then informed him that Independence had no better citizens than the Latter Day Saints; that they are as moral as any people on the face of the earth; that they pay their debts promptly, and that no distinction was drawn in the community on account of religious beliefs. "Why," we said to him, "Independence now has a member of the religious organization in its city council and barring the fact that we disagree politically I find nothing in him to condemn or even criticize adversely."

"Would you support a Democrat of this faith for mayor?" our prejudiced friend asked, to which we responded that we would cheerfully do so were he qualified for the place—that his religious beliefs would cut no figure in the case whatever. Thus, prejudice, based upon ignorance, stalks blindly through the world heaping injustice upon a people who comprise a citizenship as good as any that exists. And, strange to say, the prejudice in this particular case finds a home in the bosom of a member of the Missouri legislature.

How striking is the contrast here presented. On the one hand a man honored with a seat in the lawmaking assembly of the state, ignorantly permitting his prejudice to assert itself against a people whose character he had never personally investigated, but yet passing his judgment in an adverse manner upon them. In just such a way is prejudice spread by people who fail to realize the responsibility upon them to execute justice, that the measure to be noted to them in the day of final accounts, when they will be judged for their life's work, may be joyous and satisfactory to them. But the other side of the contrast represents a more pleasing picture. The spirit of justice and fairness exhibited is that which belongs to, and characterizes a true hearted man. Such a judgment is truly a strong testimony that the children of Zion are redeeming themselves by righteousness, and that because of it, the reproach is being rolled away,

as the Lord rolled away the reproach of Israel in days of old, when they adhered to the covenants they made with Him and kept His commandments. Editor Womack forcefully states a fact when he asks, "Why is it that people will 'just simply pick up a prejudice and nurse it through life, without ever appealing to their reason, and asking themselves, why it is so.'" If they would stop long enough to use their reason in making such inquiries, there would be less of injustice about which to complain, and a very great deal less of sin to atone for in the day of Judgment.

Of course we are not blind to the fact that men sometimes have ulterior motives in view in championing the side of a question which may not be popular with the majority. There are some in Independence, as elsewhere, who would not object to the Saints coming here in considerable numbers, if they could dispose of their land here at good, round figures, to the newcomers. We do not, however, anticipate that such a desire will be gratified to any very great extent, even should it exist. But we have not thought that such an idea inspired the article copied above. We accept it as a just tribute to the consistent life and character which we know the Saints, as a rule, are manifesting in Independence, and on their behalf, express our thanks and appreciation of the courtesy, the kindly feeling and the spirit of justice and fairness in which the article abounds. May there never be an occasion for a change of this sentiment. There will not be so long as the Saints are faithful to their covenant with the Lord, and so long as this spirit of candor and honesty is cherished.

### SR. JENNIE E. PAGE.

Sr. Jennie E. Page, so widely known to our readers, through the correspondence columns, and who endeared herself to the Saints by the sweet, cheerful, submissive spirit in which she endured her years of intense suffering, was released from her life work, and passed into the paradise of God February 14th. She loved God's work, and was never so happy as when telling the gospel story to others, and endeavoring to inspire them with her faith in its saving and blessing powers. Isolated from the association of the Saints and the grand privileges which a branch of the church affords, she yet remained steadfast, displaying a courage and fortitude under extremely trying conditions, that won for her not only the love and respect of good men and women brought within her sphere

of acquaintance, but which also must have enlisted in her behalf the sympathy and love of the heavenly host and the favor of the Divine ones. She has entered into rest, which truly must be sweet and joyous to her, but her memory will be cherished by those who have so deeply sympathized with her for so long. To her afflicted father, Bro. B. F. Page, and family, we tender our sympathy in their loss.

ELDER GOMER R. WELLS, Deer Lodge, Montana, February 14th, says the brethren of Australia had intended sending him a supply of the pamphlet by Elder W. J. Haworth, in reply to D. H. Bays' "Dogmas and Doctrines of Mormonism," but that finding the express rates too costly, they decided to have Bro. Wells get up a list of names and send them to Australia to have the orders filled. This, Bro. Wells states, he is now ready to do.

### EXTRACTS FROM LETTERS.

I. J. STOWERS, Tecumseh, Nebraska, Feb. 7:

If any of the traveling speakers pass this way, would like them to call on us. We are the only Latter Day Saints anywhere around. We will care for the elder if any should come.

BRO. W. A. WELLS, Fraser, Colorado, Jan. 15:

If any of our elders should go near Arrington, Kansas, I would like if they would stop and see my children. Inquire for George Bowser; everybody knows him. They will be made welcome.

MRS. D. H. COPPING, 92 Drummond street, East Ottawa, Ontario, Jan. 29:

I think if an elder came to Ottawa there might be a great deal of good done; I have spoken to quite a number of persons and they seem to be interested.

ELDER F. C. WARNKY, Nevada, Missouri, February 18:

I closed my meetings at Virgil City Friday night. The prospects for a branch are good; many are believing; some who have been enemies to the church for years past are now our friends, and are rejoicing in the truth. I came here Saturday, preached twice in the hall yesterday; tonight and tomorrow nights I will hold cottage meetings in different parts of the town, and Wednesday I go to Rich Hill.

CHAS. L. GASON, Lone Rock, Oregon, January 6:

Your paper is a preacher that I do not want to turn away. It is twenty miles to the nearest Saints' church: I do not hear very much Saints' preaching. There is a Baptist building and an M. E. house here at Lone Rock, but the doors are closed on the Saints, and during the winter months the school-house is closed also. There is so much prejudice here against the Saints, and to have men misrepresent us, and class us along with the Utah people, it is sad; but the Christ was spoken against, and He said: "They have persecuted me, they will also persecute you." Brethren, let us count it all joy when we are falsely accused.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

The weather is fine. Tuesday was just like an early spring day.

Bro. W. S. Loar has returned from his visit with his folks in Iowa.

Regular business meeting of the branch next Monday evening. Let us have a full attendance.

Bro. George H. Hulmes, Sr., was on the streets of our city Monday. He is recovering nicely from his illness.

Bro. W. Weeks is making some improvements on his home on Clark street, which will add much to its cheerful appearance.

Sr. Mary Clements has had a third stroke of paralysis and is reported quite low. Her advanced age makes the case more serious.

Sr. M. E. Hulmes returned Friday from quite a lengthy visit with her brother, W. H. Smith, and family, in Pittsburg, Pennsylvania.

Bro. Joseph Luff's new addition to his house is enclosed. He has built a "tower" and we suppose will be in a better position now than ever as a Watchman on the Walls of Zion.

We regret to learn that Sr. J. H. McMullen has had one very severe attack of her old illness since removing to Rocky Ford, Colorado, but was improving again at last account.

It is thought that the work on the main auditorium of the church will not be completed before next week. This will necessitate holding all services next Sunday in the lower auditorium.

The Independence district conference will meet in the church here Saturday of next week, at 10:30 a. m. Delegates to General Conference, April 6th, will be named, and other important business transacted.

Our good brother, J. S. Clark, though unable to get out very much, keeps a cheerful spirit, and rejoices in the gospel work, whose progress he watches with the keenest interest. May he be spared to see its final triumph.

The district Religio Convention will meet here Thursday of next week, and the Sunday School Convention on Friday. In addition to other important business there will be the election of delegates to the General Conventions which meet here in April. There should be a full attendance.

Bishop E. L. Kelley's serious illness from pneumonia is causing much interest and concern, because of the esteem in which he is held by the Saints, here, as elsewhere. Slight improvement was reported at last accounts. The prayers of the Saints for his speedy recovery are earnest and many.

The services at the church Sunday were all held in the lower auditorium, the main auditorium being still in the hands of the "improvers and embellishers." Bishop W. H. Pease, of Armstrong branch, occupied at the morning hour, on the subject of "Worldly Pleasures," preaching a very forceful and

instructive discourse. At night Apostle I. N. White preached on the identity of the everlasting gospel today with that preached by Jesus and the apostles of His day; a number of strangers were present. The afternoon service was well attended and the time was profitably occupied.

Bro. J. C. Foss returned home Tuesday. The grip still accompanies him, though there is considerable of a strained relationship existing with Bro. Foss, and he does not feel that the company is at all desirable or agreeable; but the grip seems to like to stay with him. He says it has been hanging to him since December.

## LAMONI, IOWA.

Patriarch A. H. Smith occupied the pulpit yesterday morning, and Elder A. M. Chase in the evening.

Elders P. E. Cochran and Columbus Scott held services at the Surprise school-house yesterday. Bro. Scott delivered two sermons.

Elder David A. Anderson is conducting a series of meetings at Lucas, Iowa.

William Wallace, infant son of President Joseph Smith and wife, was blessed yesterday under the hands of Patriarch A. H. Smith and President J. A. Gunsolley.

John H. Harp will leave tomorrow for Granis, Arkansas.

Sr. Ella D. Whitehead, daughter Clara, and father and mother, Bro. and Sr. Bradbury Robinson, expect to leave on the 15th prox., for California, where Sr. Whitehead has interests which demand her attention.

Bishop Kelley is still confined to his bed, though he is slowly improving.

The meeting of the priesthood of the branch for prayer service last Tuesday night was well attended, and the time wisely occupied. Another meeting of the same character was appointed for Tuesday night of this week.

Bro. and Sr. O. E. Prall returned, last Saturday, from Wisconsin, where they had been called by telegram, notifying them of the death of Bro. Prall's father.

The infant son of Elder David Wight and wife is very low with influenza.

D. J. K.

February 25.

## CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St. Sunday meetings 2:45 and 7:45 p. m. Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m. West Pullman branch, 745 119th St., 10:30 a. m. and 7:30 p. m. 508 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

We enjoyed three good services yesterday, though not the best in health; one on the south side and two on the west. We arrived at the Sabbath School in time to hear a very interesting and instructive review of the lesson by Bro. James F. Keir, who illustrated by an object lesson. The good Samaritan review on last Sabbath was favorably commented on. It was by Bro. R. A. Penney. We took occasion to use the illustration, still remaining on the board, to illustrate a point in our sermon last evening.

Our district president, Bro. J. T. Hackett, was with us yesterday, preaching in the morning at 3411 Cottage Grove avenue, a very spiritual, instructive sermon, feeding the Saints on "pure food," the Christ-life and character. He occupied at three o'clock on the west side to a good, attentive audience, where again good liberty was enjoyed, and a responsive amen from the audience was had. At night he spoke again on the south side. Bro. H. says he wants to know nothing among the Saints save Christ. He is holding the correct principle as a missionary for this work, to make a success of it. He will remain in the city for a few days.

Next Sabbath will be our regular union sacrament service day, the last one of the conference year, hence, should be the best. Special provision will be made for seating. Let us make this a feast day. We should remember that to make a feast we must have the heavenly manna to feast upon. Like sitting at a table with dishes but no viands upon them, would our meeting be without the presence of God's Spirit to bless.

We are informed that Bro. E. K. Evans, editor of *The Glad Tidings*, will spend next Sabbath in our city, and will, no doubt, attend our sacrament service. We have ventured to announce him for the morning hour at 3411 Cottage Grove avenue.

A letter was read before the Religio prayer meeting yesterday, dictated by Bro. E. E. Johnson. Bro. Palmer was cheerful and as well as usual yesterday morning. He urged to faithfulness of duty with the Saints. Sr. Sanderson is growing some better. Sr. Stevens, who has been long time afflicted, was able to be at the services yesterday morning. Sr. Gonyea, who is afflicted with cancer, was down from Waukegan yesterday, for worship and administration.

J. M. TERRY.

395 Ogden Ave., Feb. 25.

## ST. JOSEPH, MISSOURI.

Bro. T. C. Dobson, of Deloit, Iowa, who has been visiting his brother, Eli T. Dobson, returned to his home Sunday evening.

Mrs. D. H. Blair, who spent the week with friends in the city, returned to her home in Kansas City, Saturday.

Bro. Frank Dungee and Sr. Lizzie Graham were married Wednesday evening, 13th inst., Bro. Wm. Lewis officiating. May happiness and prosperity be their portion through life.

Among the pleasant events of the week was a surprise party given at the home of Bro. Best, Wednesday evening, by his lodge friends who presented him with a handsome umbrella.

One of the enjoyable events of the week was the Martha Washington tea given by the Ladies' Aid on the 22d. The Religio furnished the music for the evening. A dutchess lace handkerchief, made and donated by Sr. Barr to the Aid society, brought \$13 00.

Sr. Best entertained a number of the Saints Thursday evening, in honor of Bro. Best's birthday.

Bro. J. C. Gardner, in a few well chosen remarks, presented Bro. Best with a handsome rocker, after which refreshments were served. It was all a complete surprise to the brother.

Bro. Cushman was the speaker at the morning service yesterday. Bro. Guinand preached an excellent sermon in the evening. The social service was in charge of Bro. Best and Hubacher, and was a spiritual feast.

A. B.

February 25.

FIRST KANSAS CITY BRANCH.  
2324 Wabash Ave., Sunday School 9:30 a. m.; preaching at 11 a. m. and 7:30 p. m.; social service 12:15 p. m. D. F. Winn, pastor, 2306 Bellfontaine; telephone 205 Union Superintendent Sunday School, E. Etzenhouser, 2417 Prospect; telephone 1306 Missionary in charge, J. D. White, 609 Main St.; telephone 1358.

Attendance at all services yesterday was unusually good. Sr. Eva Bailey, district superintendent, made the Sunday School an official visit; we trust she may come again soon. Elder M. T. Short spoke both morning and evening to quite attentive audiences. His sermons were very favorably commented upon. At the social service a goodly degree of the Spirit was present. Two prophecies were given for the benefit of the Saints, urging them to more diligence if they desire heavenly blessings.

Bro. J. W. Johnson, of St. Joseph, was a visitor at all the services, and in the evening he brought four visitors not of the faith with him. Among other visitors we noticed Srs. Mary and Mabel Waruky and Elder E. J. Scott.

The entertainment given by the Literary society was well attended, and we understand was enjoyed by all.

An agent of Bro. E. T. Dobson was placing orders for ice with local houses during the week. We understand Bro. Dobson is harvesting a large crop.

As General Conference is approaching, Bro. E. Etzenhouser and Frank Rudd desire to say that they will be pleased to have any of the Saints make their office, Rooms 307, 309, 309, 515 Main St., their headquarters while visiting the city. Free bureau of information.

R. W. PORTER.

February 25.

SECOND KANSAS CITY BRANCH.  
Corner 23d and Holly One block south of Observation Park line.

The Ladies' Aid Society cleared \$80 00 at their social.

The local Daughters of Zion will hold their first regular meeting on Thursday, 2 p. m., at Sr. Ad. Koehler's, 1728 Belleview.

Twenty-four young people of the church gave a surprise party to Sr. Edith Edwards, on Tuesday evening, February 19th, in honor of her sixteenth birthday. The pleasure will long be remembered by those participating.

The colored Sunday School at Armstrong is prospering under the efforts of Bro. Robert Clow, superintendent, Sr. Nettie Williams, assistant superintendent, Sr. R. Lucemore, Sr. Sarah Hawkins and others, supported by the manifestations of God's pleasure in their work. Some of these little souls are hearing

the gospel story for the first time in their lives, and they show a lively pleasure in the opportunities offered them. The session is from 1:15 to 2:30 p. m.

Elder Alfred White visited the Second Kansas City Sunday School last Sunday, and instructed the branch at 11 a. m. on prayer as described in James 16:5. His words were powerful for good.

Sr. Eva Binger, daughter of Bro. and Sr. Charles Binger, was baptized at the Armstrong font by Priest George Edwards, after the morning service yesterday, and confirmation was administered by Elder B. J. Scott, assisted by Elders Alfred White and Joseph Emmett, at this branch during the afternoon prayer meeting.

Bro. John Weedmark, of Lamoni, Iowa, has been visiting friends and relatives in this vicinity during the past few weeks.

Last Sunday's prayer meeting in charge of Bro. Alfred White and Joseph Emmett, was highly spiritual, and Bro. B. J. Scott received an endowment of the Holy Spirit in the gift of prophecy, giving encouragement and strength to the faithful, and admonition and warning to the negligent. Bro. White preached the evening sermon, using Amos 3d chapter, 7th verse, as a text. He presented the necessity of prophets now, as only a Saint, endowed with authority from God, could do it.

JOHN C. GRAINGER.

February 25.

## LETTER DEPARTMENT.

BEAVER FALLS PA., Feb. 8.  
*Editor Ensign*—My last letter, if I remember correctly, was written from Philadelphia, where I have labored most of the time up till the beginning of the New Year. I have put off writing in the hope that I would have something of more interest to write about. But time flies, and even now I have nothing very important to report, but I hope I can truthfully report "progress," even though it has been slow. Our work in a large city is generally slow. I know of no place where one can work so hard and seem to accomplish so little, as in a large city. There is so much to attract, to amuse, to interest, and the forces of the wicked so strong, that our very best efforts, at times, seem almost in vain. The Saints are generally scattered, living expensive, halls to meet in difficult to obtain and costly, and many other things, too numerous to mention, all helping to retard the work.

One thing is clearly making itself manifest, here in the East at least, and that is the necessity of chapels which the Saints can call their own. Very little can be done toward reaching the masses in a stuffy hall, up two flights of stairs, which can only be had on Sunday by the Saints, but which is occupied by the followers of the prince of darkness the rest of the week. And the Saints are beginning to awaken to that fact. As a result, efforts are now being put forth to build in several of our prominent cities, among which we may mention Philadelphia, Pittsburg, and Brooklyn. As soon as I arrived in Philadelphia I saw how useless it was for a missionary to try to do the work required without some place to meet in during the week as well as on Sunday. And since a hall would be too expensive, we began to talk up building a chapel; we found a few of the Saints had already anticipated this need, and had organized themselves into a chapel association, with a nice little fund on hand with which to purchase a lot. We then began a search for a

lot, at the same time asking the Lord to open up the way, which He did in a marvelous manner, so that the branch now find themselves in possession of a good lot, nicely located, without costing them a cent, enabling them to use the entire amount they have been able to accumulate toward the building. They now have on hand in cash about \$300.00, and over \$200.00 more subscribed. The plans are drawn for a neat little chapel which they have every reason to expect to see completed next summer. They are a nice body of Saints, the branch is in fairly good spiritual condition, and with a chapel of their own, I believe the work will prosper.

In compliance with the advice of the missionary in charge to visit Pittsburg, I left "the city of brotherly love" and spent the last Sunday of the old year with the Saints at Pittsburg, where I met a warm welcome, and was made happy by the presence of the good Spirit in their Sunday services. Finding myself nearly half way to Chicago, I yielded to the temptation to run home to spend New Year's day with our children, where wife had preceded me more than a month before. Of course, it was a happy New Year's day to us all. I was pleased to meet our loved ones again, but most of all to witness their zeal in church work. Though many changes have taken place since I was one among them I am glad to see the young maintaining their interest. May God continue to bless them. Bro. Terry seemed determined I should not grow rusty while visiting, and whatever assistance I was able to render him was certainly a pleasure on my part.

I returned to Pittsburg, January 19th. The branch seems to be in a fairly good condition spiritually, but rather unfortunately located so far as their place of meeting is concerned, being in the center of the business portion, and up two flights of stairs, and on a occupied by them on Sunday. On that day they hold three services following each other in close succession. At 10:45 preaching, at the close of the preaching service, testimony meeting, and at the close of this, Sunday School. This ends the services for the day, for by this time, those who have taken part in all these services without intermission, are pretty tired. Many live several miles away, making it very difficult, to say the least, if they were not tired, to get back in time for evening meeting. I am pleased, therefore, to state that they were meeting with some success in their chapel enterprise. They had a lot secured and paid for, but there was some dissatisfaction man first on account of the size of the lot and the location. Friends who know about this, will be glad to learn that all this has lately been remedied. In answer to prayer and works combined they have been able to exchange their 25 foot lot on Colwell street, for a 40 foot lot on Miller street, on the hill, instead of under, and the branch is now all united, and we are in hopes they will be able to build next summer too. Perhaps the statement relative to the exchange of lots needs a little qualification. I will say, therefore, that the exchange is being made on last Wednesday evening the branch adopted resolutions providing for the exchange, and if no hitch occurs, the deal will be consummated in a few days. The branch has good talent, and with proper effort there should be a good work done here, as I believe there will be.

I am now holding meetings here, about thirty miles from Pittsburg, where there is a small branch, presided over by Elder W. H. Forbes, formerly from Chicago, at whose home I am stopping. Bro. Forbes is a live man, and one who does not believe in hiding his light under a bushel, as many can testify about here. We have a hall to preach in on Sunday, and in private houses during the week. We generally have larger audiences in private houses than we do in the hall. It is a good idea when the people will not come to us, to go to them. Our audiences are not large, but attentive, and seemingly interested. The indications are that

some will be baptized soon. The weather is cold and stormy which interferes somewhat with the success of our meetings, but we are trying to do the best we can under the circumstances, leaving the rest in the hands of Him who doeth all things well. I am feeling well and hopeful.

In gospel bonds,  
F. G. PITT.

RICH HILL, Mo., Feb. 21.

Dear Ensign:—I closed my labors at Nevada Tuesday night, and on Wednesday bid the Saints good-by, and turned my face toward home, after a number of very profitable series of meetings in different parts of this section of the country; now I am stopped just for a few days, here in Rich Hill, to make my promise good which I made them, that before I would return home I would again come and preach to them.

Our esteemed brother, F. M. Sharrock, president of the branch, who lives a few miles out of town, failed to appear at our meetings for three nights, but yesterday he came with smiles all over his face, and about the only thing he could say was, "It's a girl;" the four previous children were boys, so we freely forgive him for being absent; his associates, Bro. Delmar Chapman and Welch, he can well trust the welfare of the branch. The meetings are fairly well attended, and the preacher feels well too. We close tonight, and tomorrow we expect to reach home, after an absence since January 24.

Yours in bonds,  
F. C. WARKNY.

HOOD RIVER, Ore., Feb. 19

Editor Ensign:—I notice in the Ensign of February 14th, a notice to "Be on the Watch Tower," over the name of Bro J. S. Roth; it is our duty, as brethren to warn each other against these "fakes" who would intrude upon our people. Not long ago a man came to my house, claiming to be a Saint; he was a short, heavy set fellow, looked to be 40 or 50 years old, claiming to be a nutter from California. He was fairly well dressed and seemed quite intelligent. He claimed to have been baptized by Elder Albert Skinner, whom he said now lived in Missouri.

He said he wasn't broke, but was rather close run for money. I informed him that he was welcome and treated him to the best we had; he stayed two nights, and then stated that he was going up the road to the next station and would be back the next Sunday evening. He came back according to his agreement, about 8:30 p. m., but he was just about as drunk as a man could be and walk. It is needless to say that he got leave to go his way at an early hour the next morning, and when he left he never even thanked me for the kindness shown him, so I wish to warn the Saints of eastern Oregon, Idaho and Montana, against this "fake," as he claimed he was going to Montana.

I would be pleased to know if there is an elder in the church by the name of Skinner, and if so, if he ever baptized a man in California by the name of Trombley; I think Professor J. A. Trombley is the name he gave me. I trust he will be brought to judgment, as he is doing us an injury by going from place to place, claiming to be a Saint among strangers, leaving a false impression upon their minds. Hoping all is well in Zion, I am

Your brother in Christ,  
THOS. CHAPMAN.

CHICAGO, Ill., Feb. 16.

Editor Ensign:—I am still in the field of battle earnestly contending for the faith which was once delivered unto the Saints. I feel thankful to God for the hope that is set before us. Our work from house to house is onward in this city and a number very near the kingdom of God. Four have given me their names for baptism as soon as the weather will permit, and my brother in the Lord, Priest W. H. Fuller, has six or seven about ready to enter the kingdom of God. He is the right man in the right place; he is the man for the street work; and what we want to have here is a large branch, and if the Lord will keep the

stumbling blocks out of our way I think the work will roll on this year in Chicago. The Lord has given us one nice young man this year for a starter; I baptized him January 6th.

I think our street work will be of great worth to us this year: what we did last year on the street has got people to reading our work this winter who never read before or ever heard of a Latter Day Saint. Dear brethren and sisters, the Lord showed me last year another way to get at the people with this blessed gospel work. I opened two Bible schools this winter and teach the people at their homes and let them read for themselves to see the work just as it is. I find it is a good way to get at them with the truth.

May God help us to be faithful to this marvelous work and a wonder, and that we may live long to see this blessed work established among our race of people [colored], is our prayer in Jesus' name.

Yours for the battle,  
G. H. GRAYES.  
508 West 37th Street.

IOWA PARK, TEXAS, Feb. 8.

Editor Ensign:—While I wait for the train I will drop you a line. Bro. A. J. Moore and the writer are just returning from a trip in the Indian Territory, just across the river from Montague and Clay counties, Texas. We find such a smallpox scare in every part of the country and from one to live cases in every little village, especially on all the railroads, that we find it almost impossible to get the people to come out to hear. I trust that the plague will pass over soon as it is in a light form; not many dying so far.

Yours for truth,  
T. J. SHEPPARD

VALLEY JUNCTION, Wis., Feb. 7.

Dear Ensign:—As I am at liberty for a few moments I will drop a few words to your many readers. I am at home for three or four days to look after some home affairs, then go again.

Bro. J. B. Wildermuth and I have been laboring together in Chiwaukee county most of the time this year. We have opened up four new places, some of our hearers are war the kingdom. We have other calls to go to other new places. We want to follow them up as fast as possible so to do. The work is moving along real well.

In bonds,  
A. L. WHITEAKER.

VOLINA, Ala., Feb. 17.

Editor Ensign:—By your kind permission, through the columns of your most worthy and highly appreciated paper, I beg just a few lines which will inform the many dear Saints in almost every state in the union, who I am certain, have been pleading for Jennie, my daughter, that if it was God's will that she might be restored to health, that her spirit took its flight twenty minutes before one o'clock, Wednesday night, February 14th.

She was taken with a hard convulsion on Monday evening, February 5th, after which time she seemed almost entirely unconscious up to the time of her death, excepting about six of her last hours, when her mind came again to her, and I never saw her seem to be more sensible in her life, though her voice was too weak to talk above a whisper. She left every evidence that I could possibly wish for, that she is one among the saved.

I stayed by her bedside almost without ceasing from early dark until it was finished; she knew she was dying, and said, "Papa, don't leave me." She seemed to have many things to say to me, but as I have said, it was only in a whisper, and of course I could not gather every word as I wanted to. While she was suffering intense pain, she would often say to me this, "I feel mighty good," and twice she asked me, or said to me rather, "Do you hear that singing?" She asked for water quite often, and for it, and for everything else that we did, she would always, in that deathly whisper, say, "Thanks." As I have stated above, at forty minutes

after midnight, on Wednesday night, the spirit fled. Oh! I would not take aullions for the consolation that she left her poor sorrowing father. I will say here, as I cannot recollect each and all, those dear Saints who have been loving and kind to her all the way down now for many years, even until her death, to please accept the thanks and the prayers of a bereaved father. It always did her much good to receive the letters sent her.

As we were almost entirely isolated from any Saints, or any church, we did not have anything said at the grave, but I intend to have her funeral preached some time in the future. I hope that the elder who is nearest me will try and come this way and preach it for us.

Jennie was born in Monroe county, Alabama, April 5, 1872, and excepting the first two years of her life, lived in Evergreen, Alabama, up to the time she was taken to the hospital for treatment, some two years ago. She joined the Baptist church at the age of 14, and lived a consistent member for two or three years, when she saw things quite differently—using her term—to what the Baptists preached and practiced, and was converted and baptized by Bro. M. M. Turpen, in Baldwin county, this state, and has ever since been a member of the church of Latter Day Saints. I don't remember just how long she lived in the church, but I think at least nine or ten years. She was, at the time of her death, 28 years, 10 months and 9 days old. I ask the dear Saints everywhere to continue now, as Jennie is gone, to pray for her father.

BENJ. F. PAGE.

P. S.—I have seven miles due east of Castleburg, Alabama, on Cedar Creek, and will say, if any of the Saints, or the elders, ever come this way, to please hunt me up. My hat hanging always hangs out for my and all of the dear brothers or sisters.

OZARK, Missouri, Jan. 23.

Dear Ensign:—I beg space in your columns to give my testimony. My whole heart is in harmony with the work though sorely afflicted. Neither myself or my husband have good health. How glad would we be to hear some Latter Day Saint preaching. We live now where the people are spiritually blind and where the sound of guns are frequently heard on the Sabbath. Oh, how we hunger and thirst to live among God fearing people where the Saints assemble and worship in spirit and in truth.

Mr. Anderson, who lives in Ozark, sends us her *Heralds* and *Ensigns*, and last evening as we sat around the store I read the sermon delivered by Elder R. C. Evans at the Saints' church, Independence, Sunday, April 29th; how inspiring and grandly, through the inspiration of a kind and loving Father, did Bro. Evans illustrate the divinity of this marvelous work. May God bless the dear preacher, and also Sr. James, the reporter. Although we have had our ups and downs and our shortcomings, this finds us with charity in our hearts for all the dear brothers and sisters and a fervent wish for the unbelievers. May God bless all with light and spiritual guidance.

About the first thing we look for in the "letter department" is for letters from those with whom we have been acquainted, and especially Bro. C. J. Spurlock; we never forget his kind and christian admonition. May the blessings of heaven rest on him. We are thankful for a church house in Springfield, Missouri. Dear Saints, pray for us in our sore trials. We are hated by our relatives in the flesh, and so poor, we are neglected by the world; pray that we may endure our sufferings always with an eye single to the glory of God.

Your sister in the conflict,  
CASSANDER TENNIS.

BELLECENTER, Wis., Jan. 13.

Dear Ensign:—You are a welcome visitor; we could hardly do without you, for we love to read your interesting letters from different parts, from the elders and also from the sisters and all who love this grand work in which we are engaged, besides oth-

er interesting news published in your columns.

We are still in the faith doing the best we can to help roll on this grand and glorious gospel work. The Wheatville branch is doing fine, prospects are good. When we meet we all come together with love for one another, no jar or contention is found in our midst. We are somewhat scattered but meet the first Sunday in each month for sacrament and we are blessed in so doing. Our worthy brother, F. L. Sawley, is doing a good work here, also Bro. L. Doughton, when he was here was doing a noble work. These brethren are both well liked in these parts, by the Saints and also the outside world. The people are all asking, When is Elder Houghton coming back? I think Bro. Sawley and Doughton would do a grand work if they could be in these parts this coming year. Hope they will for they are both zealous in God's work, they make the gospel so plain.

The president of the branch, Bro. J. W. Whiteaker, is doing all that he can to keep the flock together and feed them with that spiritual food which is needful; he is trying to be useful in the vineyard of the Lord in teaching others the doctrine of the everlasting gospel, but some will not listen; some will listen but will not take heed, while others seem interested.

I am glad we are privileged to live in the day and age when the gospel is restored and preached in its fullness, and I am glad that I accepted and obeyed it. I thank God for all His blessings bestowed on me, one of the weakest of His handmaidens in His vineyard.

I have a niece living near Ft. Wayne, Indiana, to whom I sent one of our tracts on the kingdom of God. She liked it real well, she says she never tires of hearing the word of God spoken, but she never heard a Latter Day Saint sermon. I wish she could hear it, I want to get some more tracts and send to her as soon as I can.

May God bless us all and give us of His Spirit to guide us in this life, and save us in the celestial kingdom is my prayer. Pray for us that we may be earnest, faithful Saints.

Your sister in one faith,  
M. E. WHITEAKER.

VINCENNES, Ind., Feb. 3.

Dear Ensign:—It being a fact that this is the church of Christ, we should not hesitate to show our faith by our works. Now the fruits of the Spirit are love, joy, peace and brotherly kindness. When we enter the narrow way we are expected to rub off all bad things and selfishness with the rest; if not, we cannot obey the command to come up higher.

Now I want to have a little chat with all of the branches of the church in all the world. Is it possible that the elders have to stop the ministry in order to serve tables? I read not long ago where one had hired to a farmer to help gather corn; another had hired to plow; can we not come up higher and stop all such by every branch having a special fund, then when the elder comes, ask him what he needs and see that he gets it; and give him some money besides to buy stationery with and anything else he needs. These are the kind of prayers that bring the blessing of heaven. Try it and see. Do we expect the elder and his family to make all the sacrifice?

There are no Saints here, but I have found a few who are willing to read the church papers. One woman, after she had read a few, refused to take any more and was not satisfied, but came in and asked if we did not have a heap of members in Utah. My reply was that she surely was not that ignorant; everybody who reads the newspapers knew better than to class us with that abolition.

Some of the elders in these parts have been to see me, Jenkins, Scott and Marshall. Charley Barmore used to come, though I have not seen him in a long while. Come again, Charley, if you can.

Hopefully in the faith,  
MELVINA ULMER.

ZION'S ENSIGN.

Entered at the Post Office at Independence Mo., as Second Class Matter.

SOCIETY ISLANDS MISSION.

[CONCLUDED].

Before our leave taking I wish to here relate one of the strongest and most direct manifestations of the Father's care that has come under my observation in this mission. I wrote "manifestation" but I should have written "series of manifestations."

A very small insect, almost invisible, was imported from France a few years ago, in house plants. In this warm climate they have multiplied so abundantly, because of no winter, that they threaten the destruction of every cocoon on the Islands. This means more, perhaps, than many at first will imagine, but when it is considered that the cocoon is really the tree of life here, furnishing food, water and houses, and being the only food grown on the coral islands, it will be seen what a great loss they are about to realize. Some islands are not yet affected, but where the Saints dwell the insects are especially bad. This year they began to make their appearance on this island, Arutua. The Saints, becoming alarmed, thought it a good time to repent, and, if possible, obtain from the Lord the reason for the plague. So the officers of the branch appointed three days of fasting and prayer; in the evening of the third day all gathered in the church for prayer. During this meeting ten open visions were given, and two prophecies. The first vision seen was a man in mid heaven with a fan in his hand, fanning as if driving something away. This vision they failed to understand perfectly, but the president informed them that it indicated favor from the Lord and for them to persevere. The next vision was a trunk, such as are used here for money; it was filled and more, with money. After reasoning and more praying a second box was seen, without a dollar in it, which they were told was the bishop's box, which at that time, in this mission, did not have a dollar in it. This explained to them what the other box was, namely, their own, and though filled with money, yet they had not paid one dollar tithing.

They speedily and very faithfully repented. Each one, children and all, prayed for forgiveness, covenanting with the Lord to pay their tithing in the future. Every soul in the church old enough to talk, begged for pardon, even Catholics and outsiders doing the same. About this time a wild, mad, ferocious bull was seen coming into the church, and one brother became very much frightened and dodged and tried to get out of the church, but two brethren caught him, and, with difficulty, held him. He, however, was the only one who saw the animal. When this vision was made known they interpreted it to mean that the adversary was getting very mad, and the president

exhorted them to diligence and never stop till they were laid in their graves. He exhorted them to pay their tithing whether the devil got mad or not. Also not to pay with the expectation of the Lord blessing them, but to do their duty whether the Lord blessed them or not. Other visions were seen and a brother in prophecy told them the cause of the plague of insects was that they had not given the Lord His tenth, but if they would do their duty, as they had promised, God would send a strong wind and drive the insects into the sea, and that that was the meaning of the vision where a man was seen with a fan. That day many of the Saints paid their tithing, and up to the present time about five hundred dollars have been paid into the hands of the bishop's agent, in less than three months, by a membership of fifty nine. Shortly after the prophecy above referred to was given by one of the natives, Moe by name, a very strong, cold wind blew for nearly a week which almost put an end to the insects, so much so that when we came here I remarked to the Saints, "How green the trees look," and then they told me the reason.

On September first we set sail for Ahe, where all the people of Manihi are gathered to make bufa, and later to dive for pearl shell. Nothing of any special importance occurred here except that I preached more sermons and drew more charts than for any other period of the same length of time during my ministry. This branch has paid in two months over two hundred dollars tithing. From Ahe we went to Takarua, the Mormon stronghold in this mission. Our members are not very much alive here, and all that we could do did not seem to enliven them much. From there we went to Takapota, expecting to remain only a short time and then return to Arutua. We had ordered all our mail to Arutua for two months past. Also we were to meet all the elders who wished to go on a mission, at that place, about October 1st, and assign them to their fields. We also expected to get reports there from all the missionaries sent out by last conference, in time to report to the presidency in October. Also we had ordered an organ from San Francisco which we expected in Papeete in October, likewise, the translation of the Doctrine and Covenants was to be completed about that time and as one of our brethren was expected to sail for America in November I was anxious that he should take the translation with him to the *Herald* office. Word had also been received that the Governor General had ordered a conference of all the churches to explain to him their faith, and this, too, was to be in November. It was reported also that the French police had closed our church at Takarua, telling the Saints that it was a new law just come from Papeete, which, if true, doubtless applied to all our churches in this mission. Added to this, I was almost destitute of shoes and

must get to Papeete soon. But there was not a single boat to be obtained. A trading vessel was expected in a few days and I had promise from the owner of a passage on that; but when it arrived, considerably overdue, the super cargo would not take us on board. This super cargo is a Jew. To me it sounds very queer, of late, to read of the Jews being the Lord's favored people. Well, what could we do? It was annoying just at that particular time to be tied up in that way when there was so many things that needed my attention. Phrenologists tell me that I have quite a little inventive ability, but I could not, to save me, invent a way to get out of that place; we could only wait and pray. Such long days and weeks of waiting.

One morning, on the 7th of November, one month and one week past the time we expected to be in Arutua, a small boat was discovered anchored at the landing. It was soon discovered that the boat was a Catholic boat, and we felt grave fears as to the possibility of our getting away on it; however, the captain readily consented, but he was only going to Takarua. But we returned to that island in hopes of soon getting away, as there were plenty of Saints gathered there diving, and the proprietor of three trading vessels, though a Mormon, also lived there. To our utter surprise we could not get a Saint at that place to either loan us a boat or rent one. All seemed willing to do so, and even anxious, but the stormy period had come on and their boats were too small, or the sails too old, or a relative, not a member, had a share in the boat and would not consent. We told them that we would be willing to go in a canoe and furnish the sheet for a sail, but do what we would we could not get a boat. Finally, after explaining over and over again our situation, we got them to appoint a committee to hire a boat, we promising to pay for it. One day the committee would see one man, the next day another man, and so on until I got very tired of such slow work and started out to find a boat myself, which I succeeded in doing before night, returning about 9 p. m., not having eaten dinner or supper; I resolved not to eat or drink till I had obtained a boat.

The next was to find sailors, so next morning before breakfast I started out on another tour, on foot as before, resolving not to eat or drink until I had secured the men before 8 o'clock I had secured the men, and they were to have the boat ready by 4 p. m., without delay. About noon that day, November 15th, I heard that a boat had come for us and was at the city on the other side of the lagoon. My sailors, or rather one of them, the others having backed out, borrowed a small boat and took us that evening to the city, where we indeed found a brother from Manihi, who had come for provisions, also for us. Bro. Hotu had heard from the Jew that we were at Takapoto, and no boat, so he had hired a boat

to come to Takarua for provisions and then to go to Takapoto for us, but finding us at Takarua he was saved an extra trip. Can you, kind reader, imagine my feelings when this brother, who was hired partly to come for us, sat around and told vulgar stories and smoked tobacco for thirteen days before making any effort to go.

We set sail November 28th for Aho with a favorable wind, a quarter aft, the very best for sailing. We had scarcely gotten out of sight of land till the sky darkened in every direction, and the wind changed to straight ahead. A storm was fast approaching, white clouds showing wind. In a very few minutes it seemed to have vanished, and a dark cloud was seen in another direction. In less than an hour the wind had changed to every part of the compass, and each time facing a dark storm, trying, it seemed, to get at us, the hand in the wind each time forbidding. We reached Manihi that night, and breakfasted on shore in a city uninhabited, as all the Saints were at Ahe, seventeen miles distant. By three o'clock we were landed at the city, surrounded by scores of former acquaintances, all happy to see us, and we none the less glad to see them. The day being Sunday we attended the various services of the day, and Monday and Tuesday listened to matatus, declamations and songs, which they were arranging for conference. The Religio members were especially active.

On Wednesday we set sail for Arutua and arrived *tua* (back) the place where the Saints are camped, about four o'clock, but the sea was so heavy we could not get over the reef, so we stood offshore till morning. In the morning we found the sea no better and concluded to go to the city and through the harbor and back across the lagoon on the inside; according to custom the wind was straight ahead, so we were compelled to beat against the wind all day with a heavy cross sea which was not far from as bad as the boiling teakettle we got into at Tibuta. When within half a mile of the harbor the worst storm we have yet encountered at sea struck us, and it looked for awhile as if we would be compelled to swim ashore, but finally ran into the mouth of the harbor all safe, the sailors shivering with fright. The channel through the reef harbor is very narrow and very crooked; just as we were in the most particular and dangerous place the captain, in trying to steer the boat around a short curve, broke the handle off of the rudder. Fortunately no harm came to the boat, for the broken piece was immediately replaced and we anchored in safety. We found many of the Saints at the city so we sent the boat back next day to Ahe, *via* Apatai and came inside, in a few days with Saints camping here where I am while now I write. The boat we came in on its return trip encountered a storm, and after being out several days at sea, finally returned to Apatai.

This year has been one of almost continual wind and storm. The natives are very much afraid to go to sea. Heretofore, for six months at a time, the wind has blown from one quarter; now it is almost a miracle if it blows two days from the same direction, and occasionally we have a cold wave that the natives have not experienced before. They call this year *mea huru e* (thing likeness strange), or in other words, no year like it. Surely the last days are upon us. One protestant boat with six persons aboard, including a protestant minister, left Hao in August, and the boat was found some weeks after, broken up on the reef at another island. No trace can be found of the men. Almost weekly we hear of some boat wrecked or lost. In October one of our members, an elder, and former governor of Manihi, left Ahe in company with his wife and one child, to go to Takarua. When near their destination a storm tore away their sails and for nine days they drifted about and were finally picked up by a trading vessel some eighty miles away. When found they had just one cocoon left for food or drink. Whatever may be said of the name of this ocean, it is no longer "pacific."

Upon arriving here our first inquiry was for mail, and was informed that there was none nor had they heard of any. A brother just arrived from Apatai, however, informed us that there was a whole bag full at that place. We sent word immediately by a returning boat to a brother whom we heard was coming in a few days to this place, to be sure and bring our mail; but we waited and waited, and although several boats had come from that place, not one could get the mail. The governor was out gathering coconuts and the mail was in the city. He, being a Catholic, cared very little about my mail. Finally, on the 12th of December, a brother took a special trip to get my mail, and after spending some days in hunting up the governor persuaded him to deliver it over. On the 17th I received indeed a bag of mail, and now to "faatiafaro" my trouble, *i. e.*, to straighten it out.

First, I received no letter from San Francisco about an organ, and therefore suppose none was sent.

Second, The action of the French officers in closing our church at Takarua was because the law requires wood or stone buildings to be erected in the city, and as our church there is part "nion" he did not desire them to use it. However, after the Saints promised to build a lumber one soon, he let them go on with their worship. I can hear nothing of a law from Papeete on the matter, and as other branches I have since visited have not been interfered with, I presume it is all talk. Something like a letter written from here to Bro. Burton about several of our brethren being appointed governors of several islands, as appearing in the *Herald*. It was doubtless writ-

ten to cheer up Bro. Burton without any regard for facts. We thank the editor of the *Herald* for his congratulations, but they are a little premature—I think about fifty years. On this point I wish to write more after awhile.

Third, Only one missionary reported to me, so I am not under the necessity of making a long report to the presidency, especially as the brother reported nothing only that he had gone to his mission.

Fourth, The season has been so very unfavorable for the elders to clear themselves of debt, that no one came to receive an appointment, though I expected twenty or thirty. So all my worry to get here to see to that work was cleared away.

Fifth, In my mail I received a letter from our translator, dated October 3d, stating that he would that day finish the translation of the Doctrine and Covenants, and as eighty dollars was due he desired to know where to get it. He said he had written several letters to the native bishop, but got no reply. Had called twice to see him but he was not in. This being near the middle of December, it is a shame that a friend who has treated us so kindly, should be compelled to wait so long for his money. I must get to Papeete as soon as possible. May the Lord open up the way. It is necessary also that the translation be sent to America for publication, so that Bro. Burton and others can read the proof about conference time. I fear, however, that we shall not be able to collect the money till conference time.

Sixth, Of the conference of ministers in Papeete to inform the Governor General of their faith, I can hear no more, so I suppose there is no truth in it. Today, December 22d, the brethren have all gone to election, to elect a governor and other officers. This does not look much like 'Tapu, as stated in the *Herald*, had been appointed governor, does it? This island and Apatai have one governor. The Saints compose almost the entire membership. It was scarcely possible for the Governor General to appoint any other than a Saint for the governor here. The present governor, a Catholic, not giving good satisfaction, the authorities resolved to allow the people themselves to elect, and so they have gone there for that purpose today. Makatea the same way. They are all Saints there too. No appointment was made, and the last I heard they had no governor.

At Manihi, the governor heretofore, was a Saint; he has been removed and a non-church member appointed. Among some forty governors four are Saints. Last year I think there were seven of our people held that position.

The political taffy fed the Saints about conference time by those who wanted their votes has not kept sweet very long. The old idea told me three times last year at Hickwern by the Governor General himself, "We want you to understand that your religion is only tolerated

here," has not been entirely obliterated by our last conference in Papeete. The Saints are beginning to see that "before election favors and promises" are not as lasting as the Spirit of Catholicism. We were of the opinion last conference that much of the praise said to have been received—though I heard little of it—was blarney, and we think so yet. We are not here to court the favor of political schemers, but hope to attend strictly to our business and so live and work with such respect to all that we shall have at least the favor of God. We hope to treat the natives on an equality with ourselves, whether we lose our caste with others or not. We repented of our caste when we were baptized, and henceforth our brethren and sisters of whatever race are one with ourselves. We are all one family of God.

Before arriving at this place, we heard from Catholics, Mormons and Saints how that the spirit of prophecy had been poured out on the Arutua branch, and that scarcely a meeting was held since their wonderful fast meeting in August, but that some one spoke in prophecy, and others saw visions. I also learned that the officers of the branch were rather doubtful as to the source, so I was anxious to see about the matter. If it was really an outpouring of the spirit of truth, which was doubtless true, as every one was striving very hard to live exactly right, they needed some instruction as to the use of the gifts; or if from a wrong spirit, they needed instruction also. The matter is principally new in this mission, and so one might well suppose they were puzzled a little.

The first Sunday after my arrival I was asked to preach, and while talking with a goodly degree of the Spirit, a brother jumped to his feet just as I had finished a point, and exclaimed, "Prau wau. Hapao to ture. Aita pea pea," which in English is, "True. Keep the law. No trouble." He sank to his seat after saying that, a flood of tears coursing down his face. This was indeed very singular, but I let the matter rest for a few days while I considered the matter from all sides, at the same time praying for light. Considering the excitable nature of these people, as also their lack of understanding of order and peace, I concluded that it was, doubtless, a testimony for himself, but not to be given, especially when some one else was speaking; so I asked him and the officers of the branch to come to the house one evening, when I explained to them that God was a God of order, and it was not order for two to speak at a time; and further, that the Spirit was subject to the prophet, and not the prophet to the Spirit. He should, therefore, control the Spirit; but if he could not do so, he might know that it was not of God. I showed them from the Bible and Doctrine and Covenants the operations of the Spirit and their use. I bade him live very faithfully and probably I

would instruct them again sometime in a sermon. On Sunday, the 9th, during prayer and testimony meeting, this same brother arose, and, with due control, spoke the following in English, of which language he does not know a word:

"Hear all people, everybody. The king of all kingdoms is coming soon, all people will hear Him, everybody will see Him. His people will gather together from the four winds." Then he stood for a moment or so, when I said, "If you have anything more to say, Moe, say it. If not sit down." He sat down, but said afterward to some of the brethren that he was not done, but could not say it.

The Saints were especially cheered when we told them what was said. This convinced us of course that he did not speak of himself. We can only say may the good work go on; but we need more instructors here than one. May the Lord send us such men as can and will travel among the Saints, and patiently instruct them in all these matters. The work is reviving in all the islands so far as I have heard. Of Papeete, I know little as I can get neither word or letter from there. In July I heard that the branch was progressing nicely. I have baptized eight and witnessed several baptisms by others. A letter from Taneta Rau last week informs me that many of those at Hao who, a few years ago, were beguiled into the Mormon faith, are now returning, though he mentioned no baptisms. I hear that Bro. Janssen has baptized several at Vaihital. (The above was written December 16th).

December 29th: As I have had no opportunity of sending this letter since last I wrote, I wish to add a few lines concerning the first Christmas tree in the mission. A few days before Christmas all the men of this island were called to Apatai to choose a governor, but they expected to be back on the 24th to take part in the exercises of the evening. Evening came, however, and no boat, so it was necessary to postpone the matter.

On the 25th, in the afternoon, several songs, declamations, and dialogue were rendered, and in the evening the distribution of presents and a short program. We arranged coconut limbs in a fan shape across one end of the church and lit it up with candles and Chinese lanterns. On the end of the branches or leaves we tied the presents, and were it not for the fact that I arranged it mostly myself, I would say it looked very nice; but as it was mostly my idea, I will say nothing(?) about it, only that when completed it looked very much like a young coconut tree. All trees in this part of the mission are evergreen so we could get no other. The missionary woman had arranged all the details, and the missionary simply carried out her commands, except as to the tree. Everything was new, and the children, and the older ones too, scarcely knew how to act. They had given money to buy candy and they knew there would be "mon-

ama" on the tree and that was about all they cared to think about. The tree was certainly off until the people were all gathered. Well, without multiplying explanations we will say it was a grand success and everybody was delighted. The children's hearts were made glad and we rejoiced to see them happy. We explained to them the object of the tree, the birth of the Savior, the gift of God, and such things as would enlighten them. At first they hardly knew whether to take hold of it or not, but now they say it is going to be a "ture wahara fanau ra" (birthday or Christmas law). Many useful presents were given. The missionaries were not forgotten. One article I presume never seen on a Christmas tree in America was received by the missionary and another by his wife. That is a fan; they were not at all out of place.

Your brother in peace and good-will to men.

J. W. PETERSON.

ARUTUA, Society Islands.

THE CLIFF DWELLERS.

The origin of the ancient cliff dwellers of Arizona and New Mexico has, it is believed with reasonable certainty, at last been learned. This discovery was made by the expedition of the bureau of ethnology under the leadership of Professor W. J. McGee, which has returned to Washington.

While journeying through northern Sonora, in Mexico, the expedition discovered and examined a number of entrenched mountains. These mountains constitute an ethnological phenomenon wholly unprecedented. Nothing like them has ever been seen in America. They are hills on which are still to be observed the remains of prehistoric fortifications of great strength. On them the ancient population of the region made its last stand against fierce invaders.

Most interesting of the relics of a vanished race were the entrenched mountains which are found in the vicinity of fertile valleys and frequently near the modern villages situated on the sites of prehistoric towns. The system of fortified hills, if it may so be called, extends northward through Sonora into Texas. The northernmost of them is not far from Tucson, A. T. Another overlooks the Papago village of Poso Verde in Sonora. Another is in the neighborhood of the town of Caborca. Several others are near the town of Pitiquito. One overlooks the Mexican settlement of Poso Nueva. The most remarkable of all are in the vicinity of the settlement of San Rafael de Alamito in the Magdalena valley, Sonora. There are many others, but these serve to illustrate the common association of entrenched mountains with sides suitable for human habitation.

These mountains are well known to the Mexicans, who have long regarded them with a curious, though not scientific, eye. The one that overlooks the town of Caborca is about 800 feet high and nearly a mile long. One side of the hill slopes steeply

southward. The north side is very precipitous, the cliffs overhanging in places. Along the south side, half way up the slope, is a continuous wall built of loose stones and running the whole length of the mountain. The wall varies in height from two to ten feet, being made higher where the slope is more gentle and therefore easier for a foe to ascend. In places the wall is carried out in the shape of bastions, and where the slope is easiest the fortification is reinforced by supplementary walls above and below.

Toward the crest of the mountain, at various points where the ascent is easy, many large stones were found, some of them being of several tons weight. It is evident that these were intended to be rolled down upon the approaching enemy, being placed so as to be easily dislodged by a push. Within the entrenchment Professor McGee discovered a few house circles—that is to say, the remains of circular houses built of stones. On the hillsides were quantities of pottery fragments, the remains of thousands of pots of all shapes and sizes. There were also great numbers of stones brought from a distance such as were suitable for the manufacture of hammers, arrow points, knives, etc.

From these signs it is known that the people who fortified the mountains had no knowledge of the use of weapons. They were pottery makers and were skilled in the arts of the Stone age. Relics yet more interesting were discovered by the expedition at San Rafael de Alamito. In that neighborhood are the most extensive mountain fortifications. Particularly remarkable are two hills, which are known in that country as Las Trinchoras or the fortified places. The whole mountain side was sprinkled with fragments of pottery and with stones fetched from afar for use in the manufacture of implements. Many implements were picked up, such as utensils for grinding corn into meal.

Professor McGee traced for half a mile a canal which evidently had been used to supply water. He tried to follow the ditch further, but all signs of it had disappeared beyond. It was impossible to ascertain whether it brought the water from reservoirs in the hills or from the Magdalena river four miles distant. The remains of the ancient irrigation works showed that they were on a very extensive scale. The valley of Aribaca today is irrigated by a ditch ten feet wide. The prehistoric ditch for watering the same valley was of much more elaborate construction, elevated above the level of the bottom lands and 150 feet wide.

Very interesting material for study was afforded by rock carvings found on the two buttes near San Rafael de Alamito. They puzzled Professor McGee somewhat, because they seemed to represent not one era, but the works of modern Indians as well as those of the prehistoric people. For the most part these carvings exhibited the conventionalized forms of human beings, deer and

other animals. They appeared to be records of feats of hunting, or in other cases the totems—coats-of-arms—of clans or individuals. Such rock carvings are made by the modern Apaches and by other Indians of the Southwest. But those unmistakably ancient were different, consisting of arbitrary symbols, the general arrangement of which suggested a likeness to the old Maya inscriptions of Yucatan. The carvings are to be studied and there is no telling how much of interest may be ascertained from them.

Professor McGee says that all indications point to the conclusion that the entrenched mountains were not permanent places of habitation. They were merely places of refuge, having neither granaries nor cisterns, and depending for water supply upon such quantities of that fluid as could be carried in ollas on the women's heads. From what is known of primitive warfare it is easy to judge what followed next. The next step was the destruction of the irrigation works by the savages, who cut the ditches and tore down the reservoir dams. Thus the food supply was cut off and the people starved. Only a few survived, and these were divided into two groups. One group made its way northward to the region of the Gila valley, the Verde valley and the Salido valley, where the rivers flow permanently. In the region which they had hitherto occupied the streams flow only for part of the year.

The people of this group became cliff dwellers. Still harried by savage foes they maintained existence with difficulty. Their dwellings on the ledges of inaccessible cliffs were safe against invaders, and from them they overlooked the valleys where their crops grew without the artificial storage of water, though helped by some irrigation. From time to time hostile tribes ravaged their fields, but they managed to get along. It was not an easy life and some of them went further to the north, where they found fewer enemies and were able to dwell in the valleys. These were the early people of the pueblos, who built their villages for the sake of protection in a peculiar fashion that still survives. Thus the modern pueblo is a town consisting of an assemblage of rooms, entrance to the houses being obtained ordinarily by means of ladders.

The other group of survivors was driven into the desert so far that their conquerors did not venture to follow. There they developed abstemiousness and physical courage in an extraordinary degree, because these qualities were essential to their survival. Those who did not possess them died. Their descendants are the modern Papagos and Pimas, who are well known to be the bravest of all Indians.

On the mainland in the Seri country Professor McGee found an ancient shell heap, composed almost wholly of clam shells. It was sixty feet high and covered several acres. This heap is situated on the shore of the Gulf of California, fifteen miles south

of the strait that separates the island of Tiburon from the mainland. This shell heap was so old that the mud flats from which the clams were obtained had vanished and had been transformed into salt flats and sand dunes. Moreover, the sea had cut away nearly one half of the heap, so as to reveal a section of it from top to bottom. All through it, from top to bottom, fragments of Seri pottery and pebbles, such as they use today for implements, were discovered. This shell heap must signify a great lapse of time. Centuries were required to make the accumulation, and other centuries must have elapsed before the sea could eat away the land and obliterate the old lagoons in which the clams grew. The Seris were there before Columbus arrived. The civilization of the people who fortified the mountains passed away. The Spaniards came, and their dominion eventually disappeared. Now the Yankees are opening the country, and they find the fierce Seris exactly as they were half a dozen centuries ago—hopelessly savage and intractable. They have seen civilization after civilization pass by them, and they remain today as at the earliest beginning of the Stone Age.—*New York Journal.*

**A Cure for Wounds.**

The smoke of woolen rags is a cure for most dangerous wounds. A lady of my acquaintance ran a machine needle through her finger. She could not be released till the machine was taken to pieces. The needle had broken into her finger in three pieces, one of which was bent almost double. After repeated trials the pieces were extracted by pincers, but they were very strongly imbedded. The pain reached the shoulder, and there was every danger of lockjaw. The woolen rags were put over the coils, and she held her finger over the smoke, and in a very short time all the pain was gone and it never returned, though it was some little time before the finger healed. This is but one of the many instances of such cures, some of them taking place several days from the time of the wound. Let woolen rags be kept sacredly and always at hand for wounds. The smoke and stench will fill the house, perhaps, but that is a trifle when the alternative is lockjaw, or even a long, painful sequel to a wound. Another instance was the wound made by an enraged cat, which tore the flesh from the wrist to the elbow, and bit through the fleshy part of the hand. One ministrant of the smoke extracted all pain, which had been frightful.—*Boston Transcript.*

The simplest things are the things that really appeal to us most, and that is only because when we are simple we are natural. An enjoyment that is natural is always the deepest and truest. The moment the artificial, the conventional, comes into our lives, that moment the sweetest realizations go out.—Edward Bok in the December *Ladies' Home Journal.*

**Daughters of Zion.**

"OUR AIM, MANKIND TO BLESS."

MRS. F. B. GURTIS, Editor.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes under the supervision of the general society. Local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? See D to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

**ADVISORY COMMITTEE.**

- Mrs. Mary E. Huimes, President, Independence, Missouri.
- Mrs. H. Robinson, Corresponding Secretary, Box 146, Lee's Summit, Mo.
- Mrs. B. C. Smith, Independence, Missouri.
- Mrs. Lucina Etzenhour, 2417 Prospect St., Kansas City, Missouri.
- Mrs. Clara Frick, Independence, Missouri.
- Mrs. Callie B. Stebbins, Recording Secretary, Lamoni, Iowa.
- Mrs. Anna Murphy, Treasurer, Independence, Missouri.

Editor's address, 212 North Compton Ave., St. Louis, Missouri.

Dear Sister Curtis:—Your letter and card received, and while I may have seemed to be indifferent to your request, I may here say that my time has been so fully occupied with various and pressing duties, that your request was laid aside unawares, though not forgotten.

I certainly feel very incapable of "writing an article" as I have never done so before, and upon a topic so often canvassed by others. I feel like shrinking the privilege, but that story of the talents comes to mind, and lest my talent be sometime found buried, I shall try to dust it off and improve. I will tell you of our home life.

Father and mother are both lovers of peace and happiness, and so set out in their journey through life. They taught each of their children, while very young, to obey. No duty was asked of them that was not intended to be performed, and no duty was allowed to be shirked. In this way we learned to help bear the work of each day, and to feel a responsibility of our little part resting upon us. We were taught that quarreling, swearing and lying were disgraceful and sinful, and that it displeased our parents very much to have us indulge in any of these. As you know, mother stands at the top in almost every household. Her pleasure is our aim, and so it was in our home. If mother wished us to do something for her, it was done. Not only for her, but for each other; and so when we came to maturer understanding and knowledge we all feel grateful that we are the children of our parents, and that they tried to rear us in the way they thought was good.

Indeed, I really do not know which it is who feels the greatest benefit, parents or children; for it is certainly barrowing to step into a home (?) where the children are grabbing, snarling, scolding, pouting, and all out of sorts, just because the other does not give him or her all his or her own selfish way. Why not teach to give and take, lend

and borrow, be kind and accommodating? The sun's rays will be more golden, nature will look like the hand of God, and earth will give you a little taste of paradise.

Let us might get the idea that we had just one little circle, and that among ourselves, I might say that father is known for many miles around; those in distress are often comforted, the sick find a sympathetic word, the missionary is always welcome, the beggar is never turned away hungry; in fact, the phrenologist said he would never be rich so long as there was a Lazarus.

On the other hand I might mention many things that would bear great improvement, but when we consider that the "helps, governments," etc., with which the youth of our day are supplied, were not then so universally known, it seems to me that surely the great Father had a watchcare over all. That each of Zion's children may act well their part in the gospel warfare, is my most sincere and humble wish.

Respectfully,  
MABEL CLARK.

WALDEMAR, Oit.  
Manners in Public Places.

Probably the worst manners in the world are those of persons anxious to draw attention to themselves.

Gentlefolk conduct themselves so as to escape observation. They converse in quiet, well-bred tones, they do not push themselves forward; they do not obstruct the way of those who are passing out at church door, theatre or elsewhere; nor occupy the middle of the sidewalk, nor bar the way over long with their carriages.

They arrive in time for a performance at opera or theatre, and do not whisper, rattle their programs, or disturb those about them.

They do not talk during a musical performance. They conform to the customs of the place when traveling. Once dressed, they are no longer conscious of their clothes.

The sacrifice made by a gentleman in giving up his seat to a woman in a public conveyance is imposed by a spirit that does him honor, and deserves her most gracious recognition, but she should never imply by look or manner, that she expected the attention before it was offered.

Engaged couples should not make themselves conspicuous by an exclusive devotion to each other.

The attitudes of some young women make the skirt seem superfluous. Men rarely admire poor imitations of themselves, and girls appreciate the courteous restraint inspired by a regard for their presence.

Nothing gives such upright dignity of mien as the consciousness that we are what we pretend to be, and true gentleness overflows in manner, and makes the voice winning and the movement graceful.—Mrs. Burton Kingsland, in *The Ladies' Home Journal.*

WILL SEND \$2.50 FREE.

FRANKLIN MILES, M. D., LL. B., THE CELEBRATED CHICAGO SPECIALIST, WILL SEND \$2.50 WORTH OF HIS NEW SPECIAL TREATMENT FREE TO EACH OF OUR READERS.

When an experienced physician offers to give away \$10.00 worth of a New Treatment for diseases of the heart, nerves, stomach or dropsy, it is conclusive evidence that he has great faith in it. And when hundreds of prominent men and women freely testify to his unusual skill and the superiority of his New Special Treatment his veracity is certainly worthy of serious consideration.

That Dr. Miles is one of the world's most successful physicians in treating these diseases, is proven by hundreds of testimonials. One patient cured after failure of eleven Grand Rapids physicians, but after being given up by six and seven Chicago physicians, another after one of the leading doctors in New York City, Philadelphia and Chicago failed. Thousands of testimonials sent upon request.

The eminent Rev. W. Bell, D. D., of Dayton, Ohio, General Secretary of Foreign Missions, writes editorially in the *State Sunday School Union*: "We desire to state that from personal acquaintance we know Dr. Miles to be a most skillful specialist, a man who will spare neither labor nor money to keep himself abreast of the great advancement of medical science."

The late Prof. J. S. Jewell, M. D., editor of "Journal of Nervous and Mental Disease," Chicago, said: "By all means publish your surprising results." Rev. A. W. Stewart, of Fairport, Mo., had had heart trouble, and nervous prostration. Three physicians failed to help him. He writes: "I regard myself cured." Mr. C. Buck, of Webster City, Mo., wrote a friend: "Dr. Miles treated me for a mind trouble, a mental fear and great nervousness. He cured me in nine years ago." Mr. Geo. Woody, of Flat Creek, Mo., reports: "My son was so bad, he was helpless. Other physicians could not help him, but Dr. Miles brought him out a right."

This new system of special treatment is thoroughly scientific and immeasurably superior to the ordinary methods.

As all afflicted readers may have \$2.50 worth of treatment especially adapted to their case, FREE, we would advise them to send for it at once. Address Dr. Franklin Miles, 201 to 209 State St., Chicago. (Please mention this paper.)

**Australia's "Ensign."**

At the annual conference of the church in New South Wales, Australia, it was decided to inaugurate a press and type fund, with a view to purchasing a printing plant with which to print the Australia "Ensign." Bro John Kaler, of 128 Evans street, Rozelle, was appointed treasurer of this fund, and he was instructed to solicit subscriptions from the Saints in America, as well as all other parts of the world. So if you feel to help the work in this part of the world, send along what you can spare to Bro. Kaler. A paper of our own is a real necessity in this land, and I feel that if the American Saints only knew the amount of good which could be accomplished by one, we would soon have the necessary money to purchase a small plant with which to print it. Some of the brethren think that by owning our own printing plant we can have our paper printed for half the price others would charge us to print it. Those who desire to assist us may send their donations to John Kaler, Rozelle, New South Wales, Australia.

Now a few words with reference to our former appeal for subscriptions with which to resuscitate the *Ensign*. Up to the present we have received one hundred names from America, which, though not sufficient to warrant us in making a start, is encouraging to us, and we again ask the Saints in all parts of the world to assist us by sending along seventy-five cents, for a year's subscription to the paper when it is started. Those who have already sent in their names may now send in their money if they feel so disposed, and we will forward them the paper as soon as it is issued, which we sincerely hope will be soon. Some have already sent their money for which we thank them.

Send all money for subscriptions to Walter J. Haworth, Wallsend, New South Wales, Australia, by international money order if preferable, or



SPECIAL NOTICE.

If those desiring the DAILY ENSIGN during the coming General Conference will send in their orders as soon as possible, it will assist us in having our lists arranged in advance, which is necessary in order that they receive the first issues on time. The first issue will be published April 6th, and the last, the day Conference adjourns. Price 25 cents for entire session. Send orders to

ENSIGN PUBLISHING HOUSE, Independence, Mo.

The General Conventions.

The General Convention of Zion's Religio-Literary Society will convene at Independence, Missouri, at 7:30 p. m., Tuesday, April 2d and continue over the 3d. The General Sunday School Convention will open at the same place at 10 a. m., Thursday, April 4th, closing the evening of the 5th.

It is practically certain that reduced railroad rates will be secured with time limits that will accommodate all who wish to attend both conventions and the following General Conference. Notices will be given as soon as arrangements are completed with the passenger associations, and all should watch for these notices and study the accompanying instructions given by our Church Secretary very carefully. This may save you some inconvenience.

There will be matters of very general interest to come up in both conventions, and we trust all will make an effort to attend. We hope for and fully anticipate the most interesting and most largely attended conventions of the societies. Further notices will be given as to program of business, work, etc.

Hopefully, your brethren and co-laborers,

T. A. HOUGAS, Supt. Genl. S. S. Association. J. A. GUNSOLLEY, President Z. R. L. Society. February 23.

CONFERENCE MINUTES.

Conference convened at Philadelphia, Pennsylvania, February 2 and 3, 1901. Geo. W. Robley and Geo. H. Smith were chosen to preside; E. B. Hull secretary. The following of the ministry reported in writing: Elder F. G. Pitt; Priest D. C. Carter; Teacher A. D. Angus, and Deacon Ira W. Humes; verbal reports by Elders Geo. W. Robley and Geo. H. Smith, and Priest H. H. Bacon.

Branches reported as follows: Philadelphia 106, loss of 1; Baldwin 50, gain of 2.

Treasurer reported on hand at last report, \$3.51; collected, \$1.95; expended, \$1.50; balance on hand, 90 cents.

Bishop's agent reported on hand at last report, \$121.33; collected, \$570.75; expended, \$181.60; balance on hand, \$523.08.

The following officers were elected for the ensuing term: President, Geo. W. Robley; secretary and treasurer, E. B. Hull; John Zimmerman was sustained as bishop's agent. Motion prevailed that the collections taken during this conference be divided with the Philadelphia branch.

The following were elected to represent this district at General Conference: Geo. W. Robley and F. G. Pitt. A resolution was adopted sustaining the general church authorities.

Sunday morning a sacramental and social service was held and in the evening Geo. W. Robley preached from the text, "Canst thou by searching find out God?" Adjourned to meet at Baldwin, Maryland, the first Saturday in August.

E. B. HULL, Sec. 1248 Harold St., Philadelphia, Pa.

The Clinton district conference convened at Coal Hill chapel, February 2, 1901, District President T. R. White presiding, assisted by F. C. Keck; Vina H. Goff secretary, assisted by A. C. Silvers.

Ministry reporting: Elders, Swen Swenson, W. H. Love, C. Quick, T. B. White, A. Lloyd, G. W. Beebe, C. P. Welch, W. H. Manning, H. L. Kinning, S. C. Andes, John Wood, A. A. Goff. Priests, John A. Silvers, S. C. Williams, A. S. Leeper, J. N. Stephenson, A. C. Silvers.

Branches reporting: Wheatland, 55; Rich Hill, 183, gain 4; Lebanon, 37, loss 11; Nevada, 60, gain 8; Lowry City, 83, gain 4; El Dorado Springs, 187, gain 3; Walker 24, loss; Veve, 124, gain 1; Tebo, 38, gain 6.

Report of bishop's agent, Geo. W. Beebe, read, audited, and found to be as follows: on hand last report, \$59.43; receipts since October 6, \$270.55; disbursements, \$206.33; balance on hand, \$83.65.

District treasurer, Geo. W. Beebe's, report found correct as follows: receipts, \$10.95; disbursements, \$12.61; balance due treasurer, \$1.66.

The committee on location of next reunion reported, and it was voted to hold the next district reunion near Wheatland, Hickory county, in accordance with the invitation of the Wheatland branch.

Delegates to General Conference were elected as follows: F. C. Keck, John Burlington, M. J. Phipps, George Swenson, Andrew Oglevie, T. R. White, D. Tucker, C. P. Welch, F. T. Baker, J. N. Stevenson, S. C. Andes, Iva Keck, Swen Swenson, A. Lloyd, A. C. Silvers, R. T. Walters, Wm. Manning, Viola Manning, A. A. Goff, Ollie Keck, Sherman Sigman, and H. L. Kinning. The majority of those present were empowered to cast the full vote of the district.

Veve Chapel was selected as the place for next conference, the time being June 1st. Three preaching and two prayer services were held, the Sunday afternoon prayer service being the best had at the conferences for years. Several prayers were offered and fifty-eight testimonies given, the spirit being present in a marked degree.

VINA H. GOFF, Clerk. 118 W. Hunter St., Nevada, Missouri.

Conference of Ohio district convened at Limerick, Ohio, February 2, 1901. Bro. G. T. Griffiths chosen to preside, James Moler associate.

Branches reported as follows: Vinton, present number 102, 1 baptism; Liberty, present number 50; Creola, present number, 46, 6 baptisms, 1 received on certificate; Milton, present number 47, 3 baptisms; Columbus, Ohio (new), present number 11. Byer and Davisville branches withdrew their reports for correction.

Bishop's agent's report: Received since last report, \$161.70; on hand last report, \$9.68; total, \$161.38; expenditures, 145.80; balance on hand, \$16.08.

Elders reported as follows: J. L. Goodrich, V. M. Goodrich, T. J. Beatty, James Moler, S. J. Jeffers, and A. B. Ervin. By letter, A. B. Kirkendall, O. B. Thomas, and W. Kriebel.

A communication from Elder H. E. Moler was received, and a committee, consisting of V. M. Goodrich, J. L. Goodrich and T. J. Beatty, was appointed to draft a letter and send a copy to Elders W. H. Kelley and H. E. Moler.

Report of elders' court in regard to Sr. Philadelphia Roush was read, and the sister cut out from the church for apostasy.

Moved that the conference provide for the ordination of S. B. Kriebel to the office of a priest.

The committee on reunion reported as favoring Columbus, Ohio, as being the better point for holding a reunion. Time and place for next conference and reunion left to the reunion committee and the district officials.

Moved that district officials provide letters of removal to the members of the Liberty branch in case of its disorganization.

Moved that the report of committee on bishop's agent's report in 1890, wherein an error was thought to exist, be expunged from the record as it was found to be clerical error.

Elder S. J. Jeffers elected president; V. M. Goodrich, associate; E. E. Long, re-elected secretary, and S. J. Jeffers sustained as bishop's agent.

James Moler, G. T. Griffiths, W. H. Kelley, T. J. Beatty, Martha Beatty, J. L. Goodrich, V. M. Goodrich, S. J. Jeffers, O. B. Thomas, A. B. Kirkendall were chosen delegates to General Conference.

Moved that a committee of three, one from each branch, be appointed to consider the advisability of consolidating the Byer, Blerly and Liberty branches, and report to mission-ary in charge at earliest moment.

Vote of thanks extended to Saints for hospitality.

E. E. LONG, Sec.

Conference of the Northwest Kansas district met in Saints' church at Blue Rapids, Kansas, February 2, 1901. President A. Kent in charge, John Soderstad, secretary pro tem.

Ministry reporting: Elders, J. A. Davis, T. E. Thompson, A. Kent, Wm. Landers, J. S. Goble, Mahlon Smith, V. F. Rogers, M. T. Short and A. H. Parsons. Priests, W. S. Hudson, F. S. Ward, N. Lund, L. G. Gurdwell, T. H. Barrett, Wm. Scott. Teacher, A. C. Ingie.

Branches reporting: Rural Dale, Idylwild, Blue Rapids, Homestead, Greenleaf. Not reported, Beloit, Solomon River, Norcutur, Scandia.

Bishop's agent, A. Smith reported amount on hand November 2, 1900, \$51.10; received \$77.57; paid out \$86.10; on hand January 29, 1901, \$32.57.

District treasurer, E. Sandy, reported amount on hand last report \$1.53; received 40 cents; amount on hand February 2, 1901, \$1.93.

As this district in conference assembled adopted a resolution requesting each member of the district to pay the sum of five cents every three months (20 cents a year), to the district treasurer to pay district expenses, be it

Resolved, That the presidents of branches see to it, and urge the members to pay their dues.

Resolved, That hereafter all branches in this district hold their business meetings not later than two weeks preceding each conference, and forward their reports to secretary of district.

WHEREAS, the ministry of the Northwest Kansas district have been careless and indifferent in reporting to the district conferences, be it

Resolved, That hereafter those who are, and those who shall be, ordained in this district, who shall fail to report for the space of one year without any just cause shall be considered under censure, and unless proper confession is made, their license shall be called in till such time as they are willing to recognize that law and order requires them to make report to these conferences as they, as ministers, form a part thereof.

Delegates to General Conference are Alma and Anna Kent, John Soderstad, Clem Krithof, J. H. Scott, E. Sandy, Mary Smith, A. Z. Smith, A. H. Parsons, Wm. and Ella Landers.

Adjourned to meet with Homestead branch May 4th and 5th, 1901.

ELLA M. LANDERS, Sec. STOCKTON, KAUS.

Convention Minutes.

St. Louis district Sunday School association convention was held in St. Louis, February 9, 10, 1901. On Saturday evening, February 9th, business items were discussed, and officers for the ensuing term elected as follows: Charles J. Remington, district superintendent; Joseph Jacques, assistant superintendent; Anna De Jong, secretary; S. A. Burgess, treasurer; Florence Burgess, librarian. On Sunday evening, February 10th, an entertainment, especially edifying, was rendered under the auspices of the Sunday School association and the District Religio association. The convention then adjourned until February 8, 9, 1902.

ANNA DE JONG, Dist. Sec. 2329 De Jong St., St. Louis, Mo. February 24.

Northeast Missouri district association convened at Bevier, February 8, 1901, M. J. Rudkin, assistant superintendent, in charge, Geo. A. Tryon, secretary. Reports were had from Bevier and Higbee Schools; Superintendents' reports were read from D.

Robt. Winn, and M. J. Rudkin; also from W. G. Chapman, librarian.

Treasurer's report was audited and found correct, as follows: balance last report, \$11.93; receipts, \$2.56; expenditures, \$4.92; balance February 6, 1901, \$9.57.

Election of officers resulted in the choice of M. J. Rudkin, superintendent; Mary Burnham, assistant superintendent; Nydia Thomas, secretary and treasurer; D. L. Morgan, librarian.

The delegates chosen to General Convention were: Louise Palfrey, F. T. Mussell, D. L. Morgan, Frank Chaburn, Nydia Thomas, Wm. E. Summerfield, J. A. Tanner, Geo. A. Tryon, J. T. Williams, Annie Williams.

A motion was passed that all active workers in the district who may not be members of local schools, be considered ex officio members of our district conventions.

A demur of action was then raised on the grounds of mover not being a member of this convention and it was announced that action would be taken at our next convention. Adjourned to meet at same place as our district conference and on day previous.

Geo. A. TRYON, Box 283, Huntsville, Mo.

Convention Notices.

The program of the Independence district Sunday School convention to be held Friday, March 8, 1901, at 2 p. m., will consist of routine business, election of officers and of delegates to General Convention. The amendments as per Herald of December 26th will be discussed, and such other business transacted as may be presented. In the evening there will be an interesting program of papers and talks on important Sunday School topics interspersed with vocal numbers. We hope there will be a full representation of the School district, and that much good may be done for the Sunday School work.

Mrs. ABNIE E. HORTON, Sec.

BORN.

DAVIS.—At Coffeyville, Kansas, February 12, 1901, to Bro. Benjamin and Sr. Elma Davis, a son, named Hugh Stanley.

MARRIED.

(One dollar must accompany these notices when other than the plain announcement is desired. No descriptive information will be inserted free.)

BOWMAN-NELSON.—At the home of the bride's parents, Ero. and Sr. Nelson, Amor, Otter Tail county, Minnesota, February 18, 1901, Mr. John Bowman and Sr. Alfreda Nelson, Elder F. D. Omans officiating.

DIED.

(One hundred words free. One cent for each word over 100, and for every word of poetry. Amount should be remitted with notice, to insure publication.)

NELSON.—At Lander, Wyoming, February 3, 1901, in the 82d year of his age, Bro. Andres Nelson. He was born on the island of Bromholm, Denmark, April 11, 1819. He was a good Saint and faithful unto the end. He kept the faith and died in the hope of a glorious resurrection.

BURNHAM.—At Independence, Missouri, February 15th, 1901, of scarlet fever, after an illness of four days, Lena May, daughter of John B. and Mattie E. Burnham. She was born February 25, 1895. Interment in Independence cemetery, Saturday following her decease. Funeral sermon at Saints' church, Sunday morning February 16th, by Elder Joseph Laif.

COCHRAN.—At Booneville, Missouri, February 4, 1901, Sr. Ellen Cochran. She was born in Belfast, Ireland, September 26, 1826; was married to Samuel Cochran, May 9, 1849, and was the mother of eleven children. She was baptized September 24, 1835, and lived a faithful, consistent life till death. She leaves to mourn their loss three sons and three daughters, one of who, Sr. Cammie Cochran, belongs to the church. Funeral service from family residence conducted by Elder J. A. Tanner.

KING.—Susannah Mary Mills was born in York county, Ontario, July 27, 1878; came to Applegate, Michigan with her parents in 1883; was baptized

by Elder E. C. Briggs June, 1893; was united in marriage with Frank N. King, November 16, 1898. She died February 6, 1901, leaving a little babe one day old. Husband, father, mother, three sisters, two brothers and a large circle of friends mourn their loss. Funeral at the Baptist church in Cash, Michigan. Interment in Washington cemetery. Sermon by E. J. Goodenough.

SMITH.—At her home, 2316 Lyon street, St. Louis, Missouri, February 9, 1901, Sr. Emma, daughter of Elder J. G. Smith, aged 16 years, 9 months, and 24 days. She was born in St. Louis, Missouri, May 16, 1884; baptized April 3, 1895. She has gone to meet her mother and other loved ones. Leaves her father, step-mother, four brothers, two sisters and many relatives and friends to mourn her departure. Funeral services were held February 10th, at the home; in charge of Priest Geo. F. Barraclough.

GREEN.—February 8, 1901, Elder George Frederick Green, son of Elder George and Sr. Kezia Green, in his 35th year. He was born July 16, 1866, in Chatham township, Kent county, Ontario; baptized August 25, 1887, ordained priest following October and elder June 11, 1899. He married Martha Ellen Brown November 9, 1892, who died April 26, 1894. On March 4, 1896 he married Esther Ann McEdden; two children were born to them. Funeral services in Saints' church, conducted by Elder A. Lovell, assisted by Elder J. H. Tyrrell. Interment in Louisville cemetery to await the first resurrection.

PAGE.—At her home, Volina, Alabama, February 14, 1901, Sr. Jennie E. Page, daughter of Bro. Benj. E. Page, aged 28 years, 10 months and 9 days. Though a sufferer for many years her cheerful, humble spirit and her anxious efforts to bring the light of the gospel to others, won for her the loving sympathy of hosts of Saints and friends. She was born in Monroe county, Alabama, April 5, 1872, but resided in Evergreen, Alabama, all but two years of her life. She joined the Baptist church at the age of 14, but was later baptized by Elder M. M. Turpin, in Baldwin county, Alabama, and lived a consistent member until her death.

THROAT REST. You can cough yourself into bronchitis, pneumonia, and consumption. Bandaging and bundling your throat will do no good. You must give your throat and lungs rest and allow the cough wounds to heal. There is nothing so bad for a cough as coughing. Stop it by using AYER'S Cherry Pectoral. Even the cough of early consumption is cured. And, later on, when the disease is firmly fixed, you can bring rest and comfort in every case. A 25 cent bottle will cure new coughs and colds; the 50 cent size is better for settled coughs of bronchitis and weak lungs; the one dollar size is more economical for chronic cases and consumption. It's the size you should keep on hand. All families ought to be on the watch for the first signs of cough or acute lung troubles. Every country home in the land should keep Ayer's Cherry Pectoral on hand to provide against an emergency. JOSEPH G. AYER, M.D., Lowell, Mass., Dec. 14, 1899.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, MARCH 7, 1901

NUMBER 10.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

PRICE, \$1.00 PER YEAR, IN ADVANCE.

ENSIGN PUBLISHING HOUSE.  
Of the Reorganized Church of Jesus Christ of Latter Day Saints.

W. H. GARRETT, EDITOR.  
J. W. LUFF, BUSINESS MANAGER.

Make all remittances, and address all communications to ENSIGN PUBLISHING HOUSE, Box 11, Independence, Jackson County, Missouri.

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When desiring your address changed, give both the old and new address. Papers will be discontinued one month from the time subscriptions expire, unless ordered continued.

In making remittances, money orders are preferable for they are absolutely safe. If you can avoid it, do not send coin or stamps. Canadian stamps are an entire loss, and Canadian currency is only worth ninety cents on the dollar to us, for that is all we can get for it at the banks. Letters should be addressed, and orders and drafts made payable to

ENSIGN PUBLISHING HOUSE,  
Independence, Mo.

Box B.

## THE GOSPEL A WITNESS.

The gospel of Jesus Christ is a force for good in the world which is accomplishing its work upon all who submit to its influence. This influence affects for good not only those who obey the principles of the gospel, but it also blesses those who neglect to honor them by obedience, so far as they may have association with those who do obey. For instance: The natural impulse when one is wronged, is retaliation; returning evil for evil; but the gospel law forbids this kind of dealing. It will not, under any circumstances, justify or permit ones dealing unjustly with, or to dishonestly take advantage of another. Thus is the world of unbelievers benefited by gospel influences, even though men are slow to credit the source of the benefits enjoyed.

Our Savior, when teaching the principles of life, and impressing the immutability of the laws which govern its attainment, proclaimed:

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matt. 24: 14.

Under this instruction it is important that an understanding be had as to the manner in which the gospel can support this statement as being a witness; and it should be given careful consideration because of the results attaching. One of the definitions given by Webster of the word "witness," is "that which furnishes evidence or proof," and in this sense is the gospel pre-eminent as a witness. It is a *credible* one, because it is truthful—exemplifies *facts*. Its testimony can always be depended upon, and when promises connected with it are made, they are always fulfilled if the conditions are permitted to govern. It is

a *reliable* witness; it cannot be tampered with or influenced to favor one and not another, when both alike honor its precepts. Its unchangeableness is an assurance to all mankind that they can place confidence in its testimony, whether they have lived in the days of its incipency on the earth, or whether they are living in the last days, the end of present conditions. It is true, men and women may misrepresent it as a witness; may affirm that it teaches principles and tenets which it really does not advocate, but that is not the fault of the gospel; nor can it be held as being responsible when its plainly declared precepts are misconstrued and misapplied. It always tells the same story in every age of the world's history when it is permitted an audience by the people.

But men are so accustomed in this life to applying their own ideas and theories to all questions to which they give consideration, that the habit has become a fixed one with many to use the methods adopted in the field of political economy in elucidating their theories as to the best manner of governing the kingdoms of this world, of framing laws by which success shall be attained, in interpreting the gospel laws; forgetful, or what is worse, ignoring the fact that between the physical or material world and the spiritual kingdom, there is a stupendous and effectual difference in character, and that what would be accounted lawful in interpreting the laws of one, could not possibly be so with the other. The laws of men as framed are often capable of different interpretations, but the laws of God are not; there can be but one truthful definition of their meaning and intent given; and if others are added, they are misconstructions, either from lack of understanding, or because of wilful, sinful presumption. Take for example those strikingly forceful words of the Savior to Nicodemus, recorded in John 3: 5:

Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Language cannot be made more plain and unequivocal; the meaning is plainly evident that unless a man is born of *both* the water and the Spirit, it is impossible for him to get into the kingdom of God, into the place where God dwells; and yet millions of professing christians do not comply with the ordinance of baptism as instituted by the Son of God, and exemplified in His obedience under the hands of that divinely appointed minister, John the Baptist—millions of them. Why is it? Simply because their teachers whom they have selected to instruct

them, have taught that faith is the one thing needful, the *only* real requirement to an entrance into God's kingdom; that baptism is a matter of taste or convenience or conscience—*individual* conscience. If one really feels as if it is best to be baptized, why, of course, let him be accommodated; but unless it is insisted upon, it is not an unpardonable omission, if one passes it. Who will argue that such an interpretation is the fault of the Scripture, or that the words of the Master are capable of such an interpretation naturally? It is beyond all controversy a strained, distorted and wholly unauthorized assumption. Left to its own interpretation any child, of the age to comprehend the meaning of words, would understand that the Savior intended to be understood as teaching the necessity of obedience to *all* the ordinances governing admission into His kingdom—the baptism of both the water and the Spirit.

As emphasizing the unchangeability of this witness the Savior's statement will testify. He says, "And THIS gospel of the kingdom shall be preached in all the world for a witness unto all nations." That definite little word, *this*, is important as a means of identifying the true gospel of Jesus Christ in the latter days—just prior to His coming—and a reading of the chapter in which this quotation is found, will show that among the other signs of the near approach of the second coming of the Lord, was the preaching of His gospel—*this* gospel—in all the world for a witness. It is evident that the Savior intended to make the signs of His return so plain, that none who were thoughtful and careful could mistake its proximity. He knew then, as the Apostle Paul testified after, that there would come a falling away from the truth; that false leaders—self appointed—should arise, "teaching perverse things to draw away disciples after them." Paul calls them "grievous wolves." It was also revealed to John, on the Isle of Patmos, that there had been a "falling away," an apostasy from the truth, and that it would be restored again, the same as it was in the beginning; hence his testimony:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.—Rev. 14: 6.

The verse following this explains why:

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."

This information enables us to understand when it was that

this important event of the restoration of the gospel was to take place, "the hour of his judgment is come." Referring now to the Savior's predictions (Matt. 24) concerning the signs of His coming, and we find as one of them, that *this* gospel, the gospel which He preached, which He instructed and authorized His disciples to teach, was to be taught as a *witness*. What would be the consequence, if when a witness to a matter which should come up in any court of the land for a hearing, should be summoned to testify, that in the place of the individual who had witnessed the transaction being called, some other man, to whom the actual witness had described the occurrences, should appear; and supposing that the second individual should discard a part of the testimony because he did not believe it was true, and he should go before the court to tell, not what he KNEW, but what he *believed* in the matter, would his testimony be accepted? Certainly not. But when the party who was present during the transaction was put on the stand and related his personal knowledge, his witness would *have* to be taken as true, because he spoke with authority as having seen and known. It is therefore important that the testimony of the Savior and His apostles should be taken as they gave it, discarding all conflicting interpretations that may be offered by men in this age.

When, therefore, the claim that the gospel was again restored by angelic administration in A. D. 1830 is made, it is not a difficult matter to decide whether or not the claim is worthy of credence and acceptance. To do so, it is only necessary to go to the Scriptures and ascertain what were the distinguishing features of the gospel which was taught by the Lord and His apostles; and having placed them down on one side of a sheet of paper, take up, one by one, the distinguishing features of the gospel as taught by those who make this claim of restoration—not taking the word of their enemies or opponents, as to what they teach, but what they, themselves, by their authorized ministry and representatives, teach—and place them carefully down on the opposite side of the sheet, and note the result. Then take other sheets, recording the same gospel taught by the Savior, as in the first instance, and on the other side, note the distinguishing doctrines of all other denominations which may be known, and likewise note the result.

It should not, in such examination, weigh with the investigator that others argue that certain parts of the gospel doctrines, as taught by the Lord

and His apostles, are "done away," "no longer needed," "only intended until the gospel was established and then were to cease," etc.; simply place the doctrines as Christ taught them on one side, and the doctrines which all others teach, on the other, and then judge which is according to the Savior's promise, "And THIS gospel of the kingdom shall be preached;" which one of all claiming to be the gospel of Christ is the true witness, according to the pattern given by our Lord. A true witness must always tell the same story, if his testimony is to be credited. Ephesians 4: 11-13; 1 Corinthians 11: 28; Hebrews 6: 1, 2, with Mark 16: 15-18, will outline the principles of the doctrine of Christ—in connection with 2 Peter 1: 5-11—as He authorized it; and when this kind of gospel is presented today it is the fulfilling of the Savior's promise, and is the "witness" for God, to whose testimony all who would inherit His glory must give heed.

How will it witness for you, reader? On your behalf because you have obeyed it? Or against you because you have rejected its testimony?

## EDITORIAL ITEMS.

SOME of our subscribers received the last week's issue of the ENSIGN a little late. The burning out of a valve stem on the engine just after we had gone to press, is responsible for the delay.

SR. DORA HUDDLESON, Alma, Nebraska, is the only member of the church in Alma, but appreciates the blessings of the gospel and desires to never turn from the shining path set before her in the gospel.

BRO. R. L. WARE, who lives south of Richmond, Missouri, and Bro. Swen Swenson have recently held a series of meetings at the Alma branch, partly at the Christian Union church in that neighborhood. As a result four were baptized, Sunday, February 24th, by Bro. Swenson, and two others were baptized the next day, six in all. There seems to be quite an interest awakened in that vicinity.

SR. (MRS.) ESTHER AMES, Mammoth Springs, Arkansas, is a member of the Pomona, Missouri, branch, but lives about forty-five miles from there, and is entirely alone so far as the companionship of the Saints is concerned. Yet she says she is trying to let her light shine, and never gives up trying to serve the Lord, though at times her way seems dark. She is in hopes that some day she will live close

to a branch. She does not enjoy attending services of other churches, not because of any prejudice on her part, but she cannot accept all they teach as being the doctrine of Christ.

ELDER COLUMBUS SCOTT, Lamoni, Iowa, in a note to the editor of ENSIGN, February 28th, conveying the cheering intelligence of Bishop E. L. Kelley's improved condition of health, adds:

Our faith was recently attacked by an Elder Booth, Disciple, at a point sixty miles southeast of Lamoni, in Missouri. Bro. Frank E. Cochran, who is looking after the opening, and has done a good work there, took me over last Sunday, the 24th inst., and the people attended our reply to Elder Booth well, filling the house. I occupied three hours during the day, morning and evening, and the people there are mainly with us; want to hear more. Some few there have tried to close the house against our brethren, but have failed so far.

ELDER L. E. HILLS has a four inch, two column cut of his chart, elucidating the organization of the kingdom of God, and a three column, "nonpareil," excellent presentation of the subject, "Who Have the Keys of the Kingdom of God Today That They Can Bind in Heaven in the Name of the Father, Son and Holy Ghost?" in the *Marion* (Iowa) Register for February 1st. The chart and the article will command attention and thought in enlightening others as to the gospel plan. The chart is very clear and comprehensive, there being first two stepping stones, "Faith" and "Repentance," then a stream of water headed "Baptism of the Water," then another step, "Laying on of Hands," and "Baptism of the Spirit;" this takes the obedient through the doors into the "Kingdom of God," then follows the narrow path. On each side of the doors is a scroll, one showing the officers of the kingdom, the other its territory, subjects and laws. We are glad to see these efforts through the press and that our brethren are so presenting their subjects as to gain "grace and favor" with publishers, enabling them to reach many whom they could not in any other manner. Speed the good work.

EXTRACTS FROM LETTERS

BISHOP C. A. PARKIN, San Francisco, California, Feb. 28:

We are rejoicing in the glorious gospel, trying to understand and occupy where and as the Master would have us. Our people are trying to put in practice the theory of the restored gospel—trying to get on higher ground. We hope to hear soon of Bishop Kelley's recovery, to perfect health.

ELDER A. MCKENZIE, Five Lakes, Michigan, March 4th:

For the benefit of any who might come from a distance, or send for me to administer in any of the ordinances of God's house, I will say, that I will be away from home two or three weeks on a preaching trip in Saginaw county. There is considerable sickness around here, some among the Saints, and I am the only resident elder within fifty miles. This information may save some one a drive of twenty-five or thirty miles after me. Our elders in the field are few in this district and seldom get in this part from some cause; probably they think we don't need them, but we do.

ATTENTION, MISSIONARIES

If missionaries who have taken subscriptions for the DAILY ENSIGN, expecting to bring with them when they come to conference, will forward names as soon as received, they will confer a favor. They can settle when they come.

GENERAL CHURCH NEWS.

INDEPENDENCE.

Bro. R. L. Ware, of Richmond, Missouri, was in the city Friday of last week. He is quite encouraged over the outlook for the work in his neighborhood.

Sunday at the Saints' Church the pastor occupied at the morning hour, and Bishop Ellis Short at night. The afternoon service was well attended and occupied.

Bishop E. L. Kelley has so far recovered from his recent severe illness as to be up and able to give some attention to his duties, so our Lamoni correspondent advises. The Lamoni items were received too late for insertion.

Monday morning rain fell for a short time but soon changed to a snow flurry, the mercury dropping until it reached nearly the zero mark. A strong wind blew until Tuesday evening. Wednesday the cold moderated considerably, though it is still quite "Marchy."

At the regular business meeting of the Sunday School, Tuesday evening, the superintendent and assistant, the secretary and all teachers of the Sunday School were appointed as delegates to the district convention to meet here tomorrow (Friday) afternoon at two o'clock.

We are pleased to learn that Sr. Josephine C. Powers, formerly of this city but now of Denver, is, with her children, engaged in the work there. She states they are all members of the Religion and are having very interesting sessions in all the services—church, Sunday School and Religion.

District Religion Convention tonight; tomorrow, Friday, afternoon and evening, at 2 and 7:30 o'clock, respectively, district Sunday School Convention; and Saturday morning at 10, and Sunday, district conference. At all these services in the Saints' church here, delegates to General Conventions and Conference in April, will be elected. Good attendance and interest is hoped for.

The Cantata of David, March 14th, is in brief the Bible account, set to music, of the calling of David, the shepherd boy, to be king over Israel, bringing in the different characters represented in that account. No costumes will be used, but the characters will be represented by different parties singing the parts belonging to those characters, and it is well worth hearing. The singing of the children is especially sweet, and it will be a treat to hear from beginning to end. Don't fail to secure your tickets early. The organ fund gets all the benefit and needs your active and effective support. Prices, adults 25 cents, children 15 cents, which

is very reasonable for the class of entertainment.

Grandma Davidson, who has been quite poorly for the past few weeks, is still quite weak, though able to be propped up in bed occasionally. We hope she may be spared to at least again see her loved ones at the April conference. She has not seen her daughter, Sr. Emma Burton, since the return of herself and husband from the Society Islands mission, and of course they are anxious to see each other once more. But grandma is ready to take her departure when the good Father wills. She is and has been for many years fully prepared, having lived a faithful, consistent life in the service of her Lord.

The repairs on the church have been completed for the present. The walls of the main auditorium have been kalsomined a light greenish tint, with a wainscoting of dark green, the beveling of the window frames being colored a brownish red, the frames bronzed, wood work varnished, the platform extended four feet and raised on each side of the pulpit platform. A baptistry being put in on the west side, and a stairway into the room below. A nice railing has been run around the front of the platforms and a new carpet laid. Cleaning up was commenced yesterday and will be finished today, Thursday. The window sash have also been hung with weights, and altogether the improvements will add very much to the comfort of the worshippers. While we would have preferred and chosen other colors for the walls, we are free to admit the impossibility of the committee pleasing every taste, so we offer no criticisms, being thankful to have the walls dressed in a clean coat once more. We hope to have some good news for our readers next week regarding further improvements in the shape of a new organ.

The regular meeting of the branch for business was held Monday evening, Bro. W. H. Garrett presiding, Bro. J. W. Luff secretary. The usual reports of officers were read. The treasurer reported receipts for February \$87.18, expenses \$89.72, balance due treasurer, \$2.59. The statistical report for six months, ending February 28th, was read, showing net gain of 16, and present number 1,070; Bro. Frank and Sr. Hattie Rudd, on letters from Chicago to Kansas City, Bro. M. J. Harrington and Sr. E. B. Gaylord, from Shenandoah, Iowa, and Bro. Schweers, from Kansas City, were received as members of this branch. The name of Bro. Roy E. Newkirk was presented by the president for ordination as teacher, evidence of his calling having been made to Bro. G. E. Harrington when president of the branch, but held over until Bro. Newkirk had received personal testimony. Bro. Newkirk not being present, consideration of the matter was, on motion, laid over until next meeting. Bro. George Essig, B. J. Scott, Frank Rudd, Josiah Curtis, Sr., Wm. Crick, J. H. Leg-

gion, G. H. Hulmes, Sr., Wm. Clow and W. O. Skinner were appointed delegates to the district conference to be held in Independence Saturday and Sunday next. Adjourned.

Mr. Walter Weeks, brother-in-law to the brethren Crick, was taken with that dread disease, pneumonia, Wednesday of last week, and succumbed to the attack this (Thursday) morning, at 9:13. It was thought up until Wednesday morning that he would recover, but other complications arose resulting in the rupture of the gall bladder, and notwithstanding the most assiduous care, the efforts of physicians, the earnest prayers, with administrations of the elders, all proved unavailing to save his life. He suffered intensely all day yesterday and through the night, until about half an hour before his demise, when the pain apparently ceased and he passed calmly away. He had a premonition of his approaching end, and remarked in the early stages of his illness that he would not recover, and that he would not be lying in the bed he was then in, next Sunday. He would have been 41 years old in ten days more. He leaves bereaved a faithful, loving wife and two sons, besides parents, brothers and sisters. His mother arrived from Illinois two days before his death. He was an upright man in every sense, and was universally esteemed and respected. Though not a member of the church with his wife, he believed the work fully, and lived a consistent life. The funeral will probably take place Sunday morning at 11 o'clock, though no definite arrangements have been announced as yet.

ST. JOSEPH, MISSOURI.

Sunday was a beautiful day and many who have been housed up were permitted to meet with us; among those are Sr. Burr and Bro. L. Neidorh, who have not met with us since last December.

All the services Sunday were well attended. The service Sunday morning was in charge of Bro. J. C. Gardner, Bro. Shaw was the speaker of the hour. Bro. Cushman, who was the speaker of the evening, took for his topic "Continued Revelation." His elucidations on the subject were very clear. At the close of the service Bro. Dobson moved that a copy of the sermon be sent to the church papers for publication, that others might have the benefit of it.

The sad intelligence reached us Sunday that Mother Powell, of Hemple, had departed this life Saturday at 9 p. m. She has been very sick for some time. She was well known in church circles and was highly esteemed for her excellent qualities; those who have known her for years speak of her interest and devotion to the work. The sympathies of the Saints are extended to Bro. Powell and family.

The Ladies' Aid Society will give a coffee at the home of Sr. Best, 820 North 13th street, Friday, hours 2 to 4 and 7 to 9 p. m. Sr. Mary Sampson, of this city, was married on the 14th

ult., to Mr. Eli Carrick, of Panning, Kansas.

Sr. Emma Hardman, daughter of Bro. and Sr. Kinder, who has been very ill for some time, has gone to Colorado to recover her health.

Bro. G. W. Johnston spent Sunday with his family; he returned Monday to Kansas City.

Bro. G. J. Whitehead, of Severeance, Kansas, spent a few hours Sunday evening in St. Joseph, and was present at our sacrament service. Sr. Nellie Whitehead is very sick and requests the prayers of the Saints.

Bro. Robert Garlich, of Clarksdale, is in the city. A. B. March 4.

CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St. Sunday meetings 2:45 and 7:45 p. m. Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m. West Pullman branch, 748 119th St., 10:30 a. m. and 7:30 p. m. 568 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

The union service was well attended, and passed off pleasantly in charge of Brn. Strange and Richardson. The various parts of the city were well represented.

Sr. Thompson, who has been ill for some time with the measles, which left a fatal ailment behind, died quite suddenly yesterday morning. Bro. P. Pement held the service at one o'clock. The remains will be taken to Michigan for interment. She leaves a sorrowing husband and four children to mourn their loss. We give items as near as we have them.

Bro. E. K. Evans Sundayed with us, preaching at 3411 Cottage Grove at eleven o'clock, and on west side at night. Bro. Evans is en route with his family from Grand Rapids, Michigan, his former home, to Peoria, Illinois, which will be his future home. The *Glad Tidings* will continue, and be issued from the new home.

Next Sabbath is our regular branch sacrament service at three o'clock. We earnestly hope this service may be well attended, and be a spiritual feast.

J. M. TERRY.

395 Ogden Ave., March 4.

ST. LOUIS, MISSOURI.

Places of worship: Rock Church, Glasgow avenue and Dixon street. Services: Wednesday evening, prayer service; Sunday: Sabbath School 9:30 a. m.; preaching at 11 a. m.; social service at 2:30 p. m.; preaching at 8 p. m. Cheltenham, 5731 Manchester Ave., services: Sunday School 10 a. m.; social meeting 2:00 p. m.; preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

Our "minutes" were mislaid last week, and our readers did not get to hear of the good times we've been having; the 21st and 22d ult. were both given over to festivities, one in honor of the 20th anniversary of the St. Louis Mite Society, the other a "Tea Party," given by the Cheltenham Saints at Old Fellows' Hall.

Thursday evening, the 21st, celebrated by the Mite Society, in honor of their 20th anniversary, was made particularly enjoyable, because of an excellent paper read by Bro. Billinsky giving a history of the Mite Society; it recalled many pleasing, as well as sad events connected with the years, and was heartily

enjoyed by Mite Society members, especially. Bro. N. Cooke also occupied a short while; at one time he was secretary of the organization for five years, at which time the Mite Society held their meetings on Sundays. We do not know how much was realized from the serving of refreshments, but truly a very enjoyable time was had.

Friday evening, the 22d, was bitterly cold, but this did not prevent the gathering of a large concourse of people in Cheltenham; friends from far and near were there, and we believe they received ample compensation for their efforts.

Bro. Allen has been laboring in Cheltenham the past week. Tuesday evening last the Sunday School business meeting provided for a renewal of teachers' meetings, a committee for Easter entertainment, and minor matters of importance. Superintendent T. J. Elliott presided. Bro. Archibald was chosen chorister.

Attendance at Wednesday evening prayer meetings is urged upon all.

Sr. Florence Burgess presided at the Friday evening Religio service, as Bro. Ed Bell's folks had just arrived in town, and he was denied but a few minutes attendance at the session.

Our heart was gladdened Sunday morning by the fine attendance at school. District superintendent, C. J. Remington, presided over the session. A number of changes in classes were made, this keeping the superintendent occupied. Bro. Remington occupied the closing minutes with good words of counsel.

Yesterday, morning and evening speaker, Bro. R. Archibald, assisted by J. J. Billinsky and J. Christenson, respectively. Nice attendance in the morning, and a very large number of hearers at evenside.

Bro. Archibald presided over the sacrament service of yesterday afternoon, the largest attendance we have had, there being an unusual number of the young people present. From its beginning it was unusually peaceful, and while there were opposing influences, yet the Spirit of the Lord was present to a marked degree, and it proved to be one of those meetings from which you go away strengthened for all the demands which the week may impose. Thus it impressed us; and to many others we believe it brought the same balm, the same courage to be not only a hearer, but a doer.

We extend a cordial invitation to all of the ministry going to General Conference this next month to call upon us. We will see that the material comforts of life are provided, and will be glad to welcome any who find it possible to pass through St. Louis en route to Independence.

ETNA.

**SECOND KANSAS CITY BRANCH.**  
Corner 23d and Holly. One block south of Observation Park line.

Bro. Emmett Palmer was baptized and confirmed by Elder Joseph Emmett last Sunday.

At the business meeting Mon-

day night Bro. and Sr. Joseph Lewis and daughters, Jemima and Susie, were received in the branch upon letters of removal, and Bro. Lewis was appointed associate teacher of the branch.

The branch report to district conference will show an increase of nine members during last six months.

JOHN C. GRAINGER.

March 4.

**DENVER, COLORADO.**

Church, corner of 22d and Arapahoe Sts. Services Sunday.—Sunday School at 9:30 a. m.; preaching at 11 a. m. and 4:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening Zion's Religio-Literary Society Sunday evening at 6 p. m.

The weather the past few days has been like summer, but we are sadly in need of moisture.

Elder J. B. Roush returned from Iowa, last Thursday; he is feeling quite poorly, but filled the pulpit at the church Sunday morning.

Bro. E. Curtis and A. B. Hansen were to begin a series of meetings at Yuma, Sunday, February 24th.

On February 20th Bro. Roush, having to be absent from the branch indefinitely, sent in his resignation as branch president, which was accepted, and E. F. Shupe was again chosen to preside. It seems vacations in this latter day work are of short duration.

The Wednesday night prayer meetings have been very interesting lately.

We learn that the Saints at Rocky Ford are holding regular services every Sunday. Why not? There are more of them than there were April 6, 1830.

March 4.

**LETTER DEPARTMENT.**

SELKIRK, Ontario, Feb. 21.

Dear Ensign:—When I last wrote for your columns I had just closed a series of meetings at Humber Bay. I labored there a month without flattering results so far as proselyting is concerned. We feel safe, however, in leaving all such efforts in the hands of God "in whom we trust." I tried to do something in the interests of the Saints also, which I do not believe will prove a disappointment. Among other things a Religio was organized, which I am pleased to learn is doing well. The young people there are certainly capable of making a success of anything within their line. When I mention these the names of Ernest and Arthur Rowett, Jimmie, Ada and Davie Pycock and Robert Hamilton come to mind as the most active ones. The last named is alone in this work from the standpoint of fleshly or earthly relationship; this does not, however, deter him from doing his part.

The Toronto branch is doing what it can to keep up to the standard spiritually and sustain the financial weight of the church recently erected. It has some excellent Saints, but I can say, without locating guilt or blame on any particular person, there is too much appreciation of the distinction of office. "There are others," however.

December 8th I went to Hamilton, where I labored with fair prospects of missionary success until January 24th. Forty-three sermons covering every phase of gospel thought were delivered. Several persons took interest and are, I trust, near the kingdom. They desired, they said, more time to investigate, but freely expressed themselves as searching for truth. Prominent among these I name Mrs. McLain, Miss Daniels, Mr. Crawford and Mr. Boligan.

Our work there is hindered somewhat by Elder Dickhout's employment. He is a railroad engineer on a night run. He has only every alternate Sunday evening for gospel work and sometimes not that since he is now and then required to do special work. This may even keep him away from services all day Sunday. Railroad companies make no allowances for a man's spiritual responsibilities. Bro. Dickhout can be depended on in a spiritual way when other cares permit.

I came to this place on the date last named and have been holding meetings since in the hall over Bro. Derby's store, at whose house I also stay. He has a family of interesting children who are presided over with dignity and tact by Sr. Derby. I am partially initiated into the ways of the household and sometimes care for the baby, etc. There are not very many Saints here, only fifteen, but they are as a rule good ones. Bro. Alvin Kuisley, whose name is familiar to the readers of the church papers, resides here. I would like to see him engaged in the regular ministry.

Am feeling well physically and spiritually but would sometimes be discouraged did I not know this is God's work. We need not be too anxious concerning the seed we sow. We are not required to watch it constantly and pry into the secret of its growth before sowing time, although it should be diligently watered. Just as "the earth bringeth forth fruit of herself," so also "God giveth the increase." (See Mark 4:26-28; 1 Cor. 3:5-8). Solomon says, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Ecc. 11:6.

In closing we repeat the following poetical language:

Be not weary or distrustful,  
O thou servant of the Lord;  
Though thy work seem fruitless labor  
Thou shalt reap a fair reward  
Work not with a faltering spirit  
Though no signs of it appear,  
In a way thou hast not looked for  
God will bless thy labors here.  
The last two lines of this verse were once repeated to the writer by the Spirit except that "I" was used instead of "God."

That Zion may prosper and all be well is the prayer of

Your brother in Christ,  
ALMA O. BARMORE.

INDEPENDENCE, Mo., March 5.

Dear Ensign:—In answer to Bro. Chapman's inquiry in ENSIGN, February 28th, concerning a man by the name of Trombley, will say I baptized one J. B. Trombley, in El Dorado, El Dorado county, California.

I hope that should he (Trombley) see this, his mind will be called back to the time he was given up to die with pneumonia by the doctor, when through administration he was healed immediately. He may also remember the admonition "if he were not faithful a worse affliction might befall him."

Yours in the faith,  
ELDER W. O. SKINNER.

LEMONT, I. T., Feb. 4.

Editor Ensign:—We take such solid comfort in reading the church literature and can't see how any member can live without the food it furnishes. Most of those who do not thus sustain the church publishing departments have, or will, sooner or later, go back to the weak and beggarly elements of the world. Shows, dances, drinking, gambling, then apostasy. Truly the harvest here is plentiful and labors none.

O, how we wish those dear Saints who live in England and Wales were here; they could live so much better and make much more money. Everything is reasonable; good health, water and farming country, one can rent or build on company land and pay no rent; good range, chickens, eggs and butter good price the year round. O, why can't things be set in order; some wide awake families come and work a few years for the bread that perishes and assist in building up God's kingdom here. The opportunities are grand, houses all over the country, little work and

willing helpers. Arbors can be built in most every settlement, and adjacent to the towns, it is the fashion of the county, and why not we occupy in like manner, and do good.

Dear brethren, I only ask for life, that I may live and labor to do good and to this end I ask you to all pray for me that I may come to know the will of God our Father, then willingly, cheerfully, and with all my powers engage to discharge every known duty to His glory and the salvation of sinful humanity.

We have had so far the finest winter ever known here. Truly it is a blessing to the laboring, moving poor; farmers plowing. O, how grand and great is the goodness of our heavenly Father, when we can acknowledge His hand in all things and properly appreciate His goodness and blessings.

In gospel bonds,  
C. M. FULKS.

SPRINGFIELD, Mo., Feb. 19.

Editor Ensign:—Perhaps some would like to hear how we are progressing at this point. I think I can truthfully say that the Saints here have resolved to move with the church and "come up higher." We are enjoying more of God's Spirit in our prayer services, and most all the Saints take an interest in testimony meeting.

Words of praise flow from the lips of all, to our kind and loving Father for His blessings, and to the many kind Saints and friends who have rendered us valuable aid in the building of our new church. By the time this reaches you, we shall have it finished, and it's a beauty—plastered with aggrite and the woodwork finished in oil. Three large size, new style, gasoline lamps hang from the ceiling, giving a very steady, clear light. The carpet for the rostrum 7x20, is a gift from a Mr. Moore, a furniture dealer. Altogether, our church has a very nice, homelike appearance, and I can say that all the Saints have done well; one brother, a cripple, with an artificial limb, who had a horse to ride to work, a distance of one and one-fourth miles, sold his horse and gave the proceeds to help build, and now walks. God will bless such a noble spirit.

It would not be justice to leave out our young people, who also have worked very hard to help along. A week ago they held a very high grade entertainment in our hall, netting clear \$10.20. We heard nothing but the highest praise and it was worth 25 cents instead of only 10 cents.

I will take this way of notifying the Saints of South Missouri district that for good reasons the Johns Mills Saints requested the quarterly conference changed; so the district president has changed it to Springfield, and we have invited Bro. Joseph Smith and Bro. Kelley to be present and dedicate our church at the same time, if this will suit the convenience of those brethren; if not, we may change the date of convening of conference in order to have them with us at that time, and thereby give all Saints a privilege to hear them.

We are making large preparations to accommodate a large crowd. Remember the Sabbath School convention will take place Friday, 10 a. m. All scholars come prepared to make it interesting. We will notify all branch presidents by letter if there is any change in time.

The Saints at Coleman, Michigan, may be glad to know that Rev. James Sharratt, who was pastor of the M. E. church there, is now here, and last Sunday night he rose for baptism. He speaks very highly of the Saints there.

H. SPARLINO.

BALSAM LAKE, Wis., Feb. 4.

Editor Ensign:—After a serious illness of four months Sr. Philori Park quietly and peacefully passed away, leaving a husband, two sons and two daughters, besides many relatives, to mourn their loss. Sr. Park was a firm believer in the christian faith as taught by Christ and the apostles, was a faithful companion and a loving mother. Her generosity, charity, and christian demeanor won for her the highest esteem of all who knew her.

Sr. Park was born in Crawford county, Ohio, November 18, 1842; was married to J. W. Park April 6, 1862, moved from Ohio with husband and family to Balsam Lake, Polk county, Wisconsin, where they, by industry and strict economy, amassed a considerable fortune, built for themselves a pleasant and comfortable home, with many pleasant surroundings.

Sr. Park was kind and charitable to the poor, ever following the advice of the Savior: "Give to him that asketh thee: and from him that would borrow of thee turn not away;" passed through many trials, persecutions and afflictions to defend the cause she so zealously had espoused, and lived and died with the hope of having a part in the first resurrection. She was baptized into the Reorganized Church of Latter Day Saints at Seattle, Washington, in the winter of 1898, by W. Hastings. Her daughter, Ella, was baptized at the same time; both were zealous and received many evidences that the work is true, and is built on the foundation of the apostles and prophets, Jesus Christ being the chief corner stone.

She never had an opportunity of hearing the elders preach, only hoped that the way might be opened for a work in this place. Her funeral was largely attended, people came from far and near to view, for the last time, the remains of one who had long been in their midst. Her kindness will ever be remembered and her christian life held as an example for others. Feeling that this announcement will satisfy those who knew Mrs. Park, I will close by asking the prayers of the president and elders, and all the Saints in behalf of her daughter, Ella, who is sick, and has been more or less ailing for many years. I earnestly desire the prayers of the church for her recovery.

Feeling that God will carry on His work, I am as ever a firm believer that this latter day work is not of man.  
RUTHEN ELVIN.

NETAWAKA, Kan., Feb. 23.

Editor Ensign:—Since writing you from Barnes we closed our meetings in the Christian church with fair liberty and an expressed desire on the part of many present, "We want more of that kind of preaching." However the elder would not stop to say good-by—business called him away as soon as "amen" was said.

Blue Rapids was our next stop; attended conference, which was good, peace and love reigned throughout. Our congenial brother of Northeast district, Elder M. T. Short, had preceded us and had the fire burning, so we joined forces till Thursday, when he bade us farewell and took his journey towards the setting sun, stating he would return in a few days and join me, but alas—strayed or stolen, which? is the problem that troubles the Quaker. It is said large bodies moves slowly, hence we are hopeful of seeing his smiling countenance soon.

There is a golden opportunity for a series of meetings at the school-house six miles south of Centralia, as soon as the roads get so people can get around. I had a good hearing there. Preached three times in Centralia, but few to hear. I am doing my best to interest the people here; congregation is growing in numbers each night. Attention good.

I think of going to Horton Monday to hold a few meetings, and then home by March 5th.

LATER.—ENSIGN says our Congregational brother, that I have been looking for from the west, is at home. Well, well, I too will follow when my work is done.

In gospel bonds,  
A. H. PARSONS.

STANBERRY, Mo., Feb. 25.

Editor Ensign:—Feeling it our duty to write a few lines to your columns, we will try and do so. We are among the isolated ones, and the Herald and ENSIGN are all the preaching we get to hear, but they are a source of great comfort to us. We are always glad to hear of the progress of this latter day work in all parts of the Lord's vineyard. We hope to have the privilege of being where we can meet with the Saints ere long. Asking an interest in the prayers of the Saints, we remain

Your brother and sister in Christ,  
MR. AND MRS. JAS. SCHOFIELD.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

ARE ENCYCLOPEDIAS RELIABLE?

ELDER DANIEL MACGREGOR.

This is an important question. If they are, then down goes "Mormonism" with all that term actually signifies, as a monstrous institution unworthy the notice of every right-thinking mind and beneath the contempt of all followers of Christ. But ere we arrive at such a final verdict, it is only fair that we take a look at our witnesses. What are encyclopedias anyway, and who wrote them? Some people attach infallibility to everything contained in such books. Our plea is that infallibility only belongs to God and His word, and consequently all other professed sources of information may at times be mistaken. Men, uninspired men, are the authors of all the encyclopedias.

Before me lies volume 16 of "Encyclopedia Britannica," and in glancing over an introductory page devoted to a citation of the various authors of the several articles in said volume, I find the names Wm. Thompson, Stellenbosch college, South Africa; Major F. C. H. Clarke, C. M. G. R. A., J. A. Crowe, W. S. Rockstro, J. C. O'Dowd, J. Johnston, Milwaukee, Grant Allen, J. Paton, and several others. Now, there is nothing above the human in these names, and they are not so extensively known that their veracity is at once made manifest. The address of some of these gentlemen is given in part, and of others we know not on what continent they reside, and are even minus of that supposedly all sufficient qualification, D. D., L. L. D., etc. They are only human beings, even if they do live in South Africa, and, like other creatures, can make mistakes. Indeed, the book concedes that thought, for on the title page I read, "The R. S. Peale reprint with American Revisions and Additions." One can readily understand the propriety of the term "additions," as editions succeed each other in this "knowledge shall be increased" age, but the term "revision" suggests a lack of perfection in the articles of former editions, and at once we see the indubitable truth that encyclopedias are imperfect.

Whether or no absolute fairness has been shown in the selection of authors for the various articles, is a question. In the volume before me it appears that the writing of the article on "Methodism" was given into the hands of the Methodists, and one, Rev. J. H. Rigg, D. D., author of "Churchmanship of John Wesley," was duly appointed; but when the article on "Mormonism" was required, a selection was made of a man whose views were decidedly in opposition to that people, and Prof. John Fraser, University of Chicago, was selected. Why such partiality?

Last August, while a matter of importance was being discussed

by our Provincial Legislature, one of the members of the house ventured to strengthen his position by appealing to Encyclopedia Britannica, but was justly called down by members of the opposition; and the daily papers gloated over the deficiency of the foolish M. P. P. The following is an extract from *Victoria Daily Colonist*, for August 31, 1900:

"What twaddle this sort of thing is! do any members of the house seriously believe the Britannica has any legal value? Surely none of them can think that the courts would look in an encyclopedia to ascertain how to construe an 'act of assembly.' It is understood that the court will take judicial notice of the almanac and the dictionary, but we have yet to learn that encyclopedias stand on the same footing. Surely none of the members suppose that because a book is called an encyclopedia, it has any more value than if it were a book written, let us say, by the member from North Nanaimo."

But let us probe a little deeper by considering and investigating the article "Mormonism," as found in several encyclopedias. This is an article that takes into consideration the Book of Mormon, the life and work of Joseph Smith, the rise and progress of the Church of Jesus Christ of Latter Day Saints, and the falling away of that nest of apostates who went to Utah. We shall first consider the nature of the testimony relied upon in these works, when dealing with "Mormonism." Wisdom advises me to be brief, and so far as possible, leave the reader to draw his or her own conclusions.

"According to the opponents of Mormonism from investigations made soon after the appearance of the Book of Mormon, the fact is fully established that the real author of the work [Book of Mormon] was Solomon Spaulding."—*American Encyclopedia*, Vol. 11, 1863, and *Cyclopedia America*, 1883, Vol. 11.

"It is asserted that through Rigdon's agency, Smith became possessed of a copy of Spaulding's manuscript."—*Ibid.*

"By anti-Mormons it [B. of M.] is generally regarded as taken from a romance written about 1811 by Solomon Spaulding."—*The Century Dictionary and Encyclopedic Lexicon of the English Language*, Vol. 5, 1895.

"It is alleged on the other hand that about 1809-1812, Solomon Spaulding, who had once been a clergyman, wrote a tale on the supposition that the American Indians were the lost ten tribes of Israel, in which the names of Mormon and Moroni frequently occur, and that the manuscript found its way into the hands of Sidney Rigdon."—*Dictionary of Religion, an encyclopedia of Christian and Other Religious Doctrines*, 1887.

"This book [B. of M.] is said to have been written about 1812, by a clergyman named Solomon Spaulding, or by Martin Harris, who died September, 1875."—*Lee's Condensed Cyclopedia*, Chicago, 1895.

"Some affirm that like Sidro phel, he [Joseph Smith] used the

devil's looking-glass, a stone, and was consulted as to the discovery of hidden treasures."—*Penny Encyclopedia*, 2d Supplement, 1858.

"There is the most satisfactory evidence—that of his enemies—to show that at an early period he was regarded as a visionary and a fanatic. This fact is of the utmost importance as affording a clue to his real character."—*Chambers' Encyclopedia*, New York, Collier Ed.

"Evidence was brought forward by the opponents of Smith to show that with certain illiterate and ungrammatical interpolations bearing on religious matters, the so-called Book of Mormon was really borrowed or stolen nearly verbatim from a manuscript romance written by a quondam clergyman named Solomon Spaulding, who died in 1816. It is unnecessary to go over the arguments pro and con, suffice it to say, that anti-Mormons generally think them conclusive, while the Saints consider the whole story of Spaulding's romance a scandalous fabrication."—*Ibid.*

"It is conjectured by the opponents of Mormonism that Rigdon, into whose hand's Spaulding's romance is supposed to have fallen for some time, gave it to his new associate [Joseph Smith] to further his purposes."—*Ibid.*

Mormonism then, being on trial, is assailed by the testators, "it is asserted," "it is alleged," "it is conjectured by the opponents of Mormonism," "satisfactory evidence—that of his enemies," and according to the opponents of Mormonism the fact is fully established." What weight will such evidence have upon an unprejudiced jury weighing matters of eternal moment? Whether the Book of Mormon be truth or fiction, fact or fable, its claims as to being a message from God for this generation, ought not to be condemned because of a "conjecture" proceeding from "the opponents of Mormonism," who only "supposed" that the Book of Mormon was "stolen from Spaulding's manuscript."

Let us now look at some of the glaring misstatements evidenced to one and all beyond the possibility of a denial:

*The testimony of the Three Witnesses.* It is stated in *Encyclopedia Britannica* that "The Book of Mormon was accompanied by the sworn statement of Oliver Cowdery, David Whitmer and Martin Harris, that an angel of God had shown them the plates of which the book was a translation. This testimony all three, on renouncing Mormonism some years later, denounced as false." This, of course, is second handed testimony; let us consult the principles themselves:

"It is recorded in the *American Cyclopedia* and the *Encyclopedia Britannica* that I, David Whitmer, have denied my testimony as one of the three witnesses to the divinity of the Book of Mormon, and that the other two witnesses, Oliver Cowdery and Martin Harris, denied their testimony to that book. I will say once more to all mankind that I have never, at

any time, denied that testimony or any part thereof. I also testify to the world that neither Oliver Cowdery or Martin Harris ever at any time denied their testimony. They both died reaffirming the truth of the divine authenticity of the Book of Mormon. I was present at the deathbed of Oliver Cowdery and his last words were, 'Brother David, be true to your testimony to the Book of Mormon.' He died here in Richmond, Missouri, on March 3, 1850. Many witnesses yet live in Richmond who will testify to the truth of these facts as well as to the good character of Oliver Cowdery."—David Whitmer's Address, p. 8.

The following letter, written as late as 1871, corroborates the foregoing so far as Harris is concerned:

"Smithfield, Cache county, U. T., January, 1871. To H. Emerson. Dear Sir:—Your second letter, dated 1870, came duly to hand. I am truly glad to see a spirit of inquiry manifested therein. I reply by a borrowed hand as my sight has failed me too much to write myself. Your questions: Question 1. 'Did you go to England to lecture against Mormonism?' Answer, I answer, emphatically, no! I did not; no man ever heard me in any way deny the truth of the Book of Mormon, the administration of the angel that showed me the plates, nor the organization of the Church of Jesus Christ of Latter Day Saints, under the administration of Joseph Smith, Jr., the prophet whom the Lord raised up for that purpose in these the latter days, that He may show forth His power and glory."—*Church History*, Vol. 1, p. 51.

Many testimonies of a similar strain from the Three Witnesses might be adduced, but sufficient has been given.

*Was Nephi a Jew?* *American Encyclopedia*, attempting to give a sketch of the contents of the Book of Mormon, declares: "The first book professes to be the work of Nephi a Jew, the son of Lehi." Vol. 11, Ed. 1863, and *Cyclopedia America* Ed., 1883. The Book of Mormon, however, states: "And it came to pass that my father Lehi also found upon the plates of brass a genealogy of his fathers, wherefore he knew that he was a descendant of Joseph, yea, even that Joseph who was the son of Jacob who was sold into Egypt."—p. 11. There was never a Jew of the tribe of Joseph.

*Are the American Indians of Jewish race?* "This was the origin of the American Indians who were consequently believed by the Mormons to be of Jewish race."—*American Encyclopedia*, Ed. 1863; *Cyclopedia America*, Ed. 1883. The belief of the "Mormons" has always been in harmony with the Book of Mormon when a discussion of the ancestry of the red man is on, which book affirms in its record of events, and prophecy of the future, that the American Indians are descendants of Laman, who was a son of Lehi, a descendant of the tribe of Joseph. See Book of Mormon, pp. 65, 11, 97, 8.

*Landing point of the second Colony.* "The Book of Mormon itself gives no indication of that part of the continent on which they landed."—*American Encyclopedia* Ed. 1863; *Cyclopedia America*, Ed. 1883. Book of Mormon students must take exception to the foregoing; not only is the landing point clearly indicated, but also the location of the cities, provinces, boundaries and rivers, as mentioned in aforesaid book. They landed on coast of Chili, near Coquimbo. *Encyclopedia Britannica* testifies to this.

*How many arrived in the second Colony?* *Encyclopedia Britannica*, professing to give a history of the matter as outlined in the Book of Mormon, declares that, "Lehi, his wife and four sons, with ten friends, all from Jerusalem landed on the coast of Chili."—R. S. Peale Ed., Vol. 16. This is contradicted by the *American Encyclopedia* and *Cyclopedia America*, wherein it is said, "Those who arrived in America were Lehi and his wife, his four sons, Laman, Lemuel, Sam and Nephi and their four wives, (17) sons of Ishmael and their wives, and Zoram a servant and his wife, in all eight adult men with as many wives, besides these there were two infant sons of Lehi born during the journey through the wilderness, Jacob and Joseph."—Vol. 11. One has it sixteen, the other eighteen. The Book of Mormon states that Lehi and wife, their four sons with their wives, Zoram and wife, the wife of Ishmael and the "two sons of Ishmael and their families" constituted the adult assembly of this colony, in all seventeen souls. We are not informed as to how many there were in the "families" of the sons of Ishmael. In ancient times families were usually large. At any rate the colony of seventeen must have been considerably increased by these "families;" and there were others. During the sojourn of eight years in the wilderness children were born, for Nephi, in writing up a history of the colony, says: "And our women did bare children in the wilderness. And so great were the blessings of God upon us that while we did live upon raw meat in the wilderness our women did give plenty of suck for their children and were strong, yea, even like unto men." Again are we in the dark as to the number of children, but we may approximate. Three children to a family born of women "strong like unto men," during the space of eight years, is certainly a very moderate estimate for those ancient times. There were seven women besides the wives of Lehi and Ishmael. Twenty-one children would be the approximate result. Jacob and Joseph were born unto Lehi in the wilderness. Altogether there must have been forty in this second colony. See Book of Mormon, pp. 3, 4, 9, 12, 36, 37, 41.

*Free Masonry.* "Free Masonry, which, about 1890, was a popular subject of discussion in western New York, figures extensively in the Book of Mormon which

abounds in anti-Masonic denunciations of secret societies, though Smith and all the leading Mormons subsequently became FreeMasons."—American Encyclopedia, Ed. 1863. "Infant baptism is condemned, so, strange to say, are polygamy and FreeMasonry."—Chambers Encyclopedia.

The terms "Mason" or "Masonry" are not found once in the Book of Mormon. It does speak against secret societies where people band together to rob, steal and murder, and in referring to just such societies, then extant, says, "And it came to pass that the ninety and third year did also pass away in peace, save it were for the Gadianton robbers, who dwelt upon the mountains, who did infest the land; for so strong were their holds and their secret places, that the people could not overpower them; therefore they did commit many murders, and did do much slaughter among the people."—p. 423. This is the kind of secret societies the Book of Mormon denounces. FreeMasons can hardly be classed as an organization of this character.

When were the Jaredites exterminated? Encyclopedia Britannica affirms that, "The Book of Mormon \* \* \* professes to give a history of America from its first settlement by a colony of refugees from among the crowd dispersed by the confusion of tongues at the tower of Babel, down to the year 5 A. D. \* \* \* between the Nephites and the bad Hebrews; a fierce war was maintained for centuries until finally in spite of Divine intervention in the person of the crucified Christ, the Nephites fell away from the true faith and in 384 A. D. were nearly annihilated by their dark-skinned foes."

There is a serious contradiction in the foregoing. One sentence affirms that the "history of America" is contained in the Book of Mormon down to 5 A. D. The next declares that it was continued at least until 384 A. D., when the Nephites were nearly annihilated. "But," says the objector, "the first sentence refers to the Jaredites who were exterminated 5 A. D." Howbeit, that would not adjust the difficulty, for the Jaredites perished hundreds of years before 5 A. D. The Book of Mormon informs us that the Zarahemla colony left Jerusalem at the time that Zedekiah, king of Judah, was carried captive into Babylon which was about 588 B. C. (see p. 137). After their arrival in America they discovered Coriantumr, who was the last remaining soul of the Jaredites. We are not told the very year of his discovery, but a casual reading of pp. 532, 185, 158, 159, 137, and a remembrance of the chronology as given on pages 136 and 17, will enable the reader to see at a glance that the Jaredites perished hundreds of years before 5 A. D., and sometime after 588 B. C. The American Encyclopedia, however, pursues a history of its own contrary to all.

"One of the books in the col-

lection, the book of Ether, gives an account of the earlier settlement of America than that of Lehi by a colony from the tower of Babel soon after the deluge, which was led by Jared, and in time became a great nation which was destroyed for its sins before the arrival of the colony from Jerusalem."—Ed. 1863.

Lehi left Jerusalem 600 B. C., Book of Mormon page 17, landing in America about nine years afterwards, or 589 B. C., but before their arrival, this latter encyclopedia asserts the destruction of the Jaredites. The encyclopedias not only contradict the historical data of a work they profess to examine, but contradict each other. Are they reliable?

Christ among the Nephites and succeeding events. "He remained among them [Christ among the Nephites] forty days, instructing them in christianity and instituting christian churches. The Christians of America, unlike their brethren in the old world, immediately adopted the Christian era for their chronological computations, and according to the record, the four following centuries, the wars between them and the heathen Lamanites continued to rage with great destruction."—American Encyclopedia and Cyclopaedia America.

The reader will notice that the foregoing is "according to the record," the Book of Mormon. Let us see. The Book of Mormon certainly speaks of the ministraton of Christ, but nowhere does it state that He tarried with them forty days. I have yet to learn that Christ, when in America, was busy "instituting Christian churches." As for the wars raging "the four following centuries," one has only to read that book and the falsity of this assertion is apparent.

"And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people. There were no envyings, nor stripes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God, there were no robbers, nor murderers, neither were there Lamanites, or any manner of ites; but they were in one \* \* \* until an hundred and ten years had passed away \* \* \* And now in this two hundred and first year, there began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls and of fine things of the world. And from that time forth they did have their goods and their substance no more common among them, and they began to be divided into classes."—pp. 479-480.

It will be noticed that divisions among the people did not begin till after the 201st year, which was at least one hundred and sixty-five years after Christ had made his appearance to them.

Authority of the latter day Sec. "The Book of Mormon, in which

Joseph Smith was declared to be God's prophet, with all power and entitled to all obedience, professes to give a history of America."—Ency. Brit.

There is a prediction in Book of Mormon relating to an individual who would be raised up by God in these last days. "There is little said of him, but in that little he is called a "choice seer" and would do "a work which shall be of great worth" even to the bringing of the people to "a knowledge of the covenants" which God had "made with the fathers." It states that he would be "great" in God's eyes for "he shall do his work;" but nowhere does it affirm that he would have "all power and be entitled to all obedience." Such charges can only be made in the absence of something better, to down "Mormonism." The "all obedience" required in the Book of Mormon ought to be rendered unto God, not man, "And now I would that ye should be humble, and be submissive and gentle, easy to be entreated, full of patience and longsuffering, being temperate in all things, being diligent in keeping the commandments of God at all times."—p. 224.

Did Mormon lead a colony? Mormon, named from a mythic personage, Mormon, who according to Joseph Smith, led a Jewish immigration into America in early times." (Encyclopedia Dictionary, Robt. Hunter, M. A. F. G. S., vol. 5, part 1, 1885). This is so foreign to the facts that a reply is scarcely needed. The "brother of Jared" and Jared led the first colony, Lehi led the second, and the third colony was in America nearly a thousand years before Mormon was born. These are the facts "according to Joseph Smith" and as found in the Book of Mormon.

When did Smith get the plates? "He [Joseph Smith] asserted that on September 21, 1823, as he was praying, a supernatural light shone in his room, and an angel appearing made revelations unto him, and next day gave him certain engraved plates, with the instruments called the Urim and Thummim."—Encyclopedic Dictionary, 1885, Vol. 5.

Britannica has a different version of the matter: "On the night of the 21st of September, 1823, the angel Moroni appeared to him three times and told him that the Bible of the Western Continent, the supplement to the New Testament, was buried in a certain spot near Manchester. Thither four years later, and after due disciplinary probation, Smith went and had delivered into his charge, by an angel of the Lord, a stone box in which was a volume six inches thick, made of thin gold plates."

When did Smith get the plates? The Mormons are said to be Jews. "Moroni concealed them [the plates] in a hill called Cumorah about A. D. 420. They are said to contain many prophecies concerning the colonizing of America by a direct tribe of Jews for which reason the Mormons claim direct Jewish descent."—Dic-

tionary of Religion and Encyclopedia of Other Religious Doctrines, Rev. Wm. Benham, B. D. The charge is false. I never met nor heard tell of a Latter Day Saint who claimed Jewish ancestry. Further comment unnecessary.

How many witnesses to the existence of the plates? In reading American Encyclopedia and Cyclopaedia America, edition 1883, one would be led to believe that there were but three witnesses. "It was printed in 1830 in a volume of several hundred pages. Appended to it was a statement signed by Oliver Cowdery, David Whitmer and Martin Harris."

No mention whatsoever of the other witnesses. Britannica also is in line with the above; but as we proceed in our investigations we learn that there were eight.

"To silence Spaulding both the faithful and the unbelievers clamored for a sight of the plates. After eight of the former had obtained a look at them Smith asserted that he had handed them over to the custody of an angel and they were seen no more."—Encyclopedic Dictionary, Vol. 5.

Our surprise increases as we read:

"The Book of Mormon finally appeared before the world in 1830, with the names of Oliver Cowdery, Martin Harris and David Whitmer appended to the statement that an angel of God had come down from heaven and showed them the original plates. This was immediately followed by the testimony of eight other witnesses \* \* \* who affirmed that Joseph Smith, Jr., had shown them the plates."—Chambers' Encyclopedia.

There was no possible chance for any encyclopedia to accidentally overlook the testimonies of the eleven witnesses, for on the same page that the testimony of the three witnesses is found, we can read that of the eight also.

Date of Joseph Smith's death. It is asserted in that world renowned "Chamber's" Encyclopedia, that,

"After a short time it began to be rumored that the governor of the state was desirous of letting the two Smiths escape, whereupon a band of roughs, about two hundred in number, broke into jail 27th of June, 1844, and shot them."

Much as we respect the above work we cannot help remarking the contrast when we read from Britannica:

"Accordingly on the 27th of June, 1844, he and Hyrum were imprisoned in Carthage jail, but the same night a mob broke into the prison and shot the two men dead."

Spaulding Manuscript. — The opinion of many regarding the origin of the Book of Mormon is that it is the production of one Solomon Spaulding. It is not our intention to rebut that opinion at this writing, but rather to appeal to the works claiming to trace out such an origin. Readers will now be aware that encyclopedias are by no means prejudiced in favor of Mormonism, but rather against, hence

we may expect something pretty strong from these commonly regarded all-powerful authorities. Chamber's Encyclopedia affirms that,

"About 1829 Smith became acquainted with one Sidney Rigdon, originally a compositor and preacher, but who had by this time, begun to promulgate a specie of incipient Mormonism, and had managed to found a little sect of his own. It is conjectured by the opponents of Mormonism that Rigdon, into whose hands Spaulding's Romance is supposed to have fallen for some time, gave it to his new associate to further his purposes."

According to this Smith obtained the real, original Spaulding romance. The American Encyclopedia, 1863, and Cyclopaedia America, 1883, takes a different view of the matter.

"His widow [Spaulding's], in a statement published by her in the Boston Journal, May 18, 1839, declares that in 1812 he placed his manuscript in a printing office at Pittsburg, with which Sidney Rigdon was connected. Rigdon, she says, copied the manuscript, and his possession of a copy was known to all the printing office and was often mentioned by himself. Subsequently the original manuscript was returned to the author, who soon after died. His widow preserved it till after the publication of the Book of Mormon, when she sent it to Coeaut."

Assuming that Mrs. Spaulding's story is correct, the manuscript was only out of her husband's hands from 1812 up till a short time before his death, which occurred in 1816. The manuscript after that always remained in her hands till after the publication of the Book of Mormon. Accepting Chamber's story as true, we have Rigdon stealing the manuscript within those given dates, 1812 to 1816, giving it to Smith to further his purposes, and he, of course, getting through with it in time that it might be "returned to the author a short time before his death." Now, when we keep in view that Smith was born in 1805, it seems almost incredible that he, by 1812-1816, had "purposes" sufficiently matured to make a Book of Mormon out of Spaulding's Romance. But the possible chance of Smith getting the manuscript at this time is knocked out by Chamber asserting that "Smith did not become acquainted with Rigdon till about 1829." At this time Rigdon did not have Spaulding's manuscript to give as Mrs. Spaulding declares it was in her hands and remained with her till after the publication of the Book of Mormon. We think we have every right to this examination of matter when one of the encyclopedias asserts the truthfulness of its story because of being "conjectured by the opponents of Mormonism," and by them it was "supposed." Can there be any weaker testimony than this?

Another encyclopedia, recognizing the weakness of the previous contradictory testimony, comes valiantly to their assist-

ance and offers the following: "An angel appearing, made revelations to him [Joseph Smith], and next day gave him certain engraved plates, with an instrument called the Urim and Thummim, by the aid of which he translated them, publishing the result in 1830 as the Book of Mormon. On this the Rev. Mr. Spaulding, a Presbyterian preacher, declared that having some time before written a work of fiction, which no publisher could be induced to print, his rejected copy had been lost or stolen, and had re-appeared as the angelically revealed Book of Mormon. To silence Spaulding both the faithful and the unbelievers clamored for a sight of the plates."—Encyclopedic Dictionary, 1885, Vol. 5.

According to this, Spaulding was alive at the time of the publication of the Book of Mormon, which was in 1830, and was vigorously opposing it. This would be a nice story if Cyclopaedia America would only keep quiet; hear what it says,

"Solomon Spaulding was born in Ashford, Connecticut, \* \* \* In 1809 he removed to Conneaut, Ohio. From Conneaut in 1812 he removed to Pittsburg, and thence in 1814 to Amity, Pennsylvania, where he died in 1816." When witnesses contradict themselves can their testimony be received as evidence?

The significance of "Mormon," and "Mormo." "Mormo—a bug bear; a false terror. Mormon—a genus of short-winged, web-footed birds; known by the name of "puffins."—Imperial Lexicon of the English Language by Rev. John Boag, Vol. 2.

"Mormo—a bugbear, a monster used by nurses to frighten children. 2. Entom: a genus of moths, tribe Noctulina. Mormo Mauria is a dark gray moth with blackish bands. Mormolyce—a bugbear, a hobgoblin. Mormon—a genus of Alcidæ, subfamily Alceina. The bill is short and very high, the culmen strongly arched, the lip hooked, the wings and tail very short; the former fitted for flight."—The Encyclop. Dict., 1885, Vol. 5.

"Mormon—the name generic of several animals."—Encyclopaedia Lexicon of the English Lang., Wm. Dwight Whitney, Ph. D., LL. D., Vol. 5, 1895.

"Mormons or Latter Day Saints—Mormonism is one of the most remarkable religious movements of modern times. The word is derived from the Gaelic mor, 'great,' and the Egyptian mon, 'good,' thus meaning 'great good.'"—Encyclopaedia of Christian and Other Religious Doctrines, by Rev. Wm. Benjamin, B. D. F. S. A.; printed by Cassel & Co., London, Paris, New York and Melbourne, 1887.

Marvelous, is it not, that "bugbear," "moths," "false terror," "puffins," "animals," "birds," "hobgoblins," "genus of Alcidæ," and "great good" are all traceable to the same source?

Polygamy, whence came it? Some encyclopedias charge very strongly the doctrine of polygamy against the church as organized by Joseph Smith and especially attach it to Smith himself. On this, however, there is

a contradiction of testimony. "American Encyclopedia" (1863) and "Cyclopedia America" (1883) has this to say upon it:

"In 1838 Smith had persuaded a number of women to cohabit with him, calling them his spiritual wives although he had a lawful wife to whom he had been married in 1827." Again in "Britannica" we read:

"He [Joseph Smith] had a revelation on the 12th of July, 1843, expressly establishing and approving polygamy."

The evidence disproving the truthfulness of the foregoing charges is overwhelming, which we cannot now enter into. I cite the reader to a perusal of "Joseph Smith; Who Was He?" a reading of which will forever convince all candid minds of the innocence of Joseph Smith and the church as organized by him, so far as an affiliation with that vicious doctrine is concerned. We shall, however, let other encyclopedias speak.

"On August 29, 1852, Brigham Young proclaimed the 'Celestial Law of marriage' sanctioning polygamy, which he declared had been revealed to Joseph Smith in 1848. Smith's widow and her four sons at once denounced this as a forgery and headed a schism. Though the Mormon apostles had repeatedly replied to the imputation of such doctrine or practice with the most emphatic and explicit denials, the personal power of Brigham Young was such that he had but little difficulty in establishing polygamy as an institution of the church."—Appleton's Annual Cyclo., Vol. 2, 1877.

This work seems to hold forth against the general history of Smith's death, which occurred in 1844. The Britannica gives this as the date and yet Appleton declares he was alive and giving revelations in 1848. One thing is very noticeable in this latter work and that is that Joseph's name is detached from the charge of proclaiming and "establishing polygamy." Brigham Young was the man who "proclaimed the celestial law of marriage" and that not till the "29th of August, 1852," eight years after the death of Joseph Smith. Appleton clearly states that Young was the character guilty of "establishing polygamy," and so out of harmony was this immoral teaching to the previous education of the Saints that he experienced "difficulty in establishing" it, for prior to 1852 it was denied "with the most emphatic and explicit denials."

Another work claiming equal notoriety declares that:

"It may be here stated that it cannot be shown that Smith was a polygamist in our sense of the word. Years after his death Brigham Young produced a paper which he said was a copy of a revelation made to Joseph at Nauvoo commanding him to take as many wives as God should give him. But it was not till August 29, 1852, at a public meeting held in Salt Lake City that the revelation was formally received."—Chambers' Ency.

How then, will this agree with Britannica, which states that polygamy was "expressly" es-

tablished in 1848? Both stories cannot be true. There is meaning in the phrase, "It cannot be proven that Smith was a polygamist." Continuing in the same book we read the history of Young and his apostates in Utah:

"The great social peculiarity of the sect is their practice of polygamy. It was not so, however, at the first. Rigdon, Kimbell, Pratt, Hyde and Young are its true originators. Mrs. Smith declared Young's revelation to be a fraud and withdrew to Nauvoo. Her 4 sons followed her and have now founded a monogamic Mormon community called the Josephites."

Whatever encyclopedias may be able to perform they cannot at any rate convict Joseph Smith or the church he organized with any sympathy whatever with polygamy either in theory or in practice.

It is needless to continue. Our object has been to show that absolute trust cannot be reposed in the works of men. We think the foregoing errors and contradictions found in the supposedly most reliable books of earth—encyclopedias—clearly establish our position. It is written, "Cursed be the man that trusteth in man and maketh flesh his arm;" this eternal truth acted upon will establish an individuality never to be swayed by the contradictions, absurdities and vain imaginations of popular works.

It may be urged that the discrepancies heretofore pointed out are of a trivial nature and should be overlooked. In our judgment a person who cannot be trusted with pennies should never have millions confided to his care. He who masters not the rudiments of mathematics—numeration, notation and addition—will hardly be successful as a bank accountant. Musicians to be great must ever bear in mind their first lessons, and an encyclopedia to gain and retain the confidence of the "truth-loving" must be correct in minor matters as well as in the greater. Twice two are four; the earth is round; the snow falls, are simple truths and the book declaring to the contrary must expect to be questioned.

But these are not trivial discrepancies. They charge most serious things against a man's character, and in doing so they momentarily militate the influence of thousands who regard that man a servant of God, divinely commissioned to organize the kingdom of heaven. They erroneously affirm that a book which presents itself as a message from God for this generation is naught but a spurious, plagiarized romance. A book of this character, if true, is the greatest treasure of our times. It is equal to the Bible; and must a work of this nature be fought by the manifest errors and false assertions of encyclopedias? If so, then those errors and false assertions are of no minor importance. The misstatements then, of these works, must assume a stronger term; they are falsehoods and the many contradictions only prove that some one or ones have lied; or else they are guilty of revamping the base slanders of others. The testators contrariety each other and opposing the most prominent truths, have impeached themselves, and cannot be regarded as authentic sources of information. They are not reliable.

# Daughters of Zion.

"OUR AIM, MANKIND TO BLESS."

MRS. H. B. CURTIS, Editor.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

## ADVISORY COMMITTEE.

- Mrs. Mary E. Hulmes, President, Independence, Missouri.
- Mrs. H. H. Robinson, Corresponding Secretary, Box 146, Lee's Summit, Mo.
- Mrs. B. C. Smith, Independence, Missouri.
- Mrs. Lucia Etzenhouser, 2417 Prospect St., Kansas City, Missouri.
- Mrs. Clara Frick, Independence, Missouri.
- Mrs. Callie B. Stebbins, Recording Secretary, Lamoni, Iowa.
- Mrs. Anna Murphy, Treasurer, Independence, Missouri.

Editor's address, 212 North Compton Ave., St. Louis, Missouri.

## Gossip Has Gone Out of Fashion.

It is no longer considered good form to say a word against any one. An ill natured criticism is a social blunder as well as a moral one in good society.

Gossip, too, is really going out of fashion. Any one self-convicted, hastens to retract whatever may give the impression that one has indulged in anything so vulgar and plebeian. It has a corrective and an inspiring influence to fancy the persons spoken of to be within hearing.

True wit is a gift, not an attainment. Those who use it aright never yield to the temptation of saying anything that can wound another in order to exhibit their own cleverness. It is natural and spontaneous. "He who runs after wit is apt to catch nonsense." Talk that has bounciness in it, and the liveliest and sparkle that come of lightheadedness and innocent gayety, is a fairly good substitute for wit.

It is a form of influence to pass on in conversation whatever one has read or heard that may be helpful or inspiring to others.

We may do much in the cause of truth and kindness without advertising our motive or sounding a trumpet before us. With an art that conceals art we may lead the conversation away from scandal and innuendo into channels pure and peaceable. "Out of the abundance of the heart the mouth speaketh"—therefore the source must be right. Fearlessly, but never aggressively, should we defend our convictions and "show our colors."—Mrs. Burton Kingsland in Ladies' Home Journal.

## Building Up of Happy Homes.

BY ALICE R. COHSON.

To the daughters of Zion and to all others who are interested in the building up of happy homes, and the development of true nobility of character, I send

kindly greeting:—Sr. Curtis requests me to write something for your education; I essay the task, not because I think myself capable of edifying, but because I believe in doing all that our hands find to do, and leaving the results with the Master, knowing we shall not be rewarded alone for our successes, but for our endeavors.

Had I realized when a girl, as I do now, the responsibility resting on wife, mother and homemaker, and had the knowledge gained in the "school of experience" been mine, how many bright hopes might have been realized, that only withered under the blighting touch of disappointments.

I have no successes to boast of, I cannot tell you to see what I have done, but rather, see what I have not done that I should have done. By looking back, I can see the many mistakes I have made, and can utter a little note of warning that may be the means of saving some poor soul from the snare and the pitfall, from the alluring paths and byways that lead into danger, for pleasure, with her siren voice, is ever ready to allure you, and point to the fair flowers and delicious fruits found in her paths; while the tones of duty may seem cold and stern, and her features wear a forbidden aspect, yet her finger will point you the way to true happiness and her ways, though not seeming at first to be ways of "pleasantness," yet in the end will prove so, and like wisdom, "all her paths are peace."

The thing I did not do when I first began to realize that life meant more than mere existence, with all my wants sup-

## "INCURABLE" HEART DISEASE SOON CURED.

By THE GREAT SPECIALIST IN TREATING WEAK AND DISEASED HEARTS, FRANKLIN MILES, M. D., LL. B., WHO WILL SEND \$2.50 WORTH OF HIS COMPLETE TREATMENT FREE TO ANY AFFLICTED READER.

To demonstrate the unusual curative powers of his new and complete special treatment for heart disease, short breath, pain in the side, oppression in the chest, irregular pulse, palpitation, smothering spells, puffing of the ankles or dropsy, Dr. Miles will send, free, to every afflicted person, two dollars and a half worth of his new treatment.

It is the result of twenty-five years of careful study, extensive research, and remarkable experience in treating all the various ailments of the heart, stomach and nerves, which so often complicate each case. So astonishing are the results of his complete special treatment that he does not hesitate to freely offer all patients a trial free.

Certainly nothing could be more sent, free, to every afflicted person. Few physicians have such confidence in their remedies. And there is no reason why every afflicted person should not avail themselves of this exceedingly liberal offer, as they may never have another such opportunity. No death comes more suddenly than that from heart disease.

Mrs. Frank Smith, of Chicago, was cured of heart dropsy, after five leading physicians had given her up, and Mr. Julius Kester after ten. A thousand references to, and testimonials from, Bishops, Clergymen, Bankers, Farmers, and their wives, will be sent free on request. These include many who have been cured after five or ten years' treatment and professors had pronounced them "incurable."

Send at once to Franklin Miles, M. D., LL. B., 201 to 209 State St., Chicago, Ill., for free treatment before it is too late, and please mention this paper.



General Conference Reception Committee.

At the regular business meeting of the Independence branch it was decided to fix the rate of board for Conference visitors at \$3.00 per week.

It is necessary that the committee be notified before your arrival. Only those whom the committee notify need expect free entertainment, as such places have about all been taken.

All parties desiring services of the committee will receive same so far as possible by notifying any one of our number, stating what accommodations are desired and when you expect to arrive. Persons accepting invitations from friends and making their own arrangements need not notify the committee, but we will assist so far as we can in directing to pieces of board.

Do not fail to notify the committee early that as many as possible may be assigned before convening of Conference, thereby avoiding disappointment to yourselves and annoyance to the committee.

L. BRACKENBURY, Chm. J. J. LUFF, Sec. & Treas. Com. ROBERT KEHR. R. G. SMITH. O. L. JAMES.

Reduced Rates to General Conference.

WESTERN PASSENGER ASSOCIATION.

The Western Passenger Association has granted the usual reduction of one and one-third fare, round trip, on the certificate plan, to the General Conference and General Conventions of Auxiliary Societies, Reorganized Church of Latter Day Saints, to be held at Independence, Missouri, April 5-20, 1901.

The reduced rate is granted on the terms heretofore advertised, under which the attendance of one hundred persons holding certificates showing purchase of tickets costing more than fifty cents is required: "except that where parties or clubs traveling in a body purchase round trip tickets to the place of meeting from stations from which the local one-way rate is more than fifty cents and at not less than the rate announced on the certificate plan for the particular meeting in question (instead of one way tickets at regular rate) and present to joint agent a certificate from the selling agent to that effect, they will be counted by the joint agent in reckoning the attendance at any meeting."

Parties must obtain a separate certificate with every ticket purchased. No certificate will be honored which was issued to cover the sale of more than one single trip ticket.

Ministers or others who travel on clerical or half fare permits, or commutation tickets of any description, are not entitled to this reduction, nor to be included in computing the number in attendance at any meeting.

Tickets on the going trip may be purchased from April 2 to 8 inclusive, on any of those dates. "Under the method usually observed the passenger pays full fare on going trip, and on presentation of certificate to that effect, and other conditions named compiled with, he is entitled to a return ticket to starting point at one-third the regular fare, by route traversed on going trip."

"Where the journey is made over more than one line, it is usually necessary for the passenger to purchase separate local tickets of each road's issue, between points traveled thereon, and procure certificates thereof for each of the lines in this territory over which he travels in going to the meeting, as through tickets are not always sold, and it is not always practicable for the various lines to honor each other's certificates. Passengers should, therefore, ascertain from the ticket agent what portion of their journey can be covered by the certificate obtainable from him, and procure certificate filed out to correspond with the ticket purchased."

"Failure to procure or present certificate invalidates any claim for reduction in return fare."

Tickets for the going passage may be either limited or unlimited, according to the rate paid or the regula-

tions in effect on the line over which it reads; but the return tickets sold at the reduced fare will, in all cases, be limited to continuous passage.

Return tickets at one-third fare may be purchased any time after the necessary one hundred have been secured and certified to, until April 24, except that,

A joint agent of the Passenger Association will be present to stamp and return certificates to delegates personally on two days only: namely, Tuesday and Wednesday, April 9 and 10; hence all parties must have their tickets in the Church Secretary's hands promptly, before those dates, in order that they may be filled out by him beforehand; and parties must be present on the 9th or 10th to receive certificates from the joint agent.

Special attention is called to the necessity of making the trip from Kansas City to Independence on the regular lines of railroad—either the Missouri Pacific or the Chicago & Alton, thus completing the journey to destination over regular lines. The local electric or steam line running between Kansas City and Independence is not included in list of lines granting reduction.

The Western Passenger Association includes the following lines of road:

Achison, Topeka & Santa Fe; Burlington & Northwestern; Burlington & Western; Burlington, Cedar Rapids & Northern; Chicago & Alton; Chicago, Burlington & Quincy; Chicago & Northwestern; Chicago Great Western; Chicago, Milwaukee & St. Paul; Chicago, Peoria & St. Louis; Chicago, Rock Island & Pacific; Chicago, St. Paul, Minneapolis & Omaha; Great Northern; Hannibal & St. Joseph; Kansas City, St. Joseph & Council Bluffs; St. Louis, Keokuk & Northwestern; Illinois Central; Iowa Central; Jacksonville & St. Louis; Kansas City, Ft. Scott & Memphis; Kansas City Southern; Keokuk & Western; Minneapolis & St. Louis; Missouri, Kansas & Texas; Missouri Pacific; Rock Island & Peoria; St. Louis & San Francisco; Sioux City & Pacific; Wabash; Wisconsin Central; Burlington & Missouri River; Colorado Midland; Denver & Rio Grande; Fremont, Elkhorn & Missouri Valley; Rio Grande Western; St. Joseph & Grand Island; Kansas City & Omaha; Union Pacific.

R. S. SALLYARDS, Church Secretary.

LAMONI, Ia., Feb. 21.

CONFERENCE MINUTES.

The semi-annual district conference of the Eastern Colorado district convened February 16, 1901. The president, John B. Roush, being absent, the meeting was called to order by the secretary, and E. F. Shupe was elected chairman pro tem.

Minutes of reports were read from J. B. Roush and C. R. Duncan of the Seventy; Elder J. F. Curtis and Priest A. B. Hanson of the missionary force; E. F. Shupe, high priest, baptized one; Elders James Kemp, G. F. Johnson, J. W. Gilbert, E. Curtis and K. Sell; Priest F. D. Bullard, and A. E. Tabor, teacher.

Branches reported: Denver, Wray (formerly Laird), Colorado Springs (formerly Mount View), Fairview, Highland, Eustis, Cottonwood and Rocky Mountain.

The request of Eustis, Nebraska, branch for release from this district, was referred to a committee, and the committee was authorized to arrange for the transfer of that portion of the district in Nebraska to a Nebraska district. Committee, J. B. Roush, C. R. Duncan and K. Sell.

The bishop's report reported on hand at last report, \$27.23; receipts \$521.73; expenditures, \$463.00; amount on hand, \$85.96.

A memorial to General Conference was adopted asking that a committee be appointed to visit Mr. Andrew Carnegie to explain our religious faith to him, and to solicit a donation for Graceland College and the Saints' Home of \$50,000 each.

The officers elected for the ensuing six months are J. B. Roush, president; K. Sell, vice president, and A. E. Tabor, secretary.

Delegates to General Conference are

J. B. Roush, A. B. Hanson, C. R. Duncan, Belle B. Roush, J. F. Curtis and Sr. Fishburn.

Adjourned to meet at Colorado Springs, August 23, 24, 1901.

A. E. TABOR, Sec.

Convention Minutes.

The Fremont district Sunday School convention convened at Shenandoah, Iowa, January 31, 1901, at 7:30 p. m. After the introductory by the district superintendent, Sr. Emma Hougas, the "Normal Work," in charge of Bro. Chas. Fry, was taken up, and the remaining time was devoted to this feature of the work. Quite an interest has been aroused in the work, and it was almost surprising to note the amount of study that had been done by those who have tried to follow the work as outlined by the district superintendent. The work for this quarter was the study of the four "gospels"—their authors, contents, etc. We feel that this work is of much value to the "workers" and should receive the attention of all.

The Friday morning session was occupied in transacting business. The district secretary not being present, Agnes Dundson and Ethel I. Skank were appointed secretaries pro tem. The secretaries acting as credential committee found three schools represented.

On motion the delegates were empowered to cast a full vote of their respective schools.

Reports of schools were read, seven out of eight in district reporting.

Officers reporting were superintendent, assistant superintendent, secretary and librarian. The district treasurer gave report orally. She reported \$1.78 in the treasury.

In the election of officers for the coming year the result was as follows: Superintendent, Chas. Fry; assistant superintendent, Emma Hougas; secretary, Ethel I. Skank; assistant secretary, Agnes Dundson; treasurer, M. E. Pace; librarian, Blanche Andrews. The right to vote had been extended to our missionaries.

Motion prevailed to suspend the rules and vote by acclamation for delegates to General Convention. The following were elected delegates, and power was granted the delegates present to appoint others as delegates who might be present; also to cast a full vote of the district: H. Kemp, I. M. Smith, Chas. Fry, T. A. Emma, D. and M. E. Hougas, Anna Kemp, Eber Wilcox, W. W. Gaylord, Laura Gaylord, Wm. and Rachael Leeka.

A vote of thanks was tendered the officers for their work of the past year.

In the afternoon a suggestion from the district superintendent that each local superintendent be requested to write a letter to district superintendent, giving condition of his school, at least once every quarter, was adopted. Continuance of Bible study was recommended.

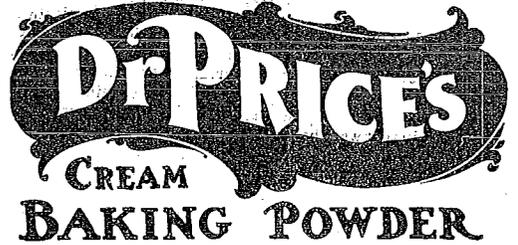
Upon suggestion of the district superintendent a motion prevailed that we authorize the district superintendent to secure a Sunday School Journal, and that the subscription be paid out of the district treasury. The superintendent's bill of \$2.50 for stationery, postage, etc., was presented and allowed.

The remaining time of the session was spent in Question Box work in charge of Emma Hougas and Institute work in charge of C. Fry. The subject of records and reports was discussed, also that of prayer.

On motion it was decided to hold our next convention at Farm Creek (Henderson), beginning on Thursday, prior to our next quarterly conference.

The subject for the evening program was that of "Influence." The theme was well carried out in music, recitations and address. "The reading," "A Single Head of Wheat," by Ora Becksted, and a recitation, "The Crooked House," by Mamie Pace, were interesting and helpful. Bro. I. M. Smith's address on "Environment," was beneficial and inspiring. Sr. Mamie Pace favored us with a solo, "Golden Years are Passing By." A paper, "Influence of Sunday School on Character Building," by M. E. Pace was read and appreciated.

A spirit of peace prevailed throughout the convention. ETHEL I. SKANK, Dist. Sec.



For a third of a century American housewives have found Dr. Price's Baking Powder invariably a guarantee of light, sweet, pure and wholesome food.

Always makes the perfect biscuit, cake and bread.

PRICE BAKING POWDER CO. CHICAGO.

NOTE:—Baking powders made from alum and other harsh, caustic acids are lower in price, but inferior in work and injurious to the stomach.

NOTICES.

To the Members of the Second Quorum of Seventy:—A brief report to the secretary of our quorum, Bro. H. E. Moler, mostly statistical, will be expected from each member for the closing conference year. Each report to conclude March 10th at the latest.

This is essential that we may know who may be ready for conference appointment, and may have a record of labor done.

Send all reports to the secretary, Bro. H. E. Moler, Independence, Jackson Co., Mo., Care Bro. R. J. Parker. C. SCOTT.

Pres. Second Quorum of Seventy. LAMONI, Iowa, Feb. 28.

Second Quorum of Elders.

I have mailed a blank report to each member of this quorum to fill out and return to me; if any member should fail to receive it, please inform me and I will send another.

F. C. WARKNY, Sec. 2422 Wabash Ave., Kansas City, Mo. March 1.

Conference Notices.

The St. Louis district conference will convene Saturday evening, March 23, 1901, at seven o'clock, in the rock church, Gascon avenue and Dickson street, St. Louis, Missouri.

J. G. SMITH, Dist. Sec. 2816 Lyon St., St. Louis, Mo. March 1.

DIED.

(One hundred words free. One cent for each word over 100, and for every word of poetry. Amount should be remitted with notice, to insure publication.)

WOODING.—At Burlington, Iowa, February 22, 1901, Sr. Mary Brooks Wooding. She was born July 31, 1826, in England, and was there baptized into the first organization, coming to Burlington about 30 years ago. She was married to Daniel Joseph Wooding in 1855, five children being born to them. The father died in 1891, daughter Eliza in 1876. At the ripe age of seventy-five she passed to rest. Funeral services at the L. D. S. chapel, 12th and Locust streets, February 24th. Elder James McKiernan, of Farmington, Iowa, preached the sermon; interment at Aspen Grove cemetery.

LEAVETT.—Levi Leavett, born August 6, 1823, at Chatham, Quebec, Canada, died at Sandwich, Illinois, February 22, 1901. Married August 6th, 1845, to Elizabeth Brundidge, with whom he lived for over fifty-five years. He leaves to mourn his departure his faithful and devoted companion, two sons, Edward A. and Albert C., and one daughter, Mrs. Leonard Thorp. He was for many years a member of the church, always faithful in his service and attendance, until he could no longer walk to the place of worship. Funeral services in the Saints

church at Sandwich, Elder Charles H. Burr officiating.

GUNN.—At Fort Madison, Iowa, February 18, 1901, Charles P. Gunn. He was born in Nauvoo, Illinois, October 23, 1855; was married to Sr. Jane Tripp February 3, 1884, and was baptized in February, 1886, by Elder J. S. Roth. He leaves to mourn his death, a wife, babe aged one week, and six other children, two brothers and two sisters. Pneumonia set in February 13th, and on the 18th he died in gospel hope. Funeral services at his home, number 3105 Shawnee Street, February 20, Elder James McKiernan in charge, assisted by H. Lambert. Interment at Aspen Grove, West Fort Madison.

Advertisement for Ayer's Hair Vigor. Includes a portrait of a man and text: 'HEALTHY A man with a thin head of hair is a marked man. But the big bald spot is not the kind of a mark most men like. Too many men in their twenties are bald. This is absurd and all unnecessary. Healthy hair shows man's strength. To build up the hair from the roots, to prevent and to cure baldness, use—AYER'S HAIR VIGOR. It always restores color to faded or gray hair. Notice that word, "always." And it cures dandruff. \$1.00 a bottle. All druggists. My business calls me out among strangers a great deal. I would actually feel ashamed every time I would take off my hat, my hair was so thin and the bald spots showed so plainly. I began the use of your Hair Vigor less than three months ago. Today I find I have as fine a lock of hair as I ever had. I tell everybody what I used, and they say it must be a wonderful remedy.' GEO. YEAL, Dec. 14, 1899. Chicago, Ill. We have a book on 'The Hair and Scalp' which will send free upon request. If you do not obtain all the benefits you expected from the use of the Vigor, write the doctor about it. Address: DR. J. C. AYER, Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, MARCH 14, 1901.

NUMBER 11.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

PRICE, \$1.00 PER YEAR, IN ADVANCE.

ENSIGN PUBLISHING HOUSE,  
Of the Reorganized Church of Jesus Christ of Latter Day Saints.

W. H. GARRETT, EDITOR.  
J. W. LUFF, BUSINESS MANAGER.

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When desiring your address changed, give both the old and new address.

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Box B.

## THE CROWN OF LIFE.

No greater blessing can come to the human family than that of full and complete life. An existence perfect in all its parts, fulfilling every requirement of the soul, is surely an ideal one; and such was the life of man intended to be from its beginning, as we have the design of the Creator manifested or revealed in Holy Writ. In the first place, all his environments were arranged especially with a view to contribute to his pleasure and development. It is apparent that man was not created for the conditions existing upon his first advent in the world, but that they were ordained and arranged for his happiness, that the Father might be glorified in his life; for it will be admitted by all intelligent minds that mankind is the highest type of all the handiwork of God in His creations.

The earth seems to have been created with a view to life; and it is beyond controversy that obedience to the commandments of the great Creator brings only that condition; for it is clear that as disobedience brought death, so obedience will assure life; had the commandments of the Lord been honored from the beginning until now, there could have been no place for the condition or experience called death. But as no law is of any effect except there are penalties of a painful and corrective nature attaching to their violation, so the changed conditions resultant from the disregard of the wise provision of the Father for the government of man, brought death into the world, and necessitated the plan of redemptive laws by which the purposes and designs of the Lord, that man might have life forever, should be fulfilled, and man be saved from the consequences of his

own folly. Hence, the gospel of the Son of God was introduced, and obedience to its ordinances and provisions will insure to the obedient all that the Creator intended he should obtain, dwelling eternally in His own kingdom.

The Lord can bestow no higher honor, no greater degree of happiness upon an intelligent individual than to place him where knowledge is complete and perfect; where no experiences painful or unpleasant can come; but where every aspiration, every desire may be realized by which a harmoniously complete life is attained. Hence the gospel laws come to man as a boon, an inestimable blessing which it should be the chief aim and object, the mainspring of every action in this probation, to exalt and honor, because of the great benefits resulting. The Savior evidently referred to life in its most perfect and complete sense when, through His servant John on Patmos Isle, He sent the message of comfort and hope to the pastor of the church at Smyrna (Rev. 2: 10), "Be thou faithful unto death, and I will give thee a crown of life." It is just that kind of life that comports with the character of a perfect, loving Savior, who gave all He had—His life—to give, that every one willing to follow Him might enjoy the same condition of happiness and exaltation of sphere as to dwell with Him, to see and enjoy that glory.

Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovest me before the foundation of the world.—John 17: 24.

In this prayer, breathing the incense of loving consideration and earnest desire for those who keep His sayings, is shown the evident purpose of His life and sacrifice. To this His gracious promise on another occasion testifies:

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.—John 14: 2, 3.

A cloud of witnesses testify to the reality of the resurrection of Jesus the Christ, above five hundred of the brethren having at one time seen Him after His resurrection (1 Cor. 15: 6). A multitude of disciples on this continent, on more than one occasion, saw Him descend from heaven, they felt the scars in His side, hands and feet, heard His voice in teaching them His gospel (John 10: 16), and after His instructing them, saw Him ascend again into heaven (Book of Mormon, 3 Nephi, 5th chapter). Every one, therefore, who follows the example of the Savior, and is obedient to the gospel requirements,

as He was, will also have part in the life which He possesses, for the promise is, "He that shall endure to the end, the same shall be saved." (Matt. 24: 13). The whole plan of salvation is a preparation for life, and it is the condition for which all should labor. No one should make preparation to die, for physical death will continue to visit the human family until death is destroyed, without there being any preparation for it at all. The devil is working hard and employing all his agencies to prepare men for death, the very condition which all desire to escape. Whatever of preparation is made by any one should be to LIVE, that the article of death shall be but the opening of the door into that larger and fuller life, which the Savior gave His own precious life to make possible.

I am come that they might have life, and that they might have it more abundantly.—John 10: 10.

For as the Father hath life in himself, so hath he given to the Son to have life in himself.—John 5: 26.

Since the world was cursed by the entrance of sin into it, all creation has within it the seeds of death and decay. The fairest, sweetest flower blooms but to pass into oblivion so far as mortal sight can trace it. The most perfect type of physical man or womanhood lives but a span and is gone as untold millions have gone before. But as the seed is placed in the ground to die and from that death springs forth in beauty and fruitfulness again, so the mortal shall, because that in Jesus Christ death has found a conqueror, come forth in the resurrection in "immortal bloom" to a life which shall know no changing; and if because He obeyed the mandates of the perfect "law of life" the Savior was given to have life within Himself, why may not every son and daughter of the Most High have at least to a certain extent life within themselves? The statement of the apostle seems to give credence to the thought:

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.—Romans 8: 11.

The Spirit of God is the power of life—of the resurrection—and to the extent this Spirit inhabits our mortal body to that extent is there the power of life within us, and it seems a reasonable thought that if the children of the kingdom were only educated into the fuller comprehension of the laws of life—immortal life—there would be a better, more advanced preparation made in the mortal condition towards occupying higher conditions in the resurrection than some who obediently are now making. "Seek

ye FIRST the kingdom of God and HIS RIGHTEOUSNESS" is an injunction which must be intelligently honored if the "crown of life" is attained. Shall we abide the condition?

## EDITORIAL ITEMS.

ELDER F. G. PITT, on his way to General Conference, will endeavor to meet with the Saints in the following places on dates named: Chicago, Sunday, March 24; Plano, Monday, March 25; Sandwich, Tuesday, March 26; Kewanee, Wednesday, March 27; Peoria, Thursday, March 28; Dahiunda, Friday, March 29; Rock Island, March 30 and 31.

BRO. E. K. EVANS, editor *Glads Tidings*, announces in his March issue, his purpose to remove the paper to Peoria, Illinois. Bro. B. F. Ordway is to be associated with him in its management hereafter in looking after the financial matters, Bro. Evans continuing as editor. The paper will be changed in form, the pages being made smaller in size, but increased in number, and they anticipate a bright prospect for future success. May their hopes be realized.

The *Messenger of Truth* is the latest addition to the list of monthly papers published in Independence. It is printed by the *Evening and Morning Star* (formerly *Searcflight*) monthly in the interest of the Whitmerite brethren, L. P. Hansen being the editor. This same party undertook to issue it as *The Return*, but against this, Elder P. A. Page, of Richmond, Missouri, entered his protest, so the name was changed November last to the above. It has eight pages of two columns, and is six by nine and one-half inches. From 3 Nephi 12: 47 it takes its motto, "Old things are done away, and all things have become new." Owing to the illness of Elder Hartley, of the Hedrickites, Sr. Carrie Ballinger set up the last two issues, and Bro. J. W. Luff, of the ENSIGN, "made up the forms." The paper is issued free to all who will read it, but Editor Hansen objects to their being thrown away and misused, and therefore gives them to those, mostly, who ask for them. Editor Hansen came here from Lamoni, Iowa, and seems to have seized the reins of government among the Whitmerites. Meetings are held in his house every Sunday at 2:30 p. m., and he has issued a call for a council (conference) of the elders, priests and teachers of the "Church of Christ" to be held at his house, 23d of this present month. In the March issue of his paper, he "warns" all that the Lord God has commanded him to do what he has done since last August, and he is

further instructed to continue "in this holy WORK." He declares "in this coming council, on the 23d day of the 3d month of the year 1901, which council is from God and not MAN, and will be the beginning of the work of the Lord for the last time, and will be a standing testimony to all nations, kindred, tongues and people on earth. And all people are invited to come and listen to his voice, and to covenant with their Lord and their God. Be it known to all people on earth that I am called and authorized of God to do his work and to represent his kingdom, to all the people on earth, wherever I may be sent of him whom is the Father of all creation. Grace and glory be to Him forever and ever. Amen. This testimony is true, and I lie not, and in Jesus' name I sign my name, which shall stand until the judgment day of the Lord. Amen.—L. P. Hansen." In another place he notifies "as many as believe in the gathering, that all information will reach each one with private correspondence with the editor of the *Messenger of Truth*."

## EXTRACTS FROM LETTERS.

Mrs. R. S. COOP, Garfield, Oregon, Feb. 23:

There are no Saints in our part of the neighborhood, but there have been some of the Utah elders in these parts and the people are getting greatly interested over the Book of Mormon. We loan our ENSIGNS to all who will read them. We intend to be baptized when an elder comes up here.

BRO. GEORGE G. JORGENSEN, Glidden, Iowa, February 19:

Have just returned from conference at Deloit, where the Saints enjoyed themselves very much. The Spirit was with us and we had a feast, strengthening the "inner man." The speakers were Bro. J. W. Wight, Charles Derry and I. N. Roberts. The Religio and Sunday School exercises were good and instructive.

BRO. EDDIE GOFF, Vanclave, Mississippi:

I have been a member of this church about ten years and am happy to say I have never regretted the first step, though have not been as faithful as I should. I was baptized by Bro. M. M. Turpen. I think there was about forty baptized by him that year in Vanclave branch. I desire to be working for the Master until life is ended.

Mrs. ELLA NELLIS, Lonerock, Kossuth Co., Iowa:

I am greatly interested in the latter day work, having been converted to it over three years and am waiting patiently for the Master to open the way for me to join in the latter day work. I know it to be the true church of Jesus Christ, and I hope you Saints will all pray for me that I will be one of the Saints before it is too late. There is no church of the Latter Day Saints within thirty miles of me. I pray the Lord will send some of His elders up in this part of the vineyard.

It would seem as if some of our elders in that portion of Iowa should be able to respond to this call and give this isolated one an opportunity to enter the fold of Christ. Make a note of it, brethren.

## ATTENTION, MISSIONARIES

If missionaries who have taken subscriptions for the DAILY ENSIGN, expecting to bring with them when they come to conference, will forward names as soon as received, they will confer a favor. They can settle when they come.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

A number are on the sick list, but most of them are improving. Sr. Flower returned home Monday from visiting her relatives in St. Louis and other points.

Bro. and Sr. H. H. Robinson have moved back into their home here, returning from Lee's Summit last week.

Earl Stanley, son of Bro. and Sr. Geo. W. Frick, was blessed Sunday, March 3d, Brn. G. H. Hulmes, Sr., and W. H. Garrett officiating.

We were much pleased to learn by a note from Bishop E. L. Kelley, dated March 9th, that he was again at his office able to attend to business.

Bro. Joseph A. and Sr. Laura H. Harrington, of Armstrong, Kansas, are rejoicing over the advent of a little girl who came to take up her abode with them March 3d.

The Gleaners are at work preparing for an entertainment, amount realized from which is to be placed to the fund for the purchase of a piano for the Sunday School and Religio in the lower auditorium.

Sr. M. E. Hulmes and her brother, Mr. M. H. Smith, left Wednesday evening for Pittsburg, Pennsylvania, word having been received of the death of their little niece, Agnes Smith, at that place on that date.

Brn. A. H. Parsons, T. C. Kelley and T. W. Chatburn, of the general missionary force, have reached home to get ready for the convening of General Conference. Others will soon join them; they are all welcomed home.

All the priests of the branch are requested to meet the president of the branch in the north room of the basement next Monday night. This request refers not only to visiting officials, but to every priest who is a member of this branch.

Sr. Jennie Newton and children and Sr. Cora Strong, who have been residents of Cove, Arkansas, the past two years, returned to Independence this week to again take up their residence here. Bro. A. L. Newton will follow some time during the year.

The services Sunday were in charge of the district officials. Rain began Saturday night and continued until about 4 o'clock Sunday morning when a heavy snow set in, which, under a very strong wind, drifted somewhat, decreasing the attendance considerably. The morning hour was occupied by Elder Joseph Luff, preaching the funeral sermon of Mr. Walter Weeks, whose death was chronicled last week. About thirty of the "Modern Woodmen of America," of which deceased

was a member, braved the elements and attended the services from house to church and from church to cemetery, where they performed a beautiful service over the casket, previous to the benediction. The afternoon service was occupied by President R. May, Vice President A. White and Bishop's Counsellor W. H. Pease, in representing the needs of the work in the district. At night Bro. A. H. Parsons was the speaker.

Bro. Carl Wilhelm Bergande, who has been engaged here a number of years as a shoemaker, on east Lexington street, died Saturday night, after an illness of about ten days, heart trouble being the principal cause. He was 71 years old. He leaves a wife, and a couple of children in the old country by a former marriage, his first wife having died there. The funeral took place from the home Monday at 2 p. m., and was well attended, Bro. A. H. Parsons preaching the sermon.

The Independence district conference convened Saturday morning, Presidents R. May and Alfred White in charge, Apostle I. N. White assisting, D. Robert Winn and Russell Etzenhouser secretaries. The regular routine of reports, branch and ministerial, were passed. Membership of district about 1900. Delegates to General Conference to the number of 76 were appointed, and the delegates present at Conference were authorized to cast entire vote of district. Several places were placed in nomination for next conference, but the choice fell upon Holden, September 21st, 22d, next. Elder G. H. Hulmes, Sr., was chosen by President May as his assistant in connection with Bro. Alfred White, and the choice was ratified by the conference. A motion prevailed that the indebtedness of the district from time to time be met by a levy pro rata among the branches of the district, by order of each conference.

## CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St. Sunday meetings 2:45 and 7:45 p. m. Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m. West Pullman branch, 748 119th St., 10:30 a. m. and 7:30 p. m. 508 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

Though the heavens poured down copious showers of rain yesterday, it did not deter the Saints from gathering to a goodly number to feast together at the sacramental board, also partaking of the heavenly manna, the sweet influence of the Spirit of God. There is a noble band of earnest workers in Chicago, for whose salvation we shall ever hope and pray.

Because of ill health and stormy weather we failed to reach our southside appointment yesterday morning, but we learn that Bro. John Harris stood in the breach and occupied acceptably. Thanks, Bro. H.

Providence permitting, we will fill our appointment at West Pullman Sunday morning next. It will be the last visit of the conference year.

Bro. J. H. Lake is expected to spend next Sunday in the city. He will preach at 716 Van Buren

street at three o'clock, and probably at 3411 Cottage Grove avenue at eleven o'clock. There is some prospect for Bro. R. C. Evans being present also. Of this we are not positively advised.

Bro. F. L. Horton came up from Joliet and worshipped with the Saints at sacrament service yesterday. He returned last evening after the services.

Bro. E. E. Johnson still remains in about the same condition. He has shown additional strength by walking about his room. Sr. Sanderson is convalescing and will soon be found at her place in our meetings, for which she yearns.

The writer occupied last evening on the theme "Saved by the life of Christ" (Rom. 5:10), with good liberty and attention.

Our artist, Bro. C. A. Sherman, presented the Religio with a unique frame and matting for the programs. Upon the matting is placed pictures representing a Lamanite, a Jew, stick of Judah, the golden plates, the three records, the cross, etc., all being very suggestive of Book of Mormon times and stories.

With courage and hope and strong desires to advance the work.

J. M. TERRY.

395 Ogden Ave., March 11.

## ST. LOUIS, MISSOURI.

Places of worship: Rock Church, Glasgow avenue and Dickson street. Services: Wednesday evening, prayer service. Sunday: Sabbath School 9:30 a. m.; preaching at 11 a. m.; social service at 2:30 p. m.; preaching at 8 p. m. Chalmers, 5731 Manchester Ave., services: Sunday School 10 a. m.; social meeting 2:30 p. m.; preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

The week has been rather a busy one; business meeting last Tuesday evening, when the weather was bitterly cold, and there were but two ladies present and fourteen or fifteen "brothers." Much business, and some of it very important, was transacted.

Wednesday evening, a noticeable increase in the attendance at service, and we enjoyed a very soul refreshing time.

Friday night a large crowd in attendance at the Religio; a good program. Our program committee made use of the idea in allowing two committees to represent their special work. "Wisdom is known of her children." This is a reminder to the temperance committee.

Sabbath morning we were pleasantly greeted by a goodly attendance at Sunday School, although the weather was far from propitious.

We were gladdened to meet with Bro. Bond upon yesterday. He is to stop with us for a couple of weeks. He was our speaker at both services yesterday, and expressed himself as delighted with our present comfortable surroundings.

Our invitation is still good respecting those en route to Independence conference.

At the social service yesterday Brn. Bond and Archibald presiding, the babe of Bro. and Sr. Archibald was blessed under Bro. Bond's direct ministrations, receiving the name of Russel

Lewis. The Spirit was present, and it was a truly beautiful sight, softening and hallowing the thoughts of all present. The service was enjoyable.

District conference the 23d and 24th of the present month.

Some of us are planning to visit Independence in the near future.

March 11.

## DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday:—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening Zion's Religio-Literary Society Sunday evening at 6 p. m.

The weather has been warm, but oh, so dusty, till Friday night, when it set in snowing, and kept it up during the night and a great part of the day Saturday, it then turned warm and at this writing the snow is about all gone, also the dust.

Sunday was a beautiful day. A fair turnout at the church services.

Sunday, the third, just before time for the sacrament, a dust storm came up that hindered all but a few of the membership getting to the church on time, so there was no service.

Bro. Joseph Schmutz is very bad again and was taken to St. Anthony hospital Saturday.

The Wednesday prayer meeting was a feast of fat things; six prayers were offered, thirteen testimonies borne, one sister spoke in prophecy and a good degree of the Spirit was manifested from the beginning to end. We think the Saints see the necessity of living closer to the Lord and are receiving the promises of the gospel.

Bro. Alma Chatburn has gone to the penitentiary, Canon City, not to dwell within the walls of the pen, but to accept a position at his trade. By letter to Sr. May we learn that he has a very good position, and she is to follow to keep house for him soon.

Sr. Honawalt, with her husband and children, from St. Joseph, Missouri, have taken up their abode in the Queen City. Mr. Honawalt is a florist and is employed by the Colfax Floral Company.

Sunday, June 16th, has been set apart as Children's Day for the Sunday School.

The sermons Sunday morning and evening were by Elder J. B. Roush, subject, "The Immortality of the Soul."

There was a large attendance at the Religio.

March 4.

## SAN FRANCISCO, CALIFORNIA.

Services at "Druid's Temple," Cor. 14th and Folsom Sts. Sunday School 9:45 a. m.; preaching 11 a. m. and 7:30 p. m. Sacrament meeting on first Sunday of each month at 12:15 noon Elder C. A. Parkin presiding elder residence 3010 16th street.

Sunday morning we had the pleasure of listening to a very interesting discourse by Elder T. W. Chatburn. All were well pleased with his remarks. During the service one child was blessed, and one sick sister administered to. Bro. Hilliard has been to Santa Rosa, but returned in time for our evening service, and delivered one of his soul stirring sermons, to which all listened attentively.

We had a fine prayer meeting Wednesday evening; Bro. Saxe's double parlors were well filled with Saints, interested in the service. We had present Brn. Hilliard and Blakeslee, of the bishopric, Bishop Chas. A. Parkin and John A. Saxe and Chas. Kaighn, his counsellors, Bro. R. Etzenhouser, of the seventy, besides other ministers, and a house full of members. Two new members were received by letter.

Thursday the Sisters' Prayer Union held its regular session.

Friday evening was prayer meeting night at the Religio. It was the first night's meeting in the new home of the society, and there was a full house, and a pleasant evening was spent.

The weather of late has turned to regular summer weather. All vegetation is thriving nicely; fruit trees are beginning to bloom, and all nature is lovely. The evenings are delightful.

GEO. S. LINCOLN.

March 4.

## LETTER DEPARTMENT.

CANTON, Ia., March 1.

*Editor Ensign:*—The conference of Eastern Iowa district met at Fulton, February 23d and 24th. It was not largely attended, but the spirit evinced by all indicated that their hearts were in the work, and that too, from a pure and unselfish motive. The services were good and their object clearly indicated the consideration of the value of a higher, better and more divine life.

My labor and association with the people and ministry of this district has been very pleasant indeed. I am much pleased that I have found, seemingly, so many who are truly consecrated to the service of God, which, of course, implies a very great deal. A character in man built up after the model, pattern and example of our risen Lord, is above all, the most valuable thing and priceless treasure to be found in this world. The value of power, riches, honor and authority in man can only be determined by the character he possesses and the life he lives.

As Saints we ought not to forget the first and great commandment, Mark 12:30, "And thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind and with all thy strength. This is the first commandment." If we do this all our unwise zeal and ambition will give place to purer motives, and instead of working to glorify ourselves and seeking the praise of men, we will be honoring the object of our worship. When we walk in the light as He is in the light, and have fellowship one with another, we then spend the happiest and most enjoyable seasons of life because the saving power of Christ has kept us from committing sin.

But when our minds are filled with darkness, with dreadful apprehensions of evil to be unveiled and brought to light in ourselves and others, behold, the light begins to burn low, and if we are not very careful we are left in darkness, and how great is that darkness. To consider well our individual and personal responsibility, never compromising with, or covering up evil for policy's sake, seems to be the key that will open the door to future success. I want to so live myself, and to see others so live, that the work when introduced may not come in word only, but in power, in demonstration of the Holy Spirit and with much assurance. And if this, as theory, could be backed up by lives whose sterling integrity for right and for right doing, could not be questioned or doubted, this work surely would begin to move forward as it never has before, all of which would result in the salvation of ourselves and the honest in heart about us.

May we, then, try as we never have before to exalt the character of the stainless, everliving Christ, as reflected in us as His, and be found faithful, enduring to the end that we may have right to all that salvation is, and all that salvation means.

In hope,  
WILL E. LARUE.

MILLERSBURG, Ill., March 4.  
*Editor Ensign*—I think the Saints in this part of the vineyard, and especially in this branch, are awakening to the fact that it is much better to have some of the church literature laying around, than some other kind that is sometimes found in the houses of the Saints. There does not seem to be much said in your valuable paper about the Millersburg branch of the church, but that does not signify that it is dead by any means. The trouble with us is we have no good correspondents. However, our branch is alive in the work, or at least, the most of our members are, notwithstanding the disparaging remarks made in one of the letters from this district. I think that the most of the members belonging to our branch are making a great effort to live in harmony with the law of God.

As to our Sabbath School we have the banner School of the district, according to the reports at our last Sabbath School convention. I find that the greatest trouble with our Sabbath School, and the same thing seems to prevail all over the district, is that there is not interest enough taken by the church members. To make a success of anything, those concerned have to make a united effort. I do not know of any reason why there should not be as much interest taken in Sabbath School work as in church work, for it is much easier to teach a child the truths as contained in the gospel than it would be to teach a person who had grown old in their traditions.

Yours in bonds,  
J. L. TERRY.

MONTEVALLO, Mo., Feb. 8.  
*Editor Ensign*—I am not a member of the church but my wife is. Some time since I made arrangements to get the Methodist church, and sent for Elder F. C. Warnky to come and preach for us. He came and began on January 25th, preaching every night till last night, the 7th. He had good attendance and good order. The brother has expounded the gospel truthfully and goes away leaving a very good impression. There are a number almost fully believers. He is the only brother who has ever given a series of meetings here, and everybody was surprised, for they got Bible all the way, and could not find fault, until last night the order of things was changed somewhat. We had a Baptist brother with us, an Evangelist, hailing from Eureka, Arkansas. He came here in September and swept things with a storm, and his brothers thought they would have him here last night to down our brother, but he got a severe rebuking as Satan always got when he interrogated the Lord. As Bro. Warnky proceeded with his sermon, he asked if there was any one in the audience belonging to any other church who practiced healing, as described by James, 5th chapter. There was one Mr. J. T. Campbell, a member of the Missionary Baptist church, arose and said he believed in healing, but his church did not; this brought the Missionary Baptist Evangelist, Mr. Taylor, to his feet, and he declared he had frequently been called on, and had administered, omitting the use of oil: then Bro. Warnky asked him to show one of those administered to, name and place of residence. This called Bro. Taylor to his feet again, and he said, "I never said they got well." Bro. Warnky said this is the way we have in discerning the difference in the true church of Christ, and the church of men; this brought forth a remark by Mr. Taylor in this manner, "I would prescribe hogs' lard and turpentine." Bro. Warnky responded, "The brother says hogs' lard and turpentine, Jesus says oil and the prayer of faith. Now, brother, I am glad you are here

as I need you as a witness." And he quoted St. Mark 16, from 15th verse to closing, and asked him if he believed these signs would follow his members. He answered in the negative. Bro. W. said this is the way your church is judged. If you are not in harmony with Luke 16: 15-20, you are not the true church.

Taylor said his church went into the wilderness but it came out again and the Missionary Baptist was the true church. In reply Bro. W. cited him to the figure given by Paul, and asked him if the head did not represent the apostles; he admitted it; so also if the eyes do not represent the prophets, he said certainly. Then Bro. W. asked him if he had either apostles or prophets in his church; he said, No. Then when your church came out of the wilderness it had neither brains or eyes; if the blind led the blind they will all fall in the ditch together; by their fruits shall you know them. Bro. Taylor heaved a sigh and mumbled, "Can you raise the dead, open blind eyes, unstopped ears?" Bro. W. informed him they only claimed what Jesus gave in his commission in Mark.

Taylor asked Bro. Warnky to take poison, to which he replied, "When Christ was asked for a sign he responded, A wicked and adulterous generation seeketh for a sign, why seekest thou a sign?" At which Taylor turned to hisses, and the audience hooted him to scorn, so Bro. Warnky showed that he was superior in the truth.

The church has my best wishes.  
T. H. COLLINS.

GREENWOOD, N. J., Feb. 25.  
*Editor Ensign*—The weather down here has been very cold this month; we have had no preaching here, for we have not had any place for a preacher should one come. We have a nice Sunday School and have a church most done, think will have it ready to dedicate by the 15th of March.

This is the second church in the state, and the people are stirred up to a high degree on its account; think the Mormons are going to ruin the place. I wish Bro. Frank Sheely would send me his address.

I never felt better in the work and find that the more any one does for the cause, the better he feels, and the more he wants to do. Hope I may continuously prove faithful.

F. J. UPDYKE.

SENeca, Ill., Feb. 22.  
*Dear Ensign*—After the close of the Sandwich conference—which, by the way, was a very peaceable session—the writer, in company with sub-missionary in charge, H. E. Moler, came to Wilmington, Will county. We found in town and the immediate vicinity, a little "bunch" of Saints, full of faith and hope of eternal life. By their united energy they have fitted up what was once a dwelling house, into a neat little chapel. By placing in it a platform and speakers' desk, and seating it with chairs, and last, but not least, by placing an organ in the proper corner, they have made it look so cozy and inviting that one can hardly help but say almost involuntarily, "Thank the Lord for the pleasant opportunities to worship Him."

We commenced meetings two weeks ago tonight (the 8th inst.) and continued each evening, also three services on each Sunday, and two afternoons through the week. We held social and prayer service, which were indeed very pleasant and profitable to all present. We did not have very many outsiders at our meetings, but those who did attend seemed interested, and we look for quite an increase to the little "flock" in the near future. We were greatly pleased to see the young Saints take an active part in church work.

One pleasant and profitable feature of the work there is, they have a nice little choir of singers, accompanied with instruments, both of the strings and the reeds. Sr. Marochia Robson presides at the organ, Bro. Elmer Kuhler wears the bow on the violin, and Sr. Jean Allott plays the bass viol. and let me tell you that they are no amateurs at this work either.

These young Saints at Wilmington have in this line of work, at least, heeded the instruction and admonition of the Lord, to cultivate the gift of music and song. Oh, how I wish that more of the young Saints would go and do likewise. We feel that our effort and sojourn at Wilmington was both pleasant to us and profitable to the Saints and others there, as well as to ourselves.

We expect to move on to Mission today to remain with the Saints there over Sunday, then on to Streator and Piper City, and thus make our way on towards General Conference. I find in Bro. Moler a very pleasant and genial associate in gospel work. Trusting in the Lord and in hope of eternal life.

In gospel bonds,  
ELI M. WILDERMUTH.

FISHER, La., Feb. 10.  
*Dear Ensign*—As I have a little time to spare today, after reading the good sermon and letters found in your pages, I will endeavor to write you a short letter. There are so many others who are capable of giving you better information and who are more worthy of your space, but I feel like saying as much as thank you, for you are a welcome visitor to me, and a great support, there being no Saints here.

I am alone in the wilderness. The gospel is a stranger in this part of the land, though I find some honest-hearted souls here, and if the opportunity was presented to them they would obey the gospel. Should any of God's servants come this way, I feel they could do a good work; they will be well provided for.

I feel that the heavenly Father has blessed me with knowledge and understanding. I have done what I can in my weak way to present the gospel here; my desire is to press onward and upward, striving to do the will of the Master and accomplish all that God has purposed in me. He has promised me a work to do and I desire the prayers of all the Saints that I may remain faithful to this end, as the prayers of the righteous availeth much.

Yours in the one faith,  
W. P. BOOTMAN.

SABINE PARISH.  
BOTTINEAU, N. D., Feb. 26.  
*Editor Ensign*—I always feel safe in putting the ENSIGN anywhere, in or out of the church. Those sermons you publish are simply splendid for poor, isolated Saints, scattered on these bleak, frozen prairies of North Dakota, with scarcely any church privileges. Bro. Houghton and I are battling along as best we can; some times discouraged, but thank God, at other times our souls enlightened with heavenly joy. Three feet of ice was out and two more honest souls braved the jeers and frowns of an unfriendly world by confessing their Savior. One a son of Bro. and Sr. Stovell and the other the genial postmaster of Kelvin, a veteran of the civil war.

Bottineau is giving us a better turnout than ever before, averaging about 75 each night and last Sunday night about 200. There is no opposition to speak of, but oh how slow to obey. May God give his servants grace, wisdom and patience. Bro. Sorenson, I understand, has stepped over the line into Minnesota, and Bro. Thorburn is battling alone somewhere in South Dakota. May God bless them both and all scattered Israel.

Yours in the faith,  
WM. SPARLING.

CENTRALIA, Kans., Feb. 2.  
*Dear Ensign*—Pardon me, for so soon appearing in your columns. A short time ago I wrote a few lines to let you know how we, as Saints, were getting along. Then my spirit was burdened with our spiritual warfare; now, dear Saints, I come burdened with grief and sorrow unspeakable. Since that time we have had called from our home circle, our darling little boy; he was only five years old and passed away on his fifth birthday. I thank the dear sister in Providence, Rhode Island, for the nice letter she wrote me. I received it just before the nurse came to take away my

baby boy to his last resting place. Dear sister, those consoling words you wrote did me so much good at that time in that dark hour of trouble.

I have been a member of the Reorganized church twenty years and feel stronger in the faith today than ever, and pray the Lord to help me hold out faithful till life's race is run, and my work here on earth is done. Pray for me, dear Saints. I have not the privilege of meeting with the Saints as many of you have, and being blessed with those spiritual meetings and strengthening words received where the Lord is pleased with His children; yet I am thankful for the church papers. O, how I do look for the day when the EXISTON comes, as though it was a special guest coming to visit me; and it is, for I feel greatly blessed when reading it.

I was privileged to meet with the Saints in Atchison during holidays, and I did so much enjoy it, also a good sermon delivered by Bro. White; I seldom have the privilege of hearing a good sermon. I mean a good scriptural and spiritual sermon; of course we go to church sometimes; we live two miles from the M. E. church, but how weak those sermons are to a Latter Day Saint; there is no life about it, does not give the comforting and consoling knowledge that we so much desire. I pray the Lord will yet remember this place and build up His work. Pray for us few Saints in this place that we may remember the covenant we made with the Lord when baptized, and strive to be more diligent in the future than the past.

Your sister in Christ,  
MRS. AGNES BROOKS.

ENGLEVALE, KANS., Feb. 1.  
*Dear Ensign*—By request of Vena Thom, Pond Creek, Oklahoma, I write you a few lines this morning. She is my sister, and having read some of our literature and heard a few sermons preached by Bro. Cather at this place three years ago, is now investigating the work, and requested me to have some of the elders call on her, and I know of no better plan than to ask this through the papers. I have not the address of any of the missionaries in Oklahoma. She lives one and one-half miles southeast of Pond Creek, and will be glad to care for and entertain any who may chance to come that way. I believe she will be an honor to the work if she gets an opportunity to obey.

We have had no preaching here for almost two years. We, myself and husband, are alone here; our nearest place of worship with the Saints is seventeen miles, and we are not permitted to meet with them very often. However, we enjoy it very much when we do go. Last Sunday, January 27, we met with them in the Sabbath School and preaching at night by Bro. Evan Davis. We are very anxious for some preaching here, and hope to get it soon.

We attend Sunday School at the Church of God, and they do not like our doctrine very well; we teach it just the same, and try to let our light shine the best we can. They have a new minister, Rev. Tuttle, and he was here only a few days when he made the remark, "They are nothing but Mormons, but trying to keep it secret." We hope to have an opportunity to let him prove his statement in the near future. We enjoy this latter day work, and when we are not permitted to attend Sunday School elsewhere, we have our little Sunday School at home. Our two little ones enjoy it and love to study with us.

Yours for the truth,  
CORA CHRISTIE.

WALLACEBURG, OHIO, FEB. 8.  
*Dear Ensign*—Your welcome visits come to us every week to cheer our pathway. We feel that much of the reading is inspired; many times while meditating on some parts of the word that seems hard to understand, you come to our rescue in bringing the very counsel and advice we stand in need of. The Daughters of Zion should also be a great help to mothers as we all want to know something that will be a help to us in training our families, as we all wish to see the

future generations wiser than we have been.

Elder Phillips has been with us presenting the words of life; he seems to be the right man in the right place; we could not do our brother justice in our feeble sayings; he is a good counselor, for he gives the law both by precept and example. May the dear Lord raise up many such practical teachers to feed the hungry flocks, for of such food we were much in need; it surely has been meat in due season. May we all strive to learn the home duty in serving Christ aright, then we will be able to reflect the light of Jesus. It is there we will have our trials and difficulties, for Satan knows the very place to begin; his wrath is aroused when he sees we are trying to battle against our weaknesses and to overcome self. May we abide in the law, then we shall never fail.

Bro. and Sr. Nevils, of Longwood, attended meeting with us; they are two of the children Elder Phillips baptized into the kingdom during his labors there. Our heart was made sad by hearing of the death of Bro. G. F. Green, eldest son of our worthy president of the district; may the dear ones who are left to mourn accept our deepest sympathy, especially the father and mother in their declining years.

Elder Green has been an uniring veteran in the Master's cause; every kind of weather finds him on duty, and his kind and fatherly watchcare over us, as well as other branches, should be highly appreciated. May his life long be spared with health and strength to do the work that has been placed upon him, which indeed must be trying.

Sr. McIntosh, widow of the late J. A. McIntosh, has been seriously ill with no hopes of her recovery, but at this writing she is much improved and may yet be spared for some wise purpose. We have been wonderfully blessed considering our meagre service to the Master. Ever praying for the welfare of Zion's cause I remain,  
Your sister in the faith,  
C. E. BRISTOL.

LINN, Osaige Co., Mo., Feb. 4.

*Dear Ensign*—I do not believe you have ever heard from us before and wish you to know that we have quite a nice little branch here, also a church house of our own. Although we have been spiritually dead somewhat in the past I feel that the Lord is again working with this people. We have Bro. C. J. Spurlock and Beebe with us at present and they are doing a grand work teaching the members their duty and also helping us to perform them, setting a good example. Bro. Spurlock has been preaching at several places around here, reacting as many as possible, planting the gospel seed. He is a good speaker and I always feel spiritually good while he is preaching. We thank the Lord for such noble men. We also feel their reward is sure.

Bro. Beebe has been laboring in the branch; he is priest and has done much good. Since these brethren have been here we have organized our Sunday School and Religion and we seem to be progressing nicely. Bro. Beebe has been visiting the house of each member, which has never been done here before in this branch. I trust that good may come from his labors; he is superintendent of our Sunday School and president of the Religion.

I wish to relate a dream I had in regard to this branch. Our presiding elder died, leaving us as sleep without a shepherd; we struggled along, keeping together as best we could. I had been praying some time before our presiding elder passed away that the Lord would send some one to enliven up our branch, but had begun to think the Lord had forsaken us, when I had this dream in which I saw two elders coming. My dream was short, but I felt relieved to think the Lord would send some one. A couple of weeks passed, we received word that these two brethren were on their way. I felt so rejoiced, for it seemed God had answered my prayers. So I feel they were sent of God to this part. I trust the Lord will crown their labors with success.

Ever praying that we may live worthy to meet our Savior, I beg an interest in your prayers.

Your sister in bonds of the gospel,  
MRS. K. WILSON.

ZION'S ENSIGN.

Entered at the Post Office at Independence Mo., as Second Class Matter.

THE TWO WAYS ILLUSTRATED.

ELDER A. H. PARSONS.

"The word of the Lord is right; and all his works are done in truth."—Ps. 33: 4.

Webster defines TRUTH, "conformity to fact, or reality; exact accordance with that which is, or has been, or shall be." 2d, "True state of facts." \* \* \* 9th, "Real fact or just principle."

With a proper understanding of the vehicle used to express thought, we can better comprehend the thought expressed. Truth revealing facts, according to above definition, indicates what man has to deal with if he desires to believe God's word. "If ye continue in my word \* \* \* ye shall know the truth and the truth shall make you free."—John 8: 31-2. "Sanctify them through thy truth: thy word is truth."—John 17: 17. Hence, Jesus the Christ said, "Follow me" (Matt. 19: 21), and advised not to try to climb up any other way than He, the Shepherd, led, in these words:

"He that entereth not by the door into the sheepfold [church], but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door [Jesus] is the shepherd of the sheep. To him the porter [John] openeth."—John 10: 1-3.

The last clause of this statement touching the shepherd [Jesus] and the porter [John] had its fulfillment on this wise:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him."—Matt. 3: 13.

By authority did Jesus speak when he said, "Follow me," as prophetically stated by Isaiah the prophet:

"Behold, I have given him [Christ] for a witness to the people, a leader and commander to the people."—Isaiah 55: 4.

As a witness, he testified of God, His goodness, power to bless now, and to save all who will comply with His commandments. As a leader, to do for fallen humanity that which man could not do for his fellows in keeping with the thought expressed by Socrates and Plato, "It is necessary that a lawgiver should be sent from heaven to instruct us. \* \* \* That lawgiver must be more than man, that he may teach us the things man cannot know by his own nature." As a leader and representative of the Father, to give command to the people as to what they must do to prepare themselves to dwell with God.

"He that hath my commandments, and keepeth them, he it is that loveth me."—John 14: 21.

"As the Father gave me commandment, even so I do."—v. 31.

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. 7: 13, 14.

Strange as this statement may seem with the large efforts made to evangelize the world, in this age as well as in the New Testament times, but few have acknowledged Christ as their Redeemer, and these few have almost as many ways of defining what He commanded men to do to be saved, as it has been possible for non-essentials to arise among this few to cause division and organizing of different ways.

"As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isa. 55: 9.

Yet man clamors for his own way or idea; hence, hundreds of different churches, each thinking they are a little nearer right than their neighbor; it is terrible to be groping in the mist of ignorance and superstition. Educated, bright, classical minds can agree on almost every other important problem, except what a man must do to be saved. And the more classical we are, the greater the war of words obtain, to demonstrate that Jesus did not mean just what he said.

Come, let us reason together as intelligent men and women,

indicated by the circle from which the two ways diverge, and their relative positions, are significant, from the fact that they lead in opposite directions. This circle represents man in the world or valley of decision, as he is found in all the various phases of life. He is either tending upward or downward in his mental development.

No doubt many a soul has failed in the upward effort in life for the want of proper encouragement by those who profess to be better. Man is so apt to think—and "as he thinks, so is he"—that he and his church represent all the good that God recognizes; and to make it effective, he becomes overbearing and arrogant in his manner toward his fellows who are so unfortunate as not to see and act as himself.

This is a false idea, founded on the fanaticism of a narrow, contracted mind, into which the sunlight of God's dear Son has not been able to penetrate, revealing the cobwebs of superstition that prevent such a one seeing and comprehending the truth. Remember reader, Jesus said but few would walk in the

Day Saints heed the admonition and touch not the unclean things of this world? Jesus prayed:

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Neither pray I for these alone, but for them also which shall believe on me through their word."—John 17: 15-20.

This prayer reaches down to us, but God will not force us in this matter.

As we approach the narrow way, there comes to our view the letter "F," which stands for the principle known and acknowledged by all church people as faith. It is indispensable, and no man can please or come to God without it. This gives us a definite starting point on this narrow way of holiness, and we proceed as church people of all denominations do, singing that beautiful hymn:

Am I a soldier of the cross, A follower of the Lamb; But by this time another milestone is reached, and the letter "R" comes to view, a halt is called, and we sing: And shall I fear to own His cause, Or blush to speak His name? By the Good Book, the Scrip-

"Immersion was baptism in the primitive church."—Rev. John Wesley.

"Baptizo [Greek], immersion."—Rev. John Calvin.

"Baptized, deeply immersed."—Rev. Martin Luther.

"I plunge, dip, baptize, bury, overwhelm."—Rev. Jones.

"Candidate sunk under the floods and rose again."—Rev. Talmage.

As further confirmed by the Scripture, "That he [Christ] might sanctify and cleanse it [people which would compose his church] with the washing of water, by the word."—Eph. 5: 26.

"Why tarriest thou? arise and be baptized, and wash away thy sins."—Acts 22: 16.

In these texts is ratified not only the mode, but the object, as here stated:

"Be baptized every one of you in the name of Jesus Christ for the remission of sins."—Acts 2: 38.

Washing signifies plunging, immersion, as we immerse clothing to cleanse or remove dirt.

"Having our hearts [not the body] sprinkled from an evil conscience, and our bodies washed with pure water."—Heb. 10: 22.

Italics are mine to draw attention to the point at issue.

In the council of Ravenna in 1311 A. D., the Catholic church first legalized baptism by sprinkling, and from this act the reformers entered a protest, hence called "protestants." Would it not be well for protestants to stop in this day of much learning, and ask themselves this solemn question, In whose wake are we following? The Reformers, or the Pope, father of the Catholic church?

The confusion continues; some go one way, some another; no longer can the christian family journey together; each separates and maintains his own idea in regard to this milestone, yet it is so plain, that "fools shall not err therein." What! are we less competent than fools? ought to be the query arising in every mind professing to be in this way of holiness.

"L. H." is seen as we move forward on the Narrow Way, which creates another difficulty, and causes another division among the few who became reconciled to accept baptism by immersion. Laying on of hands is the feature of this milestone; and not alone for one object, but for four.

1st, For the conferring of the Holy Spirit on baptized believers.

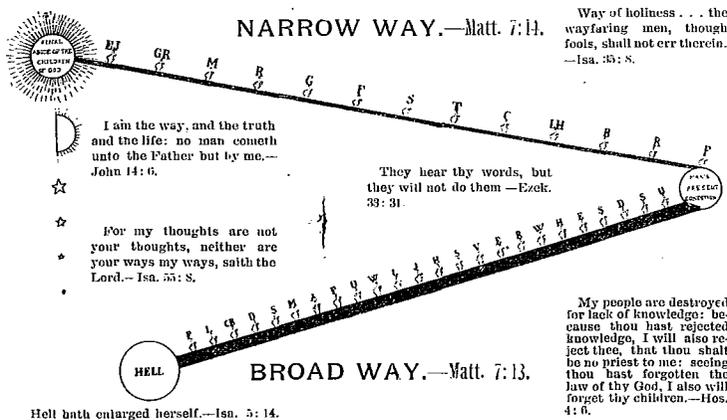
"Then laid they [Peter and John] their hands on them [those that had been baptized by Philip], and they received the Holy Ghost."—Acts 8: 17.

"And when Paul had laid his hands upon them, the Holy Ghost came on them."—Acts 19: 6.

"And he [Christ] led them out as far as to Bethany, and lifted up his hands, and blessed them."—Luke 24: 50.

Here it is apparent that Jesus gave his ministry an object lesson which they were to, and did, follow after the day of Pentecost.

"We still do what the apostles did when they laid hands on the Samaritans."—Augustine, at



NARROW WAY.—Matt. 7: 14.

Way of holiness . . . the wayfaring men, though fools, shall not err therein.—Isa. 35: 8.

I am the way, and the truth and the life: no man cometh unto the Father but by me.—John 14: 6.

They hear thy words, but they will not do them.—Ezek. 33: 31.

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.—Isa. 55: 8.

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I also will forget thy children.—Hos. 4: 6.

BROAD WAY.—Matt. 7: 13.

Hell hath enlarged herself.—Isa. 5: 14.

believing the word of God, His truth which is facts—not subject to change; it is just as unchangeable as He Himself, keeping in mind these statements:

"I am the door."—John 10: 9.

"I am the way, the truth and the life: no man cometh unto the Father but by me."—John 14: 6.

Explanatory of this Paul said, "Gave him to be the head over all things to the church, which is his body."—Eph. 1: 22-3.

"Now ye are the body of Christ."—1 Cor. 12: 27.

"And the Lord added to the church daily such as should [or would] be saved."—Acts 2: 47.

"I will build my church."—Matt. 16: 18.

It is apparent from these scriptures that this church which Christ built, was His representative upon earth; by and through it, man could come to the Father, and there was no other way; he who tried to climb up any other way, or through any other kind of an organization, manifested, to say the least, a thievish disposition.

Now let me photograph Christ's church with its characteristics as outlined in the Word of God. (See illustration).

Man's present condition, as

narrow way, though the prophet said of the "way of holiness \* \* \* the wayfaring men, though fools, shall not err therein."—Isa. 35: 8.

There are a great many things these days to keep people out of that narrow way of holiness, besides the difference of opinion relative to what constitutes or represents that perfect way. For instance, the theater is one of the places where great satisfaction is obtained by christians—ministers and people, in the way of amusement. Then comes that most popular gathering in what is known as "euchre parties." The cake walk, and dancing in all its phases, are very fascinating to many who profess to be followers of the meek and lowly Jesus, till the world's people, in drawing the contrast "by their fruits shall ye know them," conclude that the professor is a hypocrite, and religion is a farce; yet some of these good christians wonder why the world is not converted. If the question could be voluntarily turned around, it would answer the first. "Come out of them, oh ye my people;" out of these worldly ways, and let your light shine. When will Latter

day, we settled the meaning of the letter "R," to that same record we now apply, and discover, to the satisfaction of all Catholics and protestants, that "R" stands for Repentance, and journey on singing:

Sure I must fight if I would reign.

Not expecting the "fight" would come so soon, and just in the way it generally originates. The letter "B" stands out in bold relief, indicating we are approaching another indispensable milestone, but what it stands for, and the true meaning is the question that calls an abrupt halt. "B," born, baptism, buried, baptized, all these terms are used by Jesus and the apostles, from which we gather these facts.

"Except a man be born of water, he cannot enter into the kingdom of God."—John 3: 5.

"Therefore we are buried with him by baptism."—Rom. 6: 4.

"Baptized [grafted] into Christ."—Gal. 3: 27.

The mode is signified by the terms used, as certified to by Mr. Webster, baptism signifies "to dip in water." For the benefit of protestants, I will furnish a few thoughts expressed by the early reformers.

the close of the third century. Rev. Calvin says, "Laying on of hands is the instrument of God for conferring the Holy Spirit."

The Baptist Association, of Philadelphia, conference declared in 1742, that "Imposition of hands was for the conferring of the Holy Spirit."

Rev. John Wesley, "Laying on of hands for the conferring of the Holy Spirit was the order in the primitive church."

"Way so plain \* \* \* fools shall not err therein." Where are we drifting when we enter the claim that we have the Holy Spirit, and dispense with the primitive means of obtaining it? Paul said:

"After their own lusts shall they [who? The people.] heap to themselves teachers [I wonder if this refers to preachers?] having itching ears: And they [who?] shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. 4: 3, 4.

Sad condition, indeed, but they say, "We are all right, let us alone."

2d. For the blessing of children. "He [Christ] laid his hands on them" (Matt. 19: 15). No water used, as now interpreted by some good people. "As thou hast sent me into the world, even so have I also sent them." (John 17: 18). As Jesus did the will of the Father in the above act, so we comprehend his ministry blessed children by the laying on of hands.

3d. Ordaining men to the ministry.

"Separate me Barnabas and Saul for the work whereunto I have called them. And when they had laid their hands on them they sent them away."—Acts 13: 2, 3.

As this practice is followed by most church people, we will proceed to the fourth object.

The healing of the sick. "They shall lay hands on the sick."—Mark 16: 18.

"If a man love me he will keep my words."—John 14: 23.

Yet as professed followers of this same Jesus, when we get sick we fail to remember that our love for Him can only be manifested by doing what He has commanded, "Have hands laid on us,"—by whom?

"Is there any sick among you? let him call for the [doctors?] elders of the church."—James 5: 14.

It's too bad the revisers of the New Testament, of 1882, did not change the term "elders" to "doctors." It would have been more in keeping with our practice, and we would make a better showing as christians.

In our journey, as we leave this milestone, we are also compelled to leave many of our good people, as our eyes get a glimpse of the letter "C," which represents the church of Christ, His body, the kingdom of God, or of heaven, which are synonymous, interchangeable terms, to designate the church Christ said he would, and did, build. Jesus said:

"Seek ye first the kingdom of God."—Matt. 6: 33.

For "the law and the prophets were until John; since that time

the kingdom of God is preached and every man [that seeketh after truth—Inspired Version] presseth into it."—Luke 16.

Instead of the people having the kingdom of God in them, they are invited to get into it. Jesus said, "Unto you it is given to know the mystery of the kingdom of God; but unto them that are without [outside of the kingdom] all these things are done in parables."—Mark 4: 11.

1st. The name of church. We will consider, in view of the fact that some good people say it does not make any difference what name it is called. Paul says, "He hath put all things under his feet and gave him to be the head over all things to the church, which is his body."—Eph. 1: 22, 23.

Just stop and meditate for a few moments: Jesus the head of the church, his body. "The husband is the head of the wife, even as Christ is the head of the church." (Eph. 5: 23). It would seem strange, to say the least, to see a man with a lady calling her his wife, but introducing her by some other name than his own, or a man introducing his head as Mr. Johnson and his body as Mr. Thompson. It would be a settled fact in the minds of most people that that fellow was a fit subject for the asylum. What of people who organize a church and claim that it is Christ's church, but call it by some other name?

"There is none other name under heaven given among men whereby we must be saved."—Acts 4: 12.

"I bow my knee unto the Father of our Lord JESUS CHRIST, of whom the whole family in heaven and earth is named."—Eph. 3: 14, 15.

In all civilized countries the lady takes the name of her husband when the marriage ceremony is performed. Then why not call the church by the name of its head, CHURCH OF JESUS CHRIST, if it is His? If not, call it what you please.

2d. "Apostles," 1 Corinthians 12: 28; Ephesians 4: 11; Matthew 10: 1, 2. It is believed by some that there were only twelve of these apostles, and that when they died, or were killed, the office ceased. Judas fell by transgression, and Matthias was chosen to occupy the vacant chair. (Acts 1: 26). Later on there were two vacant chairs or places in this leading quorum, and Barnabas and Paul were selected. (Acts 14: 14). Then Silvanus and Timotheus are designated as apostles. (1 Thes. 1: 1; and 2: 6). Paul, addressing the Saints at Rome, said, "Salute Andronicus and Junia \* \* \* who are of note among the apostles." (Rom. 16: 7). Thus nineteen men occupied the apostolic office during New Testament times, indicating that the office was a permanent fixture in Christ's church.

3d. "Prophets,"—1 Corinthians 12: 28; Ephesians 4: 11.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—Amos 3: 7.

"The prophetic gifts are among us until now."—Justin

Martyr, who wrote about the fore part of the second century.

Rev. Philip Schaff says: "In the second and third centuries \* \* \* the apostles, prophets and evangelists disappeared."—American Baptist, January 14, 1892.

Let this same periodical define the duties of a prophet:

"A prophet, therefore, was one who spake for God, foretelling future events, declaring God's will or expounding what had already been revealed."—January 6, 1892.

Is it not apparent that this prophetic gift is the thing needed to help in obtaining a unity of understanding? "How can they believe unless they have heard and how can they hear without a preacher, and how can they preach except they are sent," by—their father and mother? No—by the Lord God who is able to bestow this prophetic gift to understand His word revealed, and to reveal things that are to come. 4th. "Evangelists."—Ephesians 4: 11.

"Philip the evangelist."—Acts 21: 8.

"Endure afflictions, do the work of an evangelist."—2 Tim. 4: 5.

5th. "Pastors."—Ephesians 4: 11.

"I will give you pastors."—Jer. 3: 15.

6th. "Teachers."—Ephesians 4: 11; 1 Corinthians 12: 28.

7th. "Bishops."

"A bishop, then, must be blameless, the husband of one wife [not a divorced man, having two or three wives living at the same time; that is polygamy legalized by law], vigilant, sober, of good behaviour, given to hospitality, apt to teach."—1 Tim. 3: 1, 2.

"A bishop must be blameless, as the steward of God."—Titus 1: 7.

It would be well for the elders upon whom God imposed the duty of seeing that His law is kept, if they would call a halt and ask themselves this question, CAN ADULTERY be sanctified and made pure by law instituted by men? If not, then why hesitate to boldly declare against polygamy in all its phases? Divorcing is only the popular cover for adultery, and the facts are, that in polygamy as once practiced in the valleys of the mountains, they obligated themselves to take care of their wives and offspring, but not so with legalized adultery. It is wild fruit and bitter, and belongs to the "BROAD WAY" as the fruit of the flesh.

8th. "Deacons." Likewise must the deacon be grave, not double-tongued.—1 Tim. 3: 8.

9th. "Inspiration," The life of the church.

"I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit."—John 15: 5.

10th. "Revelation."

"He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14: 26.

"He shall testify of me."—John 15: 26.

"Howbeit when he, the Spirit of truth is come, he will guide

you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."—John 16: 13.

The next milestone is designated by the letter "T." Tithing, representing the financial system of obtaining means to carry on the church work, and was known in Abraham's day, for he "gave the tenth" (Heb. 7: 4), indicating what, or how much was required as a tithe. Jesus recognized tithing as necessary in these words, "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." (Matt. 23: 23). "Let him that labors in business life and he that labors in the ministry be equal," was the language used defining the financial question, and equalizing the manner of living as nearly as possible. This is what I believe Jesus was considering when He said:

"Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."—Luke 16: 9.

Mammon refers to money; if the little or much is used wisely, and what we have to spare as tithes or free-will offerings, over and above our necessities, is placed in the treasury of Christ's church, when we fail, the church is obligated to take us in and care for us. But if we spend our time and money with the world, and worldly societies, and fail, who is obligated to take us in? I am sure not the church; and no society will keep you in only as long as you pay your dues; when you fail, out you go.

Continuing our journey, the letter "S" comes to our view, representing the sacrament of bread and wine, emblematical of the flesh and blood of Jesus our Lord.

"Verily, verily, I say unto you, EXCEPT ye EAT the flesh of the Son of man, and DRINK his BLOOD, ye have no life in you."—John 6: 53.

"Jesus took BREAD, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the New Testament, which is shed for many for the remission of sins."—Matt. 26: 26-28.

"I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—1 Cor. 11: 23-26.

Here is presented to the child of God the means of spiritual life; yet some think this is not necessary, even Saints, or those whose name are on the church record.

"P" appears in this "narrow way" again, but stands for "fruits of the Spirit" which each one grafted into Christ must bear to demonstrate that they have been made a new creature, "for by their fruit shall ye know them." If we bear the fruits of the flesh it tells the story as to in which one of these ways we are walking; though our names may be on the church record it only figures against us.

The fruits of the Spirit are:

- 1st. Love.
2d. Joy.
3d. Peace.
4th. Longsuffering.
5th. Gentleness.
6th. Goodness.
7th. Faith.
8th. Meekness.
9th. Temperance. (Gal. 5: 22, 23).

If these nine kinds of fruit were borne by those professing to be God's dear children, quarreling, backbiting, evil speaking, fault finding, and all of those characteristics designating the "broad way" would not be once mentioned among them; it would soon bring the Lord Jesus from the courts of glory and the opening of the millennium.

Passing on the letter "G" is before us, which, by Paul's interpretation, stands for gifts of the Spirit, of which "I would not have you ignorant. \* \* \* For to one is given by the Spirit the word of WISDOM; to another the word of KNOWLEDGE by the same Spirit; to another FATH by the same Spirit; to another the gifts of HEALING by the same Spirit; to another the working of MIRACLES; to another PROPHECY; to another DISCERNING of spirits; to another divers kind of TONGUES; to another the INTERPRETATION of tongues."—1 Cor. 12: 1, 9-10.

Here are nine special gifts to be divided among His children "severally as He [God] will." (1 Cor. 12: 11). Yet many christians say these are not for us today; just as though God had sent a different Spirit among His children in this age. Here is where the mistake is made; they are looking at churches that had their origin among men. If they would take a view of the photograph of Christ's church, as outlined in the New Testament, they would discern that where the children of God were, there would be the Spirit manifesting these gifts as God wills.

"Beloved, believe not every spirit, but try the spirits [by the Word of God] whether they are of God."—1 John 4: 1.

"He that is of God heareth God's word."—John 8: 47.

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."—John 12: 48.

When we leave this milestone, the gifts of the Spirit, we launch our frail bark into the river of death, and the next milestone is just on the other side, designated

by the letter "R." Resurrection of those who have struggled during their probation to keep in this "narrow way" against the many odds they had to encounter from popular sources.

"This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power."—Rev. 20: 5, 6.

This is the "resurrection of the just."—Luke 14: 14.

"Every man in his own order."—1 Cor. 15: 23.

It is a matter of choice granted to each individual.

Now we continue our journey along this "narrow way" to the letter "M." Millennium, or the thousand years reign with Christ upon THIS EARTH. (Rev. 20: 6, 9). During this period the "Law shall go forth of Zion, and the word of the Lord from Jerusalem. And He [the Lord Jesus] shall rebuke strong nations afar off."—Micah 4: 2, 3. At the close of the thousand years reign "Satan shall be loosed out of his prison" (Rev. 20: 7); having been bound for this period, he now goes forth in great wrath "to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the Saints about, and the beloved city: and fire came down from God out of heaven and devoured them."—Rev. 20: 8, 9.

Here is the end of wickedness and sin upon the earth, the Psalmist says, "When the wicked is cut off, ye shall see it."—37: 34. How long they remain under the power of death, we are not told. We will now leave the "narrow way" and take into consideration the fruits of the "broad way," and the results accruing to those who chose this way in which to walk.

"The way of the transgressors is hard."—Prov. 13: 15.

The first character in the broad way is the letter "U"—Unbelief; next "S"—Swearing; "D."—Drunkenness; "S."—Seditions; "E."—Envy; "H."—Heresies; "W."—Wrath; "R."—Revelings; "B."—Evulsions; "V."—Variance; "S."—Strife; "H."—Hatred; "I."—Idolatry; "L."—Lasciviousness; "W."—Witchcraft; "U."—Uncleanness; "F."—Fornication; "A."—Adultery; "M."—Murder; "S."—Suicide; "D."—Divorce; "C. B."—Covenant Breaking; "L."—Lying; "F."—Fearful. Read Galatians 5, "Hell hath enlarged herself" (Isa. 5: 14), so as to supply habitation for the multitudes bound for its fort.

Read, my christian friend, and meditate. It is not strange that Jesus said but few would walk in the "narrow way." "By their fruits ye shall know" comes thundering down, along the stream of time, sufficiently loud to waken every soul, and start an investigation as to the kind of fruit we are bearing.

True repentance signifies a clean breast of all our evils, and then turning away from them, making right our wrongs, and then the Spirit can work, and we will bear fruit of its kind.

But as long as we allow our evil passions to govern us, instead of governing them, we will bear the fruits of the flesh instead of the Spirit; it was said, and well said, that "those who would not be made perfect by law, must be made perfect by that which they suffer." Hence, hell furnishes a condition for transgressors to learn that which they would not learn in this probationary state. What benefit it shall be to them I shall not speak further than to quote:

"Every knee shall bow to me, and every tongue shall confess to God."—Rom. 14: 11.

"For this cause was the gospel preached also to them that are dead."—1 Pet. 4: 6.

"He [Christ] went and preached unto the spirits in prison [or hell]."—1 Pet. 3: 19.

"If I ascend up into heaven thou art there: if I make my bed in hell behold thou art there."—Ps. 139: 8.

"For thou wilt not leave my soul [psuche—spirit, life.—Liddell Scott—quoted from 'What is Man,' p. 54] in hell."—Ps. 16: 10. "The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them."—Rev. 20: 13.

We now return to the narrow way to the letters "G. R."—General Resurrection, the place where Saint and sinner shall meet; then will come to pass the statement of Paul, "every knee shall bow to me [Christ] and every tongue shall confess to God" of his marvelous goodness in feeling after his children all along the line of action.

From this milestone the entire family of God will march along the narrow way together to the letters "E. J."—Eternal Judgment, where John saw that the "small and great stand before God; and the books were opened and another book was opened which is the book of life; and \* \* \* they were judged every man according to their works." (Rev. 20: 12, 13).

"Death and hell were cast into the lake of fire."—Verse 14.

From this statement we learn that hell has served its time as the abode of the spirits of those who walked in the "broad way," hence, it is cast into the lake of fire. Tradition has brought the idea along down the stream of time that those who went to hell would never have the opportunity of coming out, but the Bible makes the matter plain. Just as universal as death came or comes to man by reason of the transgressing of Adam, so just as universal shall life, through Christ, be manifest for fallen humanity. "To reward every man according to his work" would signify a variety of rewards or conditions of life, or places of abode. Jesus said, "In my Father's house [in the midst of his works, the universe] are many mansions" (John 14: 2), corresponding with Paul's illustration, "there is one glory of the sun [immortal glory, eternal life, where the children of God shall dwell; this is the reward to those who walk the narrow way], and another glory of the moon [this represents another condition of life, just as inferior to the habi-

tation of the redeemed ones in the "sun" glory, as the sun is more brilliant than the moon, the reward corresponding with their works], and another glory of the stars; for as one star differeth from another star in glory, so also is the resurrection of the dead."—1 Cor. 15: 41, 42.

A grander and more beautiful picture of this question could not be made than Paul makes in the above statement, "every man in his own order."

The circle designating the final abode of the children of God being at a distance from man's present condition, does not carry the idea that the "sun glory" is beyond the bounds of time and space, but only to represent a higher, grander and more glorious condition to be obtained by walking that way, than the condition now obtaining on this earth.

Jesus said that the "meek shall inherit the earth."—Matt. 5: 5.

Not now, for "the earth is given into the hands of the wicked."—Job 9: 24. But the Psalmist tells us when "for such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off \* \* \* on the Lord and keep his way [the narrow way] and he shall exalt thee to inherit the land, when the wicked are cut off thou shall see it."—37: 22, 34.

Abraham, with all the children of God, is waiting for this eventful period. A "new earth" shall appear when it has been redeemed from under the curse, "every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight and the rough places plain. And the glory of the Lord shall be revealed."—Isa. 40: 4, 5. The physical face of the earth is to be changed, and a "marriage is to take place between the islands and continents, as signified by Isa. 62: 4. It was divided once, if no more, in the days of "releg" (Gen. 10: 25). This was after the flood; how many times since, we know not, but this we do know:

"Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. 3: 13.

"Behold, I create new heavens and a new earth."—Isa. 65: 17.

"Whereby the world that then was, being overflowed [baptized, immersed] with [in] water, perished."—2 Pet. 3: 6.

As man must be born of water, so the earth received its baptism, and is "Now by the same word kept in store reserved unto fire."—2 Pet. 3: 7.

"Wherein the heavens being on fire shall be dissolved," and we look for "a new earth wherein dwelleth righteousness."—2 Pet. 3: 12, 13.

"And the glory of the Lord shall be revealed and all flesh shall see it."—Isa. 40: 5.

This brings the earth back into its paradisaical condition, when God said it "was good and very good." (Gen. 1: 31.) Then "the tabernacle of God is with men and he will dwell with them, and they shall be his people and God himself shall be with them

and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21: 3, 4).

When this condition obtains, then cometh to pass Paul's prediction, "When he [Christ] shall have delivered up the kingdom to God, even the Father; when he [Christ] shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. \* \* \* then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."—1 Cor. 15: 24, 25, 28.

The moon and stars furnish a habitation for the rest of humanity that has not committed the unpardonable sin, which is denying the Holy Spirit after one has received it. If this was not true, how could man be rewarded "according to his works, and why should the Savior say, "In my Father's house are many mansions: if it were not so, I would have told you" (John 14: 2)? The smallest star reflects some good, and a reward or condition of life suitable to and in keeping with work done, made possible through the merits of Jesus Christ. When I think of God's goodness along this line, my heart swells with gratitude, to which my tongue is incapable of giving utterance for the want of proper language to explain or convey my feelings to my fellows.

When the consummation of Christ's work is considered in the light of the above Scripture, the beauty and magnitude of the thought expressed in the anthem sang by that heavenly choir, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2: 14), is better understood. These stars differ in size, brightness, and glory, as do men and women in this present stage of action, but we are all God's children of creation, and Christ did not come to earth, suffer and die, just for a few whose environments and hereditary disposition, possibly, had largely to do with their life work, but "is the SAVIOR OF ALL MEN, specially of those that believe."—1 Tim. 4: 10.

It was well said when the prophet, speaking in the name of the Lord and for Him, declared, "my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."—Isa. 55: 8. If man had his way there are those who, in their religious zeal, would send everybody to hell forever and forever, who would not concede to their particular creed.

I am so glad that our Father in heaven Tells of His love in the book He has given. Wonderful things in the Bible I see, This is the dearest that Jesus loves me.

From this system, representing "the narrow way," man began to depart even in the times of Paul.

"I marvel that ye are so soon removed from him [Christ] that called you into the grace of Christ unto ANOTHER gospel:

"INCURABLE" HEART DISEASE SOON CURED.

BY THE GREAT SPECIALIST IN TREATING WEAK AND DISEASED HEARTS, FRANKLIN MILES, M. D., LL. B., WHO WILL SEND \$2.50 WORTH OF HIS COMPLETE TREATMENT FREE TO ANY AFFLICTED READER.

To demonstrate the unusual curative powers of his new and unique special treatment for heart disease, short breath, pain in the side, oppression in the chest, irregular pulse, palpitation, smothering spells, puffing of the ankles or dropsy, Dr. Miles will send, free to every afflicted person, two dollars and a half worth of his new treatment.

It is the result of twenty-five years of careful study, extensive research, and remarkable experience in treating all various ailments of the heart, stomach and nerves, which so often complicate each case. So astonishing are the results of his complete special treatment that he does not hesitate to freely offer all patients a trial free.

Certainly nothing could be more generous than this philanthropic. Few physicians have such confidence in their remedies. And there is no reason why every afflicted person should not avail themselves of this exceedingly liberal offer, as they may never have another such opportunity. No doctor could more suddenly than that from heart disease.

Mrs. Frank Smith, of Chicago, was cured of heart dropsy, after five leading physicians had given her up, and Mr. Julius Keister after ten.

A thousand references to, and testimonials from, Bishops, Clergymen, Bankers, Farmers, and others, will be sent free on request. These include many who have been cured after from five to twenty physicians and professors had pronounced them "incurable."

Send at once to Franklin Miles, M. D., LL. B., 201 to 203 State St., Chicago, Ill., for free treatment before it is too late, and please mention this paper.

which is not another; but there be some that trouble you, and would pervert the gospel of Christ."—Gal. 1: 6, 7.

Jesus signified this when he said "the kingdom of heaven suffereth violence, and the violent take it by force." (Matt. 11: 12). It was also recognized by the historians and some of the leading ministers.

"In this century many unnecessary rites and ceremonies were added to the christian worship."—Mosheim, 2 Cent., part 2, chap. 4.

"Constantine brought the world into the church, and the church was paralyzed \* \* the body [church] existed but the Spirit had fled."—Marsh, page 198.

Rev. T. A. Jones, D. D., says: "As a visible and located organization where is the church founded at Jerusalem? For long ages it has ceased to exist in member digesta."—History of Continuation of Baptist Church, p. 46.

Rev. T. A. Goodwin, a Methodist, said: "For more than seven hundred years the church has been tinkering at her creeds until they are a theological hodge podge, in many cases widely departing from the faith once delivered to the Saints. \* \* What of Methodism and some other creeds, for nearly three hundred years they have been quartered in a house of theological patchwork. The whole needs to be torn down and reconstructed, from cellar to garret, so as to make a systematical and congruous structure, consistent with itself and the Bible."—Indianapolis Herald.

Rev. John Wesley said, "The gifts of the Holy Spirit were no longer to be found in the Christian church, because the Christians had turned heathen again, and had only a dead form left."—94th Sermon.

Rev. Barton W. Stone said,



General Conference Reception Committee.

At the regular business meeting of the Independence branch it was decided to fix the rate of board for Conference visitors at \$3.00 per week.

It is necessary that the committee be notified before the committee. Only those whom the committee notify need expect free entertainment, as such places have about all been taken.

All parties desiring services of this committee will receive same so far as possible by notifying any one of our number, stating what accommodations are desired and when you expect to arrive.

Do not fail to notify the committee early that as many as possible may be assigned before convening of Conference, thereby avoiding disappointment to yourselves and annoyance to the committee.

L. BRACKENBURY, Chr. J. J. LUFF, Sec. & Treas. ROBERT KEAR. R. B. SMITH. O. L. JAMES.

Reduced Rates to General Conference.

WESTERN PASSENGER ASSOCIATION.

The Western Passenger Association has granted the usual reduction of one and one-third fare, round trip, on the certificate plan, to the General Conference and General Conventions of Auxiliary Societies, Reorganized Church of Latter Day Saints, to be held at Independence, Missouri, April 5-20, 1901.

The reduced rate is granted on the terms heretofore advertised, under which the attendance of one hundred persons holding certificates showing purchase of tickets costing more than fifty cents is required: "except that where parties or clubs traveling in a body purchase round trip tickets to the place of meeting from stations from which the local one way rate is more than fifty cents and at not less than the rate announced on the certificate plan for the particular meeting in question (instead of one way tickets at regular rate) and present to joint agent a certificate from the selling agent to that effect, they will be counted by the joint agent in reckoning the attendance at any meeting."

Parties must obtain a separate certificate with every ticket purchased. No certificate will be honored which was issued to cover the sale of more than one single trip ticket. Ministers or others who travel on clerical or half fare permits, or commutation tickets of any description, are not entitled to this reduction, nor to be included in computing the number in attendance at any meeting.

Tickets on the going trip may be purchased from April 2 to 8 inclusive, on any of those dates. "Under the method usually observed the passenger pays full fare on going trip, and on presentation of certificate to that effect, and other conditions named compiled with, he is entitled to a return ticket to starting point at one-third the regular fare, by route traversed on going trip."

"Where the journey is made over more than one line, it is usually necessary for the passenger to purchase separate local tickets of each road's issue, between points traveled thereon, and procure certificates thereof for each of the lines in this territory over which he travels in going to the meeting, as through tickets are not always sold, and it is not always practicable for the various lines to honor each other's certificates. Passengers should, therefore, ascertain from the ticket agent what portion of their journey can be covered by the certificate obtainable from him, and procure certificate filled out to correspond with the ticket purchased."

"Failure to procure or present certificate invalidates any claim for reduction in return fare."

Tickets for the going passage may be either limited or unlimited, according to the rate paid or the regula-

tions in effect on the line over which it reads; but the return tickets sold at the reduced fare will, in all cases, be limited to continuous passage.

Return tickets at one-third fare may be purchased any time after the necessary one hundred have been secured and certified to, until April 21, except that.

A joint agent of the Passenger Association will be present to stamp and return certificates to delegates personally on two days only: namely, Tuesday and Wednesday, April 9 and 10; hence all parties must have their tickets in the Church Secretary's hands promptly, before those dates, in order that they may be filled out by him beforehand; and parties must be present on the 9th or 10th to receive certificates from the joint agent.

Special attention is called to the necessity of making the trip from Kansas City to Independence on the regular lines of railroad—either the Missouri Pacific or the Chicago & Alton, thus completing the journey to destination over regular lines. The local electric or steam line running between Kansas City and Independence is not included in list of lines granting reduction.

The Western Passenger Association includes the following lines of road:

Atchison, Opeka & Santa Fe; Burlington & Northwestern; Burlington & Western; Burlington, Cedar Rapids & Northern; Chicago & Alton; Chicago, Burlington & Quincy; Chicago & Northwestern; Chicago Great Western; Chicago, Milwaukee & St. Paul; Chicago, Peoria & St. Louis; Chicago, Rock Island & Pacific; Chicago, St. Paul, Minneapolis & Omaha; Great Northern; Hannibal & St. Joseph; Kansas City, St. Joseph & Council Bluffs; St. Louis, Keokuk & Northwestern; Illinois Central; Iowa Central; Jacksonville & St. Louis; Kansas City, Ft. Scott & Memphis; Kansas City Southern; Keokuk & Western; Minneapolis & St. Louis; Missouri, Kansas & Texas; Missouri Pacific; Rock Island & Peoria; St. Louis & San Francisco; Sioux City & Pacific; Wabash; Wisconsin Central; Burlington & Missouri River; Colorado Midland; Denver & Rio Grande; Fremont, Elkhorn & Missouri Valley; Rio Grande Western; St. Joseph & Grand Island; Kansas City & Omaha; Union Pacific.

CENTRAL PASSENGER ASSOCIATION.

The Central Passenger Association has also granted the same reduced rate of one and one-third fare round trip, certificate plan, to the General Conference and Conventions, Independence, Missouri, and on the same general terms; namely: that going tickets must be purchased at full fare, a certificate to be obtained with every ticket purchased and corresponding therewith. However, reduction will not be granted by this Association on tickets costing less than seventy-five cents. Provided further, that going tickets in this Association must be purchased from April 24 to 7th, not later.

Certificates are not transferable. Do not forget that tickets must be handed promptly to the Church Secretary on arrival; also that all holders of certificates must be present at General Conference at Independence, Missouri, on April 9th or 10th, and two days only on which certificates will be filled out and returned by the joint agent of the Western Association.

The territory of the Central Association is bounded on the east by Pittsburg, Salamanca, Buffalo and Toronto; on the north by the line of and including points on the Grand Trunk Railway, from Toronto to Port Huron, thence via Lakes Huron and Michigan to Chicago; on the west by Peoria, Keokuk, Quincy, Hannibal, St. Louis and Cairo; and on the south by the Ohio river, but including points on either side of that river.

The following lines of road are included: Ann Arbor R. R.; B. & O. R. R.; B. & O. S. W. R. R.; C. & O. R. R.; C. & E. I. R. R.; Chicago & Erie and Erie R. R.; C. I. & L. R. R.; C. & M. V. R. R.; Cincinnati Northern R. R.; C. H. & D. R. R.; C. C. & St. L. R. R.; C. L. & W. R. R.; C. T. & V. R. R.; C. A. & C. R. R.; C. N. O. & T. P. R. R.; C. S. & H. R. R.; D. A. V. & P. R. R.; D. & C. N. Co.; D. & L. N. R. R.; E. & I. R. R.; E. & T. H. R. R.; F. M. W. & W. R. R.; G. R. & I. R. R.; G. T. R. R. System; Hoeking Valley R. R.; Ill. Cent. R. R. (Peoria Division); I. D. & W. R. R.; I. I. & I. R. R.; J. & St. L. R. R.; L. S. & M. S. R. R.; L. & N. R. R.; L. E. & W. R. R.; L. H. & St. L. R. R.; Mich. Central R. R.; Mobile & Ohio R. R.; N. Y. C. & St. L. R. R.; N. & W. R. R.; Ohio Central Lines; Ohio Southern R. R.; O. & L. K. R. R.; Ohio river R. R.;

Pennsylvania Lines; Pere Marquette R. R.; Pitts., Bessemer & Lake Erie R. R.; P. & L. E. R. R.; P. & W. R. R.; Pittsburg, Lisbon & Western R. R.; Southern Ry. (St. Louis Division); T. P. & W. R. R.; T. St. L. & W. R. R.; Vandalia Line; Wabash R. R.; W. & L. E. R. R.

SOUTHEASTERN PASSENGER ASSOCIATION.

The Southeastern Passenger Association has also granted the same reduction in rate and on the same general terms: except that going tickets may be purchased April 24 to 28th—on any of those dates. If a through ticket cannot be purchased at the starting point, the person should purchase the to most convenient point at which such ticket can be obtained and there re-purchase through to the place of meeting, procuring a STANDARD CERTIFICATE FROM EACH AGENT FROM WHOM A TICKET IS PURCHASED. Certificates will not be honored by conductors; they must be presented to ticket agents.

The Southeastern Association includes the following lines: A. C. L. R. R. Co.; A. G. S. H. R. R.; A. & V. R. R.; A. & N. R. R.; A. & W. P. R. R.; A. K. & N. R. R.; A. V. & W. R. R.; Blue Ridge R. R.; C. & W. C. R. R.; Chesapeake S. S. Co.; C. of G. R. R. Co.; C. & S. R. R.; C. N. O. & T. P. R. R.; E. & W. R. R.; F. & P. R. R.; F. E. C. R. R.; Frank & Cin. Ry.; Georgia R. R.; G. S. & F. Ry.; I. C. R. R. (South of the Ohio river); K. C. M. & B. R. R.; L. & N. R. R.; Macon & Birm. Ry.; M. D. & S. R. R.; Mobile & Ohio R. R.; N. C. & St. L. R. R.; N. O. & N. E. R. R.; N. & W. R. R.; N. & W. S. E. Co.; O. R. & C. R. R.; Pa. R. R. (South of Washington); Plant System; P. F. & P. R. R.; R. F. & P. R. R.; S. A. L. R. R.; S. C. & G. E. R. R.; Southern Ry.; T. & N. E. R. R.; V. & S. W. R. R.; W. & A. R. R.; W. Ry. of Ala.; W. & T. R. R.

TRANS-CONTINENTAL ASSOCIATION.

The Trans-Continental Passenger Association, in reply to request for reduced rates on the certificate plan, makes the following statement:

"After a thorough investigation as to the prospective attendance from Trans-Continental territory—the states of California, Nevada, Oregon and Washington—on the part of representatives of initial Pacific Coast lines, it has been decided that the attendance will not be sufficient to warrant any reduction below the regular nine months' rate. Your attention is respectfully called to the fact that the nine months' rate applying daily is approximately two cents per mile each way, or one and one-third fare for the round trip, which is the general excursion fare applicable throughout the East. One and one-third fare is probably the lowest rate that our lines would agree to make in this case in any event."

We understand from the above that parties going to Independence, Missouri, from above territory, will be able to obtain a rate of two cents per mile, or equivalent to that granted by other associations; namely, one and one-third fare round trip, though, as we also understand, not on the certificate plan. Passengers will therefore take notice and make full inquiries beforehand from their railroad agents, that they may purchase tickets to the best advantage.

The following named roads are included in the above Association: Atchison, Topoka & Santa Fe; Chicago, Rock Island & Pacific; Colorado & Southern; Colorado Midland; Denver & Rio Grande; Florence & Cripple Creek; Midland Terminal; Peas System; Rio Grande Southern; Rio Grande Western; Santa Fe Pacific; Santa Fe, Prescott & Phoenix; San Francisco & Joquin Valley; Silverton Railroad; Silverton Northern; Southern California; Southern Pacific (Pacific System); Union Pacific.

Take notice that of the above the Atchison, Topoka & Santa Fe; Chicago, Rock Island & Pacific; Colorado Midland; Denver & Rio Grande; Rio Grande Western, and Union Pacific are also among those included in the Western Association as granting rates on the certificate plan; hence, passengers should make due inquiries of agents beforehand, that tickets may be purchased to best advantage—whether excursion or Standard tickets.

R. S. SALVENDY, Church Secretary. LA VOXI, Iowa, March 7, 1901.

DIED.

(One hundred words free. One cent for each word over 100, and for every word of poetry. Amount should be remitted with notice, to insure publication.)

BERGANDE.—At Independence, Missouri, March 9, 1901, Bro. Carl Wilhelm Bergande. He was born January 13, 1850, in Graseberg, near Gross Steppitz, Prussia. He was married to Miss Eliza Harmon September 28, 1888, in Highland, Doniphan county, Kansas, by "Pastor Kloss," who survives him. He was married in Prussia, his wife dying there; particulars could not be obtained. He was baptized by Bro. H. A. Stebbins at Allendale, Missouri. Funeral from the house March 11th, Elder A. H. Parsons preaching the sermon.

Daughters of Zion.

"OUR AIM, MANKIND TO BLESS."

MRS. H. B. GURTIS, Editor.

The Daughters of Zion is an organization in the church of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity; to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

ADVISORY COMMITTEE.

Mrs. Mary E. Hulmes, President, Independence, Missouri. Mrs. H. H. Robison, Corresponding Secretary, Box 145, Leavenworth, Mo. Mrs. B. C. Smith, Independence, Missouri. Mrs. Lucena Etzenhouser, 2417 Prospect St., Kansas City, Missouri. Mrs. Clara Frick, Independence, Missouri. Mrs. Callie B. Stebbins, Recording Secretary, Lamoni, Iowa. Mrs. Anna Murphy, Treasurer, Independence, Missouri.

Editor's address, 213 North Compton Ave., St. Louis, Missouri.

Building Up of Happy Homes.

ALICE E. COLSON.

(CONTINUED.)

I would not have made the mistake of thinking I could hold on to the cross with one hand, and to a wayward friend with the other, to the salvation of both; or because I strove to walk in wisdom's ways myself, that I could be strong enough to bring the erring one with me. No, the time will surely come when one hand or the other must lose its clasp, unless, by the grace of God, the erring one is led to take hold of the cross for himself, for each one must cling for himself, and to let go is to drop down into the darkness of despair. Sooner or later, too, the path will fork, and you will feel that the right hand one is the proper path to take, and your friend will wish to turn to the left. Sad day when you must choose between clinging to the cross, or to the hand of the loved one; or whether to take the path in which duty calls you to walk, that seems to lead over sharp and flinty rocks, through loneliness and gloom; or to go with your friend along the other path, where the siren voice of pleasure is bidding you to walk, a path that seemingly leads to perfect bliss. Sad day, yet blessed day if it lead you to cry for guidance, "Lead thou me, Oh Lord! I dare not choose, be Thou my guide!" For the cry will not be in vain. "Wilt thou not from this time cry unto me; My Father, thou art the guide of my youth?"

When I took up my pen I knew not what I should write, and have just set down the thoughts as they flowed "from my brain, down my arm, and off the pen point." I have not tried to write for any one to say, "That is an excellent article," but because I would like to plant a little beacon light at some of the danger points on life's pathway. Above all things I would have you "Seek first the kingdom of God and His righteousness." Let all your friends, your amusements, your work, and your studies and reading, be chosen with this in mind, "Whether ye eat, or whatever ye do, do all to the glory of God."

Trust not your own strength too far. "Evil communications corrupt good manners." The memory of an obscene story, a vulgar word, an impure suggestion, or a coarse joke, is a blot on the unsullied whiteness of the robe of purity the King's daughter should wear. She should be "all glorious within," though her outward appareling be mean and poor.

Again, "Be not unequally yoked together with unbelievers." There are many yokes beside the matrimonial yoke that are to be avoided; if one end is to be worn by an unbeliever, partnership for business or pleasure, is a yoke which it is well to notice, whether the one who is to wear it with you is an unbeliever or not. Be careful in choosing your confidants—for all girls will have them—but beware how you choose them, or the yoke may be a heavy one and hard to put off, though ever so galling. But the matrimonial yoke especially; when asked to put that on, consider well. If with an unbeliever, say No, and mean it too, a no with no "yes" in it, as the little boy said of his mother's "no." For unless the yoke breaks it would most assuredly drag you out of the narrow path at some point in your life. Something would be sure to allure him to one side or the other, and you would be obliged to go with him, and even should he come back, and your steps be found again in the narrow way, yet what a zig zag journey, and how much longer it would take to reach the goal—a perfect christian character.

[TO BE CONTINUED.]

TREACHERY



A persistent cough is at first a friend, for it gives warning of the approach of a deadly enemy. Heed the warning before it is too late, before your lungs become inflamed, before the

Ayer's Cherry Pectoral

Don't delay until your lungs are sore and your cold settled down deep in your chest. Kill the enemy before the deadly blow kills you. Cure your cough today. One dose brings relief. A few doses make the cure complete.

Three sizes: 25c. for an ordinary cold; 50c. for the harder colds; \$1.00 the most economical for older cases. "I consider your Cherry Pectoral the best remedy for colds and coughs and all throat afflictions. I have used it for 30 years and it certainly beats them all." D. R. LANEY, Dec. 29, 1893. Union, N. Y. Write the Doctor. If you have any complaint whatever and feel that medical advice you can possibly receive, write the doctor free. You will receive prompt reply, without cost. Address: Dr. J. C. Ayer, Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, MARCH 21, 1901.

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## TO PROTECT POLYGAMY.

Considerable interest was aroused throughout the United States, and probably in other countries, by the attempt of the legislature of the state of Utah last week to enact a law which, it is generally admitted, would have the effect to practically encourage the practice of polygamy in that state.

The following account appears in *The Kansas City (Mo.) Journal* for March 12th:

Salt Lake, U., March 11.—Today, three days before the legislature comes to a close, the house, by a vote of 25 to 17, and after an exciting debate in which more than a dozen members participated, passed the Evans senate bill amending that portion of the revised statutes of Utah relating to prosecutions for adultery. Having passed the senate last week by a vote of 11 to 7, the document now goes to the governor for signature.

This bill, which was introduced by Senator A. J. Evans, of Juab county, has caused more discussion and more feeling than any measure introduced at the present session of the legislature. Its text is as follows:

Every person who has reason to believe that a crime or public offense has been committed may make complaint against such person before some magistrate having authority to make inquiry of same, provided that no prosecution for adultery shall be commenced except on complaint of the husband or wife or relative of the accused within the first degree of consanguinity, or of the person with whom the unlawful act is alleged to have been committed, or of the father or mother of said person, and no prosecution for unlawful cohabitation shall be commenced except on complaint of the wife or alleged plural wife of the accused; but this proviso shall not apply to prosecutions under section 4208 of the revised statutes, 1893, defining and punishing polygamous marriages.

It will readily be seen how an individual who violates the statute relating to the prohibition of the crime of polygamy, is by this enactment, protected from prosecution, though his transgression be ever so open and flagrant. Imagine, if you can, under the teachings and influence of the Utah church for so many years, any one "within the first degree

of consanguinity" making a complaint before a magistrate in that state, that their relative had become a criminal, and was living with more than one wife. Such a thing is beyond the wildest flights of fancy.

Senator Evans, its author, stated with regard to his bill:

My object in presenting the bill was twofold. In the first place, it was intended to keep down public agitation by taking away from certain agitators opportunity to arouse periodic furors against the Mormons directly, and indirectly the state of Utah, and for that reason its primary purpose was for the good of the state. I believe that a general law upon our statute books, in conformity with the laws of Michigan, Minnesota, Iowa, Oregon and North Dakota, and even more liberal laws, would create much less agitation throughout the country than the practice which has heretofore been resorted to of arresting every few weeks some Mormon on a charge of unlawful cohabitation and having the arrest announced in glowing headlines by all those newspapers throughout the country which can be induced to take up an anti-Mormon crusade. Everybody knows that these arrests have been made for political and religious purposes, and not with any patriotic desire to enforce the law.

Within the last ten years much more than half of those involved in polygamous relations have passed away by death, or those relations have been otherwise dissolved. Most of those remaining are advanced in years, and no good or honorable purpose can be subserved by prosecuting the few remaining polygamists. Every one of these prosecutions is a source of regret to fully 99 per cent of the people of Utah, for the reason that such proceedings create an agitation harmful to the state. It may be that an agitation more harmful can be inaugurated by reason of the passage of this law, but I do not believe it. To use the metaphor, we are between the devil and the deep sea, and the bill is intended to relieve the state of a condition of affairs more harmful, in my opinion, than this bill could possibly be.

Surely the United States will permit Utah to act in her domestic concerns with as much freedom as is allowed such states as those I have named, especially when the terms of the enabling act and our state constitution have been strictly complied with. I have in this matter acted with the best motives and according to what, in my judgment, is for the best interests of the commonwealth.

Why should any man, especially one elected by the people as a law-maker, desire to prevent the prosecution of a law-breaker, is a question that will suggest itself to every right-minded person. The Book of Mormon not only denominates the practice of polygamy as a crime, but says it is a "grosser"—one of the great or larger—crime, and yet we have the anomalous spectacle of a people professing to revere that book as a revelation from God, not only guilty of practicing this crime and defending it, but actually endeavoring to hedge its practice about with a law that practically renders it impossible to prosecute the offender. The plea that

because some of those who practice it now, at this time, have been doing so for years, and that the effort to cause them to stop it would not accomplish any good, is only remarkable for its lack of good sense; the same thing may be said with equal propriety and force regarding the diligent burglar, highwayman or any other criminal. Continued, open, persistent violation of law should not go unpunished.

Senator Evans urges that the same liberty regarding the marriage question allowed the states of Michigan, Minnesota, Iowa, etc., should be extended to Utah, but he cannot help recognizing the fact that the sentiment universally held by residents of those states regarding marriage, is diametrically opposite to the sentiment prevailing, by a large majority in Utah; the effort to place the latter on an equality with the first named states is, to say the least, and to put it mildly, illogical and unreasonable. But that kind of argument seems to be persistently used where the effort is made to bolster up the practice of this "grosser crime." Iowa, Minnesota, Michigan, Dakota or any other state, would not permit a well known polygamist to go free of prosecution, no matter how long he had practiced it before being found out. The records show that bigamists are being imprisoned in those states whenever found. There is no similarity of conditions existing between Utah and the other states in this regard.

But Governor Wells seems to see with a clearer vision than the misguided senators and legislators who supported the bill of Senator Evans; and though a member of the Utah church, himself born of a polygamous union, placed his official veto upon the enactment. *The Kansas City (Mo.) Star* gives this report of the governor's reasons for the veto:

Salt Lake City, Utah, March 15.—The Evans bill, relating to the practice of polygamy in Utah, was vetoed by Governor Wells last night. In his veto message to the senate the governor says: "It is a measure of the supremest importance, and in its consequences for good or ill it easily surpasses any other proposition that ever came before this commonwealth for legislative and executive determination. With due allowance for the exaggerations that may be expected from those who warmly support, and from those who with equal warmth antagonize the measure, I accord to all of them, without any reservation whatever, full credit for absolute sincerity, breadth of sympathy and a desire for the public welfare, which, of themselves, render it a noteworthy and unique piece of proposed legislation.

"The patience, loyalty and conservatism of our citizens are so widely recognized that only by the passage of such a bill as this can their reputation be injured. The broad

and intelligent everywhere accept the situation here as it exists and are content to let time complete the solution of the problem. Even the bigoted and meddlesome have to admit that, with rare exceptions, the conduct and integrity of the people are above reproach.

"In my opinion nothing can be clearer than that this bill, if passed, would be welcomed and employed as a most effective weapon against the very classes whose condition it is intended to ameliorate. Furthermore, I have reason to believe its enactment would be the signal for a general demand upon the national Congress for a constitutional amendment directed against certain social conditions here, a demand which, under the present circumstances, would surely be complied with. While it may be urged that in every event the poor could be made to suffer, is it not an odious thought, repulsive to every good citizen of whatsoever creed or party, that the whole state should thus be put under a ban? Surely there is none so selfish and unpatriotic as to argue that this is preferable to the endurance of a few isolated instances of prosecution—unbacked, as they are, by either respectable moral support or sympathy.

"All of us can readily recall the conditions of the past as compared with those of today. In the shortest memory still remains incidents of that distressing period shortly before statehood, during which so much sorrow and bitterness stalked through our community. Of still more recent date—no longer than two years ago—another outburst was threatened and, to some extent, was manifested. But as a termination of the first came concession and amnesty and evidence of good faith, and at length statehood, in which everybody rejoiced; and while, as a result of the second, the sun of our prosperity was for a time obscured, the clouds, at length, have rolled away, and Utah, united, hopeful and vigorous, is marching bravely forward to the music of the Union.

"I yield to no one in affection, for those of my people whom, from the highest motives, and because they believed it a divine command, entered into the relation of plural marriage. Born and reared in Utah, myself a product of that marriage system, taught from infancy to regard my lineage as approved of the Almighty, and proud today, as I have ever been, of my heritage, it will be granted, I trust, that every instinct of my nature reaches out to shield my friends from harm and to protect them from unjust attack. Their cause is my cause, and when they are hurt I am hurt, for I am part of them. But in that same heart which is filled with sympathy for them, I find also the solemn feeling that this bill holds out only a false hope of protection, and that in offering a phantom of relief to a few, it, in reality, invites a deluge of discord and disaster upon all. For these reasons, briefly and imperfectly stated, and for many others which might be given at length, I am unable to approve the bill now before me."

## EDITORIAL ITEMS.

ELDER T. C. KELLEY, of Independence, Missouri, recently visited the locality in Illinois where some manuscripts, said to have been signed by Joseph Smith the Martyr, were found, and secured a copy of the letter, or a part of it, accompanying the manuscripts. The supposi-

tion is, that if genuine, it is the original of the copy of the Book of Mormon hieroglyphics sent to Prof. Anthon. This letter is headed, "The Religion of the Latter Day Saints," then follows hieroglyphics, and below it the following:

Being driven from place to place by the enemies of our faith, I place this original manuscript in this tablet of stone, knowing full well that it will be found in time to come. Hoping the finder will place the same in the hands of the church, I place this tablet beneath this oak in the year 1842. I am your obedient,

JOSEPH SMITH.

We understand the gentleman who found it has not yet decided what disposition he will make of it. Steps are being taken to ascertain if the writing compares with other writings of the seer, now extant. We hope to have a full account of the matter shortly.

ALL delegates (except those traveling on clergy half fare permits), and others who come to Conference, should be very particular to purchase tickets only to the junction point of connecting railroad, if such railroad is operated by a different company than the one on which the journey is begun, and repurchase from that same junction point, being sure to obtain a certificate with each ticket. For instance, east of Omaha purchase to Omaha, and obtain certificate with that ticket; then repurchase ticket from Omaha to Independence on Missouri Pacific, and secure certificate with that ticket also; or if coming via the Burlington Route, purchase from Omaha to Kansas City, with certificate to that point, then purchase again at Kansas City over Missouri Pacific to Independence again securing certificate, making three tickets and three certificates via that route. Coming from the east, if able to reach Chicago or St. Louis over one line of railroad, ticket and certificate should be obtained to either point, and ticket and certificate from there to Independence, if over Missouri Pacific or Chicago & Alton; otherwise to Kansas City, and repurchase from there to Independence, and again obtain certificate. It is an absolute essential that the entire journey should be completed over a railroad. Certificates for two-thirds reduction in fare returning home will not be good, if the electric cars or the Air Line Railroad is used from Kansas City to Independence. Either the Missouri Pacific or Chicago and Alton Railways MUST be used between these points. Keep these directions in memory, and save trouble as well as expense to yourselves. The joint agent of the railroads to stamp certificates will only be present April 9th and 10th, so that it is important that all certificates be handed to the church secretary, Bro. R. S. Salyards, at once on your arrival. Be particular to keep all certificates carefully together and hand to secretary, so that the return journey may be made at the reduction.

## NOTICE.

If you have not sent in your subscription to the DAILY ENSIGN during General Conference, do not fail to do so at once. 25 cents for entire session.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Bro. T. W. Chatburn will preach at Lee's Summit, Sunday.

Bro. O. B. Thomas is in the city visiting his daughter, Mrs. Marks.

The quorum of Twelve meets here Wednesday of next week, March 27th.

We hope to have Bro. J. F. Burton for the morning service at the church, and Bro. T. C. Kelley at night.

The Cantata of David may be repeated in the church during conference. The way our singers render it, it is well worth repeating.

One remarkable feature of the prayer meeting Wednesday was the fact that the brethren outnumbered the sisters two to one in attendance.

We are to have a gas lamp in front of the church, a very much needed improvement. The lamp post is on the ground and connections are being made.

The young sisters of the Gleaners are hard at work preparing for their entertainment for the benefit of the Sunday School and Religio piano.

Bro. A. E. Elliott moved his family here from Joplin, Missouri, last week, and has arranged to open a lumber yard just west of the ENSIGN office.

Bro. and Sr. Sidney J. Preston are the proud possessors of a young daughter, born Tuesday evening. Sr. Preston was formerly Sr. Jessie Luff, daughter of Bro. and Sr. Joseph Luff.

The position of the gallery seats has been changed, backs added, and all nicely painted, and they are as comfortable as any other seat now. Matting will be placed in the aisles so that there will be less noise in walking.

Sunday being a pleasant day good attendance was noticeable at all services at the church. Elder Alfred White in the morning and T. W. Chatburn in the evening, presented stirring discourses upon the necessity of "trying the spirits."

Bro. J. A. Burnham and family met with a severe misfortune early last Sunday morning in the destruction by fire of the house and its contents in which they were living; even their clothing was destroyed, and we understand they had a narrow escape with their lives.

Bro. David Propper, of Kirtland, Ohio, passed through the city last Thursday evening on his way to Iowa. He stopped over long enough to chat a few moments with some of his friends, and departed the same evening on his journey. We were pleased to see him.

There was an excellent representation of the Willing Helpers at the called meeting March 6th,

there being twenty-three of the membership present. Five large comforts and a quilt, finished complete, constituted the day's work. The society is at present a thriving one and a unity of purpose together with a desire for plenty of work are the chief aim and hope of its members.

Word from Sr. W. C. Duncan, of Colorado Springs, yesterday, Wednesday, advises that Sr. J. H. McMullen is not improving as was hoped for. Sr. Duncan reports that she is now in a very critical condition. Fervent offerings in her behalf were made at the prayer meeting here last night.

A most welcome rain came Monday night, continuing to nearly noon Tuesday, when the temperature dropped and snow flurries and high wind forcibly reminded us of the continued presence of March. But the needed addition to the cisterns enabled us all to endure the more unpleasant conditions with cheerfulness.

The February meeting of the Daughters of Zion was held as usual. Eleven members and two visitors were present. There were the regular readings, Home Column and supplementary, together with informal talks, and also topics for papers to be contributed by Srs. Murphy, Berg, James and Horton at the March meeting were given out.

The Cantata of David at the church last Thursday night was a success. Though the church was not full by a considerable, the attendance was encouraging. The singing was fine, and was thoroughly enjoyed. We cannot particularize for all did well. Sr. Orville James was conductor and carried her part with self-possession and grace. The pipe organ fund was increased \$74.10.

Bishop R. May and Bro. W. H. Pease, his counsellor, visited the Saints at second Kansas City and Armstrong branches last Sunday, and instructed them regarding their duties from a financial and spiritual standpoint. They were well received and a profitable time was had. Next Sunday morning they will visit Chelsea Park, and in the evening the First Kansas City branch.

Thursday, March 8th, the Independence district convention of the Religio met in the church here, concluding their work Friday morning. There was a fair attendance. The district Sunday School convention held its opening session at 2 p. m. Friday, and closed with an entertainment at 7:30 p. m. It was decided in order to expedite the business at next convening that instead of concluding with an entertainment, the Religio should be given that service, thus giving them two sessions for business on Thursday, preceding the meeting of the district conference, and giving the Sunday School convention two sessions for business Friday, commencing at 10 o'clock. The attendance and interest were quite good. Sr. Eva M. Bailey was continued as superintendent; Bro. Eli Etzenhouser, assistant; Sr. A. A. Horton as secretary, and Bro. Fred Koehler

as treasurer, were re-elected, and Sr. E. Etzenhouser was chosen librarian. The literary committee was sustained and four dollars appropriated for use of the committee the ensuing term. Adjourned to meet at Holden, Missouri, the 19th of next September, at 10 a. m.

The following eighty-eight persons were elected at the last district convention to represent the Independence district association at the General Convention at this place, April 4th, the total membership being 873: W. N. Robinson, Eva M. Bailey, Eli Etzenhouser, Mrs. Abbie E. Horton, Fred Koehler, Mrs. E. Etzenhouser, Wm. Clow, Annie Farrow, Mrs. B. C. Smith, Mrs. Flo McNichols, Neally Mills, Mrs. S. R. Berg, Nephi May, Lucy Young, Mrs. C. Ballinger, Lucy Lee, Mrs. Belle James, Mrs. Young, Alice Bozarth, W. O. Skinner, Mrs. Arthur Mills, Mrs. C. Gerber, Mrs. M. Pointer, Mrs. L. Aylor, Wm. Bushnell, Mrs. M. Stratton, Mrs. M. Milotte, Mrs. A. D. Berg, Stella Wight, Nettie Williams, Mrs. Sarah Hawkins, Gus Koehler, Mrs. Ada Koehler, Amelia Koehler, Sr. Tonnehill, Sr. Mary McIntosh, Bro. Grainger, Sr. W. O. Hands, Sr. Peacock, Frank Resch, M. Eunice Winn, Maud Birch, Mary Warnkey, Mrs. M. Etzenhouser, Mrs. D. H. Blair, Mrs. Ida Stewart, Arthur Mills, Mrs. W. N. Robinson, O. L. James, Tessie Williamson, J. G. Pointer, D. H. Blair, Wm. Blair, T. W. Chatburn, Mrs. Phoebe Tucker, John Tucker, Mrs. Ida Williamson, Francis Williamson, Mrs. Anna Murphy, Mrs. L. R. Devore, Sr. Annie Davis, Bro. Wm. Pease, Robert Winn, Jr., Sr. Roel, Mrs. M. T. Short, Frank Rudd, Sr. W. A. Bushnell, Elias Dave, Wm. McLaren, Mrs. Ida Layton, Sr. Grace Hitchcock, W. R. Pickering, Sr. M. Loosmore, Arthur Gillen, Mrs. E. W. McCallum, Jessie Briner, J. A. Robinson, Lizzie Kelley, Agnes Farrow, Ida Pearson, Frank Criley, Sr., Myra Brackenbury, W. H. Garrett, Jemima Lewis, Mrs. E. Pilgrim, Mrs. Cora Tonnehill, George Edwards, Mrs. Frank Rudd.

## LAMONI, IOWA.

Yesterday was the third anniversary of the opening of the Saints' Home, and exercises commemorative of the occasion, were held in the parlors of the Home in the evening. Elder Columbus Scott was the speaker. Some half dozen members of the choir attended, and took charge of the singing, making the occasion altogether a very pleasant one.

The sermon at church yesterday morning was by Apostle Heman C. Smith; in the evening by Elder E. A. Stedman. The Philharmonic company of Chicago, secured by the Religio, appeared before a large audience at the church Friday night. The company is composed of a quartette of ladies of rare musical talent. The program consisted of vocal selections and readings and was finely rendered.

Among the arrivals of the missionaries last week were Apostle

W. H. Kelley, Elders I. N. Roberts, G. W. Thorburn, E. A. Stedman and Alma Hansen.

Bro. E. H. Tordoff and family, of Brooklyn, New York, will take up residence in Lamoni. Bro. Tordoff has lately accepted a position as binder in the *Herald* office.

Bro. and Sr. Bradbury Robinson, Sr. Ella Whitehead and daughter Clara, left for Campbell, California, last Monday night.

James Kelley, son of Apostle W. H. Kelley, has been critically ill with pneumonia for the past week. He is reported some better today.

Dr. Bertha A. Greer is erecting a commodious two story building corner 8th and Linden. It is to be completed by the 1st of June, and will afford office and residence room, also apartments for patients. Dr. Greer has an extensive practice and will be better able to serve her patients in her new quarters.

Sr. M. Stubbart and granddaughter, Effie, leave tomorrow morning for Octavia, Nebraska, to remain until August.

G. L. K.

March 18.

## ST. JOSEPH, MISSOURI.

The district conference just over was one of the best sessions ever held in this city. The Spirit of peace and love was present throughout. Saturday at 7:30 p. m. Bro. Swen Swenson's sermon was very interesting and instructive; text "Let no man deceive you." At 11 a. m. Sunday Bro. H. O. Smith preached an excellent sermon. An intermission of 30 minutes was given to repair to the lower room, where the social meeting was held in charge of Brn. Wm. Lewis and D. E. Powell; there was not a vacant chair. The Spirit was present from the opening of the meeting in a marked degree. The gifts of prophecy, tongues and singing in tongues with interpretation was manifested. Apostle I. N. White occupied the pulpit at 7:30 p. m. The auditorium was well filled and the interest good. Many outsiders present.

Brn. W. W. Smith, R. M. Jeffries and G. W. Best were ordained to the office of elder under the hands of Brn. I. N. White, M. T. Short and J. W. Adams, Sunday afternoon at the social service.

Dr. J. S. Lawton of St. Joseph, Missouri, has arranged for a grand special excursion from St. Joseph to Kansas City and Conference for Sunday, April 14th. The train will leave St. Joseph in time to reach Independence for the first morning service. Saints will enjoy all the services of the day and return to St. Joseph by a special train at night. The fare to Kansas City and return will be \$1.25, children between five and twelve years at half fare. Tickets may be procured of Dr. J. S. Lawton. All are invited and requested to bring their friends. A special train will leave St. Joseph at 7:20 a. m. and return after evening service by order of Dr. Lawton. Those living at a distance should come to the city Saturday so as to be in time

to start Sunday morning. Train will leave promptly at 7:20 a. m. Those desiring tickets or further particulars address Wm. Lewis, Lewis Creamery, 11th and Frederick avenue.

The infant of Mr. H. A. and Sr. Weber was blessed by Brn. H. O. Smith and M. Shaw and named Lloyd Ruby, at the service Sunday evening. A. B. March 18.

## CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St. Sunday meetings 2:45 and 7:45 p. m. Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m. West Pullman branch, 748 119th St., 10:30 a. m. and 7:30 p. m. 503 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

Bro. J. H. Lake came in on Friday evening, and feeling quite well in body and willing in spirit we tested him to the uttermost, in which he broke his past record. Sunday morning we went to West Pullman, some seventeen miles by street car, where he preached at 10:45 to a good hearing, thus filling our appointment. Returning he preached at the branch meeting place at 3 p. m. and 7:45 p. m., thus preaching three times and traveling about thirty-four miles by street car. His preaching was well received and his counsel good. He goes today to Plano, Kewanee, Lamoni, and on to Independence.

Bro. G. T. Griffiths dropped in on us this morning, having traveled from Cleveland and Akron, Ohio. We were gladdened to see him with whom we have had long and pleasant acquaintance. He goes on this evening to visit his aged mother in Missouri.

Sr. M. V. Partridge, of Plano, who has been visiting in Michigan, Sundayed with us.

Bro. R. T. Cooper came in from his long trip and spent Sunday with the Saints. He reports his wife convalescing.

Bro. Wilcox, one of Plano's old timers, was seen among Chicago Saints at their afternoon service yesterday.

Miss Laura Van Dell, of our city, an accomplished lady, was married on the 16th to Mr. Frederick Valk, member of the firm John Valk & Co., Rock Island, Illinois. The wedding was a quiet one, only relatives being present. They started soon after for Rock Island, their future home. Through the thoughtfulness of Sr. Maggie Warlick, we were invited to do the official part of the work. We felt well in so doing.

On the evening of the 12th a branch was organized at the place usually known as the Lang mission. Bro. P. Pement was elected president, Bro. John Harris as priest, and Bro. Richardson teacher. It was named the Central Chicago branch.

We are moved in pity, at times, for the isolated ones, who hunger for the association of the Saints and the privileges of the sanctuary. We lately hear of the heart yearnings of our dear aged sister, Sarah Swank, of Lincoln, Nebraska, with whom we formed a very pleasant acquaintance when she visited her sister, our Sr. Sloan. When the angel is sent to gather the remnant of the elect such will be

found by him if continuing in faith.

Our young friend, R. S. Nayaka, gave a very interesting talk before the Religio last evening on Oriental religions. It was well received. He is getting close to the church door, and will probably soon enter.

The Sabbath School is preparing a special service for Easter day, April 7th. Special song and recitations will be prepared.

J. M. TERRY.

365 Ogden Ave., March 18.

DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening Zion's Religio-Literary Society Sunday evening at 6 p. m.

The weather has been fine the past week, a little cool but clear.

The week has been a busy one, something nearly every night.

Wednesday night prayer meeting was a good one, Thursday night we had the pleasure of listening to a lecture on "The Philosophy of Mormonism," by Prof. Geo. Talmage, of the Salt Lake University; the lecture was given at the First Congregational church, before the Denver Philosophical Society. Mr. Talmage is a talented man and a very pleasant speaker; he handled his subject in a masterly manner and was listened to very attentively. Two of the leading ministers of the city, and members of the society, were selected to discuss the lecture, but one of them was absent, and the other did not feel to discuss; fact is, I don't think he was able. A number of questions were asked by the members of the society touching polygamy and other points, all of which the gentleman answered very satisfactorily, or seemingly so, to them. The writer and Bro. Roush sat together, and oh how we longed to be members of the Denver Philosophical Society for about fifteen minutes. I don't think the gentleman would have had so smooth sailing, but we had to hold our peace, and I expect he and his associates were glad we did not have any say in the matter; suffice it to say he left the bars down in several places, if the members had only known it.

Several of the brethren from the eastern part of the state, are in the city, with the intention of forming a stock company (incorporated) to invest in land and live stock. A meeting was held at the time of district conference, and adjournment had till March 18th. There is prospect for money making along the above lines, and I see no reason why the Saints may not invest a few dollars and reap the benefits as well as others. We have not seen the constitution of the company and cannot, at present, state just what the plans are; we will probably have more to say about the matter in our next.

Our young brother, Ray Powers, has been quite sick for several days, but is reported better at this writing. There is no improvement in the condition of Bro. Schmutz.

The Memorial to General Conference has been drawn up by

the committee and signed by the officers of the district, and will be forwarded by our delegates.

We see by the papers that Mr. Carnegie has lately given to the city of New York \$5,200,000 for educational purposes. Why not we have a slice of his great wealth for Graceland, as well as others. I believe if Conference acts favorably on this, and the Saints pray earnestly for its success, the Lord may move on the heart of this benevolent man to do something for us in this our hour of need. Why not think of it Saints?

The preaching Sunday was by Elder E. Curtis in the morning, and in the evening by Elder Geo. E. McConley.

March 18.

SECOND KANSAS CITY BRANCH.

Corner 23d and Holly. One block south of Observation Park line. Elder J. V. Roberts, formerly president of Shenandoah, Iowa, branch, presided with Bro. Emmett at last week's Wednesday night prayer meeting.

At a special meeting of the branch last Thursday evening, called by the president, Elder Emmett lectured on the duties of officers and members in the church.

Sunday morning the local bishop, R. May, talked to the Saints on "Lines of Duty," with privilege of asking questions after the discourse. He read and expounded passages of scripture concerning the temporal welfare of the church, and remarked that the benevolent secret societies are doing work the church should do. Elder Pease followed with exhortation to the Saints to comply with the law of tithing. He also urged the Saints to honor the officers in their callings. The meeting was continued in the afternoon, when much freedom was had in discussing the law of tithing and secret societies, many in the audience asking questions and receiving answers and testimony from the Bishop and his first counselor and others. There was a priesthood meeting called for Tuesday night.

Armstrong branch reports good attendance last Sunday. President M. B. Williams occupied in the morning; Bro. May and Pease in the evening on "tithing." There was one baptism. The afternoon prayer meeting was fairly good.

JOHN C. GRAINGER.

March 19.

LETTER DEPARTMENT.

RAYMOND, Ida., March 7.

Editor Ensign:—I desire to do all I can to assist in spreading the gospel of Christ wherever my lot may be cast, and ever be found in the path of duty. And believing it to be the duty of the elders while in the field to write occasionally for publication, so that our brethren and sisters in the true faith may know what we are doing, that they who desire to communicate anything to us concerning the necessity or practicability of doing mission work in their vicinity, can do so.

Since my appointment to the Rocky Mountain mission I have labored in Idaho and Wyoming. In the latter state it was nearly all now ground; none of our elders have ever labored in western Wyoming to my knowledge, except at Cokeville, where I have preached a few times years ago;

and although there are some tough characters in the mining towns that I visited, yet I believe that good will result from my labors while there; and if the openings thus made are looked after I believe some will obey the gospel in the near future.

In Idaho I have labored in the Bear River and the Thomastork valleys, and also in the Snake River Valley. In the latter place I had the pleasure of laboring with Elder S. D. Condit, and also met quite a number of true Saints (I use the word true to distinguish them from the Mormon people who call themselves Saints), who kindly cared for me, and assisted me in various ways; may the blessed Lord reward them for their kindness to me. I would like to mention each dear Saint by name and each kind friend of other faiths who kindly cared for me, but space will not permit, and I can only say I hold you all in grateful remembrance.

The work is onward here. The Saints, as a rule, are trying to live their religion, and there seems to be brighter prospects ahead for the faithful missionary to do good.

Yours hopefully,

A. J. LAYLAND.

MANILLA, P. I., Jan. 18, 1901.

Dear Ensign:—While I am in this far away land, deprived of meeting with Saints in church or abroad, I have the ENSIGN for my companion, and indeed it is a friend to me; for one away from God's people, and in the position that I am, needs courage to hold fast to what they have. While we are tried on all sides, I read of testimonies of those having great trials and I can say in my heart, may God help them, for I know what it is to be tried; I have been overcome many times, but I still hold on to the faith I have, breathing prayers to God that He may spare me and forgive me, till I can be of some use to Him. In the position I am in now I am a worthless creature; it is only by writing a few words that I can be of any worth, if any. Some may think I have a good opportunity in the army, but if one was in the army, one they could see how useless it is to labor; but I do not give up and say I can't, because that is not a true soldier.

I see that the majority of the people contend that the Book of Mormon and Joseph Smith, Jr., are false; let me, my reader, ask you to stop and think, while I am giving my weak testimony. Why is it that I believe in the Book of Mormon and Joseph Smith, and the Latter Day Saint doctrine? I was once bitter against them; I was not taught any doctrine till I was sixteen years of age, and then I was taught Free Methodist doctrine; but I soon learned by reading the Scriptures that it was not according to God's word, and then I began to search for a people who taught according to the Scriptures. I went among a great many different kinds of belief, and found not what I wanted. I wandered for six years looking for the food that satisfies the soul, and at last found a people who taught according to the Scriptures.

But they had what I had heard, a Bible of their own, that they taught from also, and Joseph Smith, as I had always been taught, was a polygamist; so I was on a standstill for a long time to know what to do; and the devil tried to show up everything that I heard or read against the church, to be true. But I did not do like I have seen a great many do, just put it down false at first sight. I knew enough about scripture and human nature to cast that thought aside. I thought I would keep quiet and look on till I knew if it was false or true; but it was not long till God, through His servants, revealed the truths to me, till I was determined to see farther, and through God's own appointed way, I was convinced.

It has been almost two years since I have conversed with a Latter Day Saint, only I have the paper, ZION'S ENSIGN, our church paper, to read, and it is not filled with man's opinion; any one reading it can see it is full of Scripture's texts; it is the Bible put in our everyday language, so we can understand it. I would like to ask

why was it that I, when so young, could detect the mistake that so many people are making; or do I know, or why should I say it is a mistake, if I did not know? And why did I see at first, when investigating, that they were following according to the Scriptures? And why am I so well satisfied with Latter Day Saints' doctrine? And what will we say? Will we make God out as unjust by saying that He don't give the same blessings to His people today as of old? Why did He say He is no respecter of persons? Why did He say He was unchangeable? Why did He give to the people of olden times the gifts of prophecy and interpretation; of healing, and all others which we read of, and not now, if He is no respecter of persons and an unchangeable God? And why do all of the Saints of today testify of the gifts, if it is not true? Don't we know if we teach wrong, that we will have to give an account for it in the last day? Oh, my friends, do we prove the spirits to see if they are of God, or the devil? Why listen to hearsay when it can't be proven?

The time is growing short, the Judgment day is close at hand; are we going to stand back and listen to every fable that is told about God's people? Compare the Scriptures with our doctrine and see if we are wrong. A great many people do not read the Bible, just listen to the minister, to what he says; and I have heard some say that they did not believe things that they heard quoted; did not believe it was in the Bible, and they did not care to look and see. I tell you the way I used to do; I would take a pocket Bible with me; if I heard something quoted that I doubted, I would look and see, and if I did not have my Bible, I took a pencil and noted it down and looked it up at home.

I will say that the Latter Day Saints' doctrine is true, it is the doctrine of Christ, and the Spirit of God is with man today as of old. May all who don't believe it, put it to the test.

Your brother in the faith,  
WILLIAM C. BURROUVENS.  
Troop F., 4th Cavalry.

DIGHTON, Ks., Feb. 28.

Editor Ensign:—I have often thought of bearing my testimony to the divinity of this latter day work through the columns of the ENSIGN, but feeling my incompetency to express my thoughts on paper, and the thought that some might think that I wanted to see my name in the paper, I have so far desisted. But if all should fail for that reason I would not have the privilege of enjoying, as I do, the testimony of others; and hoping that my testimony may strengthen some one as I have been strengthened by the testimony of others, I will try and give, in as few words as possible, a part of my experience.

I moved into a neighborhood of the Saints in Harrison county, Iowa, in 1851; one of my neighbors had a girl who I thought was pretty nice, though I thought that she, with the rest, was badly deceived; but for the sake of her company, and some place to go, I went to the Saints' meetings. The preaching seemed to agree with the Bible, but it was in conflict with the teaching of my church (I was a Baptist), so of course I thought it was the cunning of the devil that I had heard so much about. But for the same reason as before I kept on going, and they talked about the gifts and blessings of olden times being restored. I had believed from childhood that the only reason they were not enjoyed was because people did not have the faith as did the old Saints, so I got to studying, and came to the conclusion that the reason the Baptists did not have the required faith, was because that they did not believe, for a man must believe before he can exercise faith; so I began to see that it was me, instead of the girl and her people, who was deceived; but it was some time after I had married the girl that I made up my mind to take upon me the name of "Mormon." I had thought if it was not for that name I could go with them; but I came to the conclusion that I had my choice to take upon me the

name and endure persecution for Christ's sake, or take my portion with the hypocrites, for I, by this time, believed; that was something that I never before was able to do; and why? simply because I had never heard the gospel of Christ preached. How could I believe in something that I never had heard, and how could I hear without a preacher, and how can any man preach except he be sent? So I requested baptism. But before being baptized I wanted to make a visit in the East, so I did, and when I got back I had a strange experience. I did not feel that I could go into the water for some reason; the heavens seemed to be sealed; it seemed that my prayers did not go higher than the ceiling, and in that condition I was not willing to go into the water. My mother (who I verily believe is now resting with the redeemed) had wanted my return to be baptized, and when I told her my condition it seemed as though her heart would break. So my father told Bro. David Chambers about it, and he, with my father and mother, came and had prayer at my house, after which I was ready for the water. That was proof to me that it is unsafe to put off baptism when a person is once ready.

After I was baptized I at times had doubts which troubled me. I asked God for additional evidence in regard to the work, and it came in a shape that I can never more doubt. My faith led me to seek a knowledge that could not be shaken. I received that perfect knowledge for which I was seeking, and I never have dared to ask God for anything more on that line, for He could not make my knowledge in regard to the divinity of the latter day work any more perfect than He already had done, so, to ask for something to be added to that which is perfect, would be to tempt God.

I can truly say that I know that the Book of Mormon is of divine origin, for the coming forth of that book is a part of the latter day work; and I also know that Joseph Smith was a prophet of God, for a false prophet could not bring forth the things of God.

We are isolated from the Saints in so much that we do not hear a sermon once a year. We are truly hungering for food, and my prayer to God is that He will either send some one, or raise up some one that will not only feed us, but will be able to build up the cause and kingdom of God in these parts. Any of the brethren who wish to, or can come, will find themselves welcome at our house as long as they see fit to stay and labor. By the studying of the books, and constant prayer to God we are trying to let our light shine that we may be worthy of having that light increased. I have a large family, and feel more and more the great responsibility resting upon me as a parent, knowing as I do that these are the perilous times as spoken of in God's word, and I am left without excuse, having received a knowledge of my duty.

We desire the prayers of the Saints that we may not faint by the way and be found without oil in our lamps when the bridegroom comes. Ever praying for the cause of Zion, I am,  
Your brother,  
A. P. PELTON.

LANCASTER, Wis., Feb. 25.

Editor Ensign:—I have been made to rejoice many times from reading of letters and of other articles of interest which those alone can appreciate who live isolated. Many times I have felt as though there was nothing for me to do, or if I was only near some lively branch, how much I might do. Some time ago I was reading of an invalid sister who thought it no trial to live isolated; that set me to thinking and made me feel somewhat ashamed of myself. This afternoon as I opened the ENSIGN the first thing I read was "Use Your Light"; oh, how those words did thrill me. I understand now why some are scattered, and shall try not to complain any more. To those who are acquainted or interested in this part of God's moral vineyard, I would say that at present the Saints here are all quite well. We have missed the missionaries which this winter. We have no meetings but are talking of trying to start others at some meeting. As this is my first attempt I shall not stay too long. I am trying to come up higher for I love this work.

In bonds,  
Mus. J. C. EMMINGTON.

ZION'S ENSIGN.

Entered at the Post Office at Independence Mo., as Second Class Matter.

IMMORTALITY.

Funeral Sermon of Sr. Annie Wibberly, preached at La Grange, Ohio, December 30, 1900, by Elder J. L. Goodrich.

Fourteen verses of the last chapter of Revelation were read. Text—14th verse in connection with the 12th verse of the 20th chapter.

Saints and friends, dearly beloved: Again are we called together to mourn the death of one of our race, the ardent friend, the kind neighbor, the beloved sister, the loving mother, and the cherished and dutiful wife—Annie Wibberly. The following items have been furnished me by the husband, Bro. W. A. Wibberly.

Sr. Annie Wibberly was born October 21st, 1852, at Aymstrey, Herefordshire, England. She was converted to God by the preaching of the gospel as taught by the Reorganized Church of Jesus Christ of Latter Day Saints, with which she became identified by baptism and confirmation January 23, 1883, at Burton on Trent, England, under the administration of Elder George Potts. Sailed from England, March 28, 1888; landed at New York, April 6th, 1888, and at Ironton, Ohio, June 6, 1888. Died Friday, November 2, 1900, at the home of her only child, Fred Wibberly, in Ironton, being 48 (forty-eight) years and 13 (thirteen) days old, measuring time by years. But the length of life is best measured by its usefulness. They live most, who think most, feel the noblest, and act the best. Applying this standard, my estimate of her will not allow me to fix a limit.

History informs us that when Xerxes stood in the presence of an immense host of men, he wept at the thought that within a hundred years all of that immense mass of human beings would be dead and mouldering in the earth. He probably felt that all of life consisted in worldly aspirations, hopes, triumphs, wealth, and other temporal surroundings, and realized, for the moment, their certainty of decay, and the utter feebleness to satisfy the heart and mind. How different with us. Under the benign influence of our civilization and religion, we look beyond and within the frail tenement of clay—we look at more than the feeble, dying body with its earthly surroundings—and see within the body, the soul—the real man.

This thought on this occasion should lead us to contemplate the characteristics of the life of Sr. Annie Wibberly, in the relations of wife, mother, friend, christian. In all these relations her purity, gentleness, kindness and grandeur shone forth so that no one could fail to appreciate them. She met and overcame the evil influences of life and died with a heart bedecked with christian graces and ripe for a glorious immortality. What a life for emulation, admiration, and imitation. O, that we might

all live such a life, that we might die such a death!

We will call your attention for a few moments to the words of the Apostle John as recorded in Revelation, 22d chapter, and 14th verse, already read in your hearing: "Blessed are they that do his commandments that they may have a right to the tree of life, and may enter in through the gates into the city."

Also the 20th chapter and 12th verse of Revelation:

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books."

I wish to call your attention to two thoughts in these texts, viz: First, The books (in the plural) and the book of life; and second, All are judged according to their works. And then the purpose of these books in the plan of salvation and final work of God.

Daniel also refers to these books in the seventh chapter and tenth verse, as follows:

"A fiery stream issued and came forth from before him: thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened."

I understand these books to be the various records in the different dispensations of the world, in which God has had His will recorded for the blessing of mankind, and that no mistake might be made by the children of men, and no excuse for not knowing what that will is. The apostle has told us plainly the purposes and the objects of the scriptures in God's economy. Hear what he says in 2 Timothy 3: 15, 16:

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Jesus Christ. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

In other words, and in short, that no one have any excuse in the day of final judgment because he did not know the will of God. The book of life is spoken of in several places in the holy Scriptures, and only those who have overcome the world, the flesh and the devil, will have their names written therein, or have a right to the tree of life, or be permitted to enter in through the gates into the city. (See Ps. 69: 28; Dan. 12: 1; Phil. 4: 3; Rev. 3: 5; 13: 8; 21: 27).

This book of life will contain a record of every triumph we have made over temptation, and wherein we have overcome evil, and been obedient to the commandments of God, and have followed Christ as our leader, our commander, and our example, and have acknowledged Him in actions as well as words, as the way, the truth, and the life. Then when the books containing the requirements and

the commandments are opened, and the book of life is also opened, and they are laid side by side, and the book of life shows we have complied with these requirements, and have been obedient to these commandments, then we will have "an answer of a good conscience toward God," and will receive that welcome plaudit of "Well done, thou good and faithful servant, enter into the joys of thy Lord." Then will we "Rejoice and be exceedingly glad" because we hearkened to the teachings of the holy Scriptures as they were found written, and obeyed the ordinances as they had been obeyed by the ancient Saints, and as believed and practiced by the ancient apostles and elders in the days of New Testament times, and rejected the teachings and commandments of men and refused to believe those who said these things were done away and are no longer needed.

I open up one of these books that will be opened up when we are brought before the great Judge, and ask, "What are its requirements? What are its commandments and ordinances? What are its promises and rewards? And when I have found them recorded in that book and taught and believed and practiced by the Master and those holy apostles and prophets appointed and inspired by Him, let us say, our duty is plain, we have found the way and we will walk therein, and follow in their footsteps, and imbibe their spirit and obtain their reward; will reject all systems and faiths that would lead in different paths or cause us to neglect obedience to any of these commandments, or to substitute anything else in lieu of them, or teach that any of these holy commandments are non-essential, or are not needed, or that the ancient gifts and blessings are done away and are not for us.

I shall not have time today to more than give you a brief summary of a few of these requirements, and ask you to read carefully and see if these things are true. They are, Faith in God and in His Son, Jesus Christ, and in the Holy Ghost; repentance for our sins and a separation from them, and from dead works, such as useless ceremonies, and things God never commanded nor approved. Such are many of the forms and customs of the day. Baptism, by immersion, for the remission of sins; a burial by baptism into Christ, a planting into the likeness of His death, and a resurrection in the likeness of His life. These are enjoined by the Scriptures. The ordinance of the laying on of hands of those in authority from God for the reception of the Holy Ghost, and the confirmation of the truth. Also, this ordinance is for the blessing of little children, the healing of the sick, and the ordination to the ministry.

With this faith and obedience we are admitted into, and become a part of the spiritual body of Jesus Christ, kingdom of God, the church of the firstborn, of the Redeemer, of God. We are then to add to this faith, by the

simple rule of addition, all the christian graces, such as virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, that we may be made partakers of the divine nature and be given the rewards of the great and precious promises, and escape the corruption that is in the world through lust. We are also required to give all diligence, for he says, "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

Our sister, whose body lies in the churchyard over yonder, has, as we believe, met those requirements and awaits her reward. Her religion was of that practical kind—not a mere outward show, professional manifestation—but a lamp with oil in it. She was opposed to hypocrisy and so great was this cardinal virtue developed in her, that it recalls the terrible picture drawn by the learned Jeremy Taylor over a century ago, which is no less true today. He says:

"There is a universal crust of hypocrisy that covers the face of the greatest part of mankind. Their religion consist in forms and outsides, and serves reputation or a design, but does not serve God. Their promises are but fair language, and the civilities of piazzas are exchanges, and disband and unites, like the air that beats upon their teeth, when they speak the delicious and hopeful words; their oaths are snares to catch men and make them confident; their contracts are arts and stratagems to deceive, measured by profit and possibility; and everything is lawful that is gainful; and their friendships are trades of getting; and their kindness of watching a dying friend is but the office of a vulture, the gaping for a legacy, the spoil of a carcass; and their funeral tears are but the paranyms and pious solliciters of a second bride."

Sr. Wibberly's hands willingly performed the household duties that pertained to womanhood, and her feet went gladly out over the rough places of life to bear the burdens of her domestic cares, that of mother and wife; and though often faint and weary, yet she was happy. She has indeed left a life count, closed without one blot of stain to mar its fair page, and in every relation in life and duty in which she was called, she proved herself in the highest sense a true and noble woman. Firm and sincere in her convictions; true to her friends; liberal toward those who opposed her; conscientious in the discharge of every duty; at true saint and christian, she surely deserved and doubtless has received the highest reward that can be bestowed on mortal or angel, the final decree of the Judge of all living. "Well done thou good and faithful servant."

It is one of the inconsistencies, perhaps one of the infirmities, of human nature, that in spite of all the blessed assurances of christianity, we grieve when those who are near and dear to

us are taken away by the ruthless hand of death. We know that to those who are prepared to die, death is but the gloomy portal through which they pass to the realms of eternal happiness and perfect bliss; and this conviction should teach us that excessive grief for them is selfish; but neither philosophy nor religion can soothe the anguish which wrings our hearts when a dear friend or beloved relative is borne to the grave.

The blood will follow where the knife is driven;

When we will quiver where the pincers tear.

Thus when the good are called home, to enter on the true life beyond the grave, we grieve, not for them, but for ourselves. It is well with them; they have exchanged the sorrows, the sufferings, the trials and care of this world, for the glories of heaven; a daily death for an eternal life.

There is a beautiful thought expressed by one of our oldest poets, which seems peculiarly suitable and appropriate when a good man or woman, ripe in years and rich in virtues, passes away from earth. Speaking of our misuse of language, he says: We call here life.

Angels do live and know what 'tis to be,  
Who all the nonsense of our language see,  
Who speak things, and our words, their ill-drawn pictures scorn  
When we, by a foolish figure say,  
"Behold an old man dead," then they  
Speak properly and cry, "Behold a child is born."

I regret that I am unable to give utterance and pay a tribute in memory of our beloved sister, worthy of her exalted life and character. But I shall try and content myself by expressing in a few sincere and heartfelt words, the respect, esteem and admiration, felt by those who knew her. They were not confined to those of her religious faith alone, but shared alike by all classes, where honor, integrity, virtue and true piety are respected and venerated. No better evidence of the truth of this is needed than the assembled audience in this house today, through this very unelement weather, who have come to give utterance to their sorrow, and to her memory.

It is said that one touch of nature makes the whole world kin. So today we lay aside our cloak of prejudice, and put on the mantle of charity, the true robe of righteousness, required by the Master. Should we not all learn a lesson from this day, and in all cases deal as charitably with the living as with the dead? It was confederate soldiers who bore the body of General Grant to the grave; in life they opposed him, but in death they supported him. If our personal and religious animosities cease at the grave, should we not be more tolerant, considerate and charitable in our judgment while living? All of us must, sooner or later, claim from the living that tender recognition which we now bestow upon the dead; for our hearts,

Like muffled drums are beating  
Funeral marches to the grave.

And to that bourn we are hastening with steady and rapid steps. Fortunately, indeed, shall

we be, if, when we shall reach that bourn, we may be able to meet the Great Judge with a conscience void of offence toward God or man, as was that of our sister, whose loss we deplore today with profound grief. In her private life she exemplified the beautiful virtues of her religion. She was affable and kind, almost to a fault, carrying into her religious life none of the bitterness of secular hate which, I am sorry to say, too often characterizes those who think more of their own little society than they do of truth and toleration. Sr. Wibberly was possessed of great colloquial powers, and her mind was stored with pure thoughts and elevated ideas; the theme she most delighted to converse upon was the restored gospel and the plan of salvation, and when those lofty thoughts and expressions of our Savior were touched upon, and the fulfillment of the prophecies relating to the work of the Latter Days, her eyes would brighten, her countenance change, and her soul become elated. She was possessed of a good education and a sweet and charming language and expression that was calculated to fascinate all who were permitted to associate with her. She was much given to charity; not in the bestowal of alms to the poor but in that fuller and wider sense—in the kindness of her heart, and tolerance of her spirit towards all. We are told in Holy Writ that faith, hope and charity are the cardinal virtues, and that the greatest of these is charity. Not that charity that merely relieves suffering humanity, but that broader charity which judges leniently the motives and actions of others, which tells us to do and feel toward others as we would have them do and feel toward us—that sublime charity inculcated by our Savior, and so beautifully set forth by Paul in the 13th chapter of 1st Corinthians, as follows:

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. \* \* \* And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Let me here say that this sister possessed these cardinal virtues in a degree seldom possessed by mortals. Can we not, like her, believe others honest and con-

scientious though they may differ with us? Let us be patriotic if we will not be christian. In a word, can we not be charitable in our judgment of our fellowmen? Can we not give them a hearing before we judge them? Our Savior has said, "Judge righteous judgments." And again he said, "As I hear I judge and my judgments are just." Can we change His rule and be justified? Let us not forget that

Human nature is but clay,  
Truly blessed by charity.

She obeyed the apostolic injunction and lived in peace with all as far as laid in her power, always returning good for evil, and imbibing the spirit of the Master, walking in His footsteps and example, and endeavoring to transcribe His life in her own. She loved her husband, her children (one of whom has preceded her to the great beyond), her relatives, her neighbors, her church fellowship, and her enemies—to her faith, for she had no others—and in turn was loved by them. No wail, nor murmur, nor lament ever passed her lips or shook her lofty fortitude. With a faith unshaken in God, and ever true to the church of her choice, she only was unmoved by the change which she saw so near, and calm and serene she quietly waited for the curtains to be drawn aside which divide time from eternity.

When she felt the evening shadows coming on she expressed her will as to matters after her spirit should take its exit from the tenement of clay, a part of which will we are endeavoring to carry out today. When the night of death approached she gathered up in her mind the links of the past, and after taking a view of a well spent life and looking at many beautiful green spots in its journey, though not without many sorrows and afflictions, and by a faith that never faltered nor grew dim, she reunited them in that high world beyond the sun and beyond the stars. With deep emotion the thoughts of her loving heart tried to unite the loved ones of earth with the loved ones of heaven. The evening shadows deepened and the night of death has overtaken her and she has gone from her usefulness in earth to the higher realms of immortality. We shall see our dear sister no more with mortal eyes. A place, a home on earth is left vacant and many hearts are left sad, but our loss is heaven's gain, and a place long ago prepared for a noble character is now occupied over there. We will follow her; she cannot come to us, she will not return to earth till it is fitted for the final abode of the saints and the spirits of just men made perfect, when Jesus shall come in the clouds of heaven and all the saints shall come with Him; then she will again return to abide here forever. As long, however, as memory shall treasure up pure and lovely lives and noble actions; as long as private virtue, stainless and without a blemish, is revered, so long will her memory and her name be cherished by those who knew her

and associated with her and partook of her hospitality as an example worthy the highest emulation. Monuments of marble may lift their stately heads toward heaven in honor of the noted characters of earthly fame, but she has a monument more precious to her memory and more valuable to the world, in her enviable disposition and the noble character of her life and works. Truly every page of history teaches the mournful truth that

The path of glory leads but to the grave.

In the busy harvest time of death in A. D. 1900 there was gathered into eternity no nobler spirit, no higher intelligence, no fairer soul, than that of our dear sister. Surely "death loves a shining mark, a signal blow." But

If to live in the hearts of those she left behind, is not to die, then Annie Wibberly has only gone nearer the eternal light—has but crossed the low lands to dwell on the mountain top. But to us she sleeps and the sleep for us was all too soon.

I will close while in contemplation of such a life and in the presence of the bereavement of such a death by recalling the words of one who would fain have found out the great mystery of human life:

We are born, we laugh, we weep,  
We live, we droop, we die;  
Ah, wherefore do we laugh or weep?  
Why do we live or die?  
Who knows that secret deep?  
Alas! Not I.

THE CHURCH OF CHRIST.

ELDER T. R. BOZEMAN.

My Dear Friend:—You, no doubt, have thought, ere this, upon the subject we discussed when at Weatherford some time ago. Finding a man who disputed your claim to belong to the genuine church of Jesus Christ, was, no doubt, somewhat of a surprise to you. Yet it seems to me that a man with a Bible in his hand, following the ways of the world as they flounder along, either of Catholic or Protestant faith, and especially that put forth as genuine by the Missionary Baptist or Christian faiths, must be blind to many of the very important positions accepted by the Saints of old. Did I not think well of you, in fact, admire you, this would never have been written, so I hope you will ponder over what I present.

If I was to describe a rainbow to a man who never discerned its colors, I might be able to convince him that one shade of color was all there was needed to make a bow; but if he afterward learned that it took several shades and colors to form the bow, and nothing short of this would make a bow, he would then know I was no better in the discerning of colors than he was, therefore, incompetent to describe the beauties of that which God sets in the cloud.

This little word "set" plays a very important part in our investigation. God "set," it still remains "set." Paul says God set in the church many gifts, blessings, officers and a priesthood. Ecclesiastes 3: 14 says, " whatsoever God doeth it shall be forever, nothing can be put

to it, nor anything taken from it, and God doeth it that men might fear before him."

If what God does shall be forever, and He set in the church—as shown in 1 Corinthians 12: 28—gifts, apostles, prophets and blessings, then, beyond controversy, if you find His church it must show those as its component parts, like the rainbow its colors. No colors, no bow; no apostles and prophets, no gifts or healings, no church. God set the members in your body. No head, no man. No hands, nor feet, just a trunk. Is this God's church? The organization was splendid, lit up with the lamp of God's Spirit, and God did it.

My dear Mr. Bozeman, do you really believe the words of Jesus when he said (Luke 12: 41-48) that a steward, faithful and wise, would be appointed to take charge of the household (see Matt. 24: 45), mind you, before the coming of Christ. To set out to discover the household, I must look for a ruler, a faithful and wise one, who can receive from our heavenly Father instruction for the household. "Meat in due season." Beyond all hope of successful contradiction, the household was the kingdom of God, "the church." (Col. 1: 13). The gentiles were in the kingdom, then "translated," yet they were living men and women of Colosse. God was to set over His household a steward, faithful and true, filled with wisdom's spirit. Has the Protestant churches, or any of them, such a steward? If not, then your people are out of the contract for church recognition; that is, if there is any sense in the statement.

God agreed to have a head to His church, but you might say first, "True, but was not Jesus an apostle and high priest?" (See Heb. 3: 1). Yes. Well, think you, would the steward be anything less? If it took apostolic and priestly authority to save men nineteen hundred years ago, how can they now be saved short of it, or how can the church exist without them now?

In the days of Jesus they had the record—scriptures—and in it they were told of Melchisedec and his priesthood. Jesus, no doubt, read all about it, yet he did not essay to assume it until He was called of God to take it upon him. (See Hebrew 5: 5, and Ex. 28: 1). If Christ could not officiate for God until priesthood was conferred upon Him from heaven, don't you think there is a wonderful site of assumption by men uncalled today? Just think of it! the poor, honest, but deceived people, having trusted those men as guides. Generally the people willeth to do right, but being led by blind guides, swallowing whatever food is offered them in spiritual matters, they are led astray. The worst feature of it all is, both will fall into the ditch. I wish the guides only would tumble in and leave the rest on the bank, but not so, both suffer alike. Too bad isn't it, that Satan should have such a hold on the minds of men?

When the church was organized, God placed in it blessings, healings, gifts of the Spirit va-

ried to suit each peculiar case or organism. My dear sir, how in reason's name can you have a church short of the organization God set in it? Apostles and prophets were needed in the New Testament church; when did God drop them out? Was the work of the ministry finished and Saints perfected? On matters of grave importance they must obtain the mind of God. (See Acts 15: 28). The Holy Ghost became a revealer then?

Take the doctrine of a sinner's repenting in Damascus. Here God missed the best opportunity ever offered to Him to speak peace and pardon to a sick soul, but He didn't. He absolutely failed out in the case of Saul of Tarsus. Why? Because the above doctrine was not of Him. If not, then both Catholic and Protestant have all gone out of the faith—departed from the faith, preaching another gospel." (2 John 9: 10, 11).

God had set prophets in the church, and one was in the city, so instead of peace and pardon being spoken, God calls upon His prophet, Go instruct Saul! for he is praying; announce to him his calling, as now I show you, is the instruction of the imperial Master of Ananias. Saul is ministered to by the prayer of faith, and the laying on of hands. (Acts 9: 17). The scales from the darkened eyes drop down and off. His spirit is cheered by the promise of God's Holy Spirit. See, it took a man holding the royal priesthood to minister this royal Spirit, by laying on of his hands. Saul's sins were not washed away yet. Acts 22: 16 reports that the messenger sent of God commanded him to arise and wash away his sins, calling on the name of the Lord.

Fourteen years later from the narrative of the above event, Paul and Barnabas are found with the Antioch Saints, a "church" was there, not destitute of prophets yet; here Barnabas and Paul received their second spiritual call in the ministry, to the apostleship this time; the first call was to the eldership. Please notice, if you have not before, that Barnabas was the first selected. Strange, wasn't it, if the ideas of men now are correct? Saul should surely have the lead, but he had not.

Prophets were in the Antioch church, and God set them in it (Eph. 4: 11). See some of the uses to which they were put in Acts 13: 1-4. Bishops, see 1 Timothy 3: 1. Elders, Acts 20: 17; overseers, 28th verse, made so by revelation, as in chapter 13. Prophets being in the Ephesian church, see Acts 19: 6. God is not walking in crooked paths, my dear sir; He called those overseers the same way. To call men today the gift of prophecy is needed in the church.

You may now say no church claims this but the Latter Day Saints. They are so vilely spoken against that we ask, Can any good thing come out of Nazareth, or can goodness be found with them? Do you know that some societies, who assume to surname themselves church, have a chair in their colleges to

blacken the name of Latter Day Saint? His Satanic majesty is getting his work in well; he has filled the school books of our lovely land with falsehoods that are a sweet, delicate morsel to his followers, so you may rest assured the pharisees are not alone in saying he hath a "devil." John 8: 52.

Mr. Bozeman, do you really believe your Bible? Read, that before Christ shall come, God will send an angel "holy" with the gospel (Rev. 14: 6). Read it; did God, think you, say this to the downhearted, castaway, banished John, to cheer him, but also to deceive him, for God had no intention to send an angel with the gospel? Poor John needed comfort; banished, and when saw the church go into the wilderness; heartbroken and sad he asks, How long? 1260 years is the answer. No doubt the question was asked, How is it to return out of the wilderness? By the authority of an angel, is the answer, and God did not lie to John either. So the teaching of the Baptist church is erroneous, or God lied to John. I prefer to believe that God does not walk in crooked paths.

If this is a revelation, then you and I shall profit by it, but if it is of no value, and no one thinks anything about it, except the Saints, Why do they? Because the angel has come, and brought the church out of the wilderness, never more to be lost as in days of old. God has commissioned men today, like He always did; instructed them how to organize, by setting first the steward over the church, then placing apostles in it, for ministerial work among all nations; "presidents," a high priesthood, to preside and govern in organized fields. Seventy elders and other seventies also, to go to the apostolic bidding, where the apostles cannot go, and in such cases the ministrations of any of the seventy is equal to that of the one sending him. Elders to preside, preach and oversee; priests to minister as ordained overseers, teachers and deacons in their order. The bishopric is to have charge of temporal affairs of the church, and preachers of spiritual things also.

This gospel, as you will readily notice, was to be preached to every nation, kindred, tongue and people, so you see there was a time to come when there would be a famine for the Word of the Lord. After the church went into the wilderness, a makeshift was constructed, arrogant, proud, and on a scarlet beast. This gospel the angel of God brings must be preached for a witness; no nation, people or tongue had the royal priesthood at that time, this was caught up to God and His throne, when the church went into apostasy; if the church is restored, this priesthood must also be restored;—no priesthood, no church—this was restored by the angel.

I don't believe it, men may say; that does not alter the fact that God said He would send the angel with the gospel. If, however, you don't believe He has come, do you believe He will

come? God said He would. When the angel comes will you be any more willing to believe it than you are now.

The church has all the members in it again today (the Reorganized church of Jesus Christ of Latter Day Saints, I mean) as of old, God ministering to her needs as in days gone by. Elder Bozeman, for your soul and body's sake, look into this great work without prejudice, for ah! what will not prejudice and pride obstruct? Faction will hide many miscarriages. Our religion, my dear sir, rests upon gentleness and persuasion, God and Christ recognizing the church, blessing her with the gifts of His Spirit. Don't eat any more husks; no need for it.

Yours in love,  
J. A. ROHNSON.  
INDEPENDENCE, MO., Feb. 2.

**Cultivating The Habit of Promptness.**

Elizabeth Harrison, in one of her talks to mothers on child culture, relates the following incident:

A friend came to me and said, "What shall I do with my Willie? He dallies so about everything that he has to. If I send him up-stairs after my thimble or thread, it may be a half hour or even an hour before he returns. I have scolded him and scolded him, but it seems to do no good."

"By scolding," I replied, "you have emphasized the fault you wished to cure, and have separated yourself from your boy. Now try to emphasize the opposite virtue—promptness—by praising him for it when you have the opportunity."

"Ah, there's no use in talking of that," she answered, "he is never prompt."

"Then," said I, "if he is never so voluntarily, make an occasion. Ask him to go to the kitchen, or some other part of the house on an errand for you; tell him that you will count while he is gone. When he gets back, commend him for having returned more quickly than usual. At dinner tell his father, as if it were a fine bit of news. This will make it a meritorious achievement in your son's eyes."

The next week she came to me with her face radiant and said: "I have been counting, and Willie has been trotting ever since last week." I laughed and told her that her mother-wit would soon have to hunt up some new device.

Mothers, so cultivate the rational element in yourselves, that you can see that every fault in your child is simply the lack of some virtue. In the inner chamber of your minds study your children, confess their faults to yourselves, not to your neighbors, and ask what is lacking that these defects exist. Like Nehemiah of old, build up the wall where it is weakest; if your child is selfish, it is selfishness that needs cultivation; if he is untruthful, it is accuracy that is lacking; perhaps he is tyrannical to the younger brother or sister, it is the element of nurture or tenderness which should be developed. Build up the positive side of your child's nature, and the negative side will not need to be rebuilt.—W. M. in (St. Louis) *Word and Works* for

March.

**Daughters of Zion.**

"OUR AIM, MANKIND TO BLESS."  
MRS. H. B. CURTIS, Editor.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development, that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

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Editor's address, 212 North Compton Ave. St. Louis, Missouri.

**Building Up of Happy Homes.**

ALICE R. CONSON.  
[CONCLUDED].

To be unequally yoked together is to be miserable; one pulls this way and the other that, the yoke becomes heavy and galling; instead of mutual helpfulness and true companionship, arises a sense of injury on the part of each, and a longing for freedom, which can only be obtained by the breaking of the yoke. Then neither is really free; the broken yoke will hang, part on one neck, part the other, a constant reminder of the folly of the past, and an ever present clog to future peace, happiness and usefulness.

"Search the Scriptures." In them may be found directions for every turn in life's journey. How many times you will come to cross roads, yes, and often where many ways diverge, and the wrong roads are too often the most alluring, while false guides will say, "take this road, or take that." Oh, then how valuable beyond words, is the Guide Book, turn then to its pages and ask for a light to be sent, and for the guide to show you the way and help you to understand the chart and its waymarks. Nor need you ever seek in vain, for the Spirit will guide into all truth all who submit themselves to His teachings.

Dear girls, let it be a white life for both, the same standard of morality for yourself and your gentlemen friends. Though by no means lover yours to their level, if so be that their standard is not so high as your own. Plant this beacon firm, and keep it burning brightly, and bring all your gentleman friends into its clear light. It will soon expose the spots, and when you see them, point fearlessly to them, and say, "You don't come up to my standard," and may hope by its clear searching rays he may be led to see the fulness too.

I know a young lady who had a gentleman friend, who, through

one of her little brothers, discovered that he had been telling vulgar stories, bordering closely on the obscene, but she brought him up into the light of this beacon, and showed him by its pure ray the foul stain it left on his otherwise good character. "Miss A," he said, "I will never tell another vulgar story. I thank you." The same young man told me afterwards, "if all young ladies were as brave as Miss A, it would be a good thing for the young men. I had never given it a thought, but she showed me plainly, and by the Scriptures too, that it was as bad or worse than swearing." And "I'll never tell a rough story again." And through her influence he gave up the use of tobacco, and yet they were only friends and neighbors. So a pure girl's influence may be very great, if she stands firm for the right. Yield in the least, and your influence is weakened, never to be so strong again.

"Get wisdom, and with all thy getting get understanding." Read good books only, shun flashy, sensational stories; read but few novels, and those only of the best writers, whose aim is to edify and uplift mankind; and not those, who, for the money there is in it, write only to pander to the corrupt and vitiated taste of the excitement-seeking throng; or to appeal to the baser passions of the lewd and amorous. Pure, clean, uplifting fiction has its proper place on our book shelves, but not the first place. It should occupy the same place in our mental bill of fare that the delicate cakes, creams and custards do to our physical food; good for a pleasant change, and to keep the appetite in tone, but not to be depended on for a steady diet, to build up muscle, nerve, bone, and sinew. Fiction, like the pleasant caller, tends to divert the mind from the heavier cares and duties, and thus affords a needed rest. But as we do not want so many callers, or have them stay so long as to leave us no time for our home duties and companions, so we should not let fiction keep us from our everyday duties and companions; and our daily companions of the book shelves should be, first, the words of God and of His servants; history, biography, travels, works of science, etc., and when the mind is wearied, a little chat with a pleasant author of fiction will be a pleasant and refreshing change.

Finally, whatsoever things are lovely and of good report, think on these things. Let your thoughts be pure; as we think in our heart so are we. If by chance a derogatory remark or a slanderous tale concerning another, reaches your ear, pay no heed; nine times out of ten it will prove to be only the bubbling over of a mind full of impurities, and has no more foundation than the froth from a boiling pot. Give evil and impure thoughts no lodging room

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in the chambers of your mind, lest they, like vermin, multiply and overrun and defoul its most secret recesses. "If there be any virtue, if there be any praise, think pure things."

I am afraid Sr. Curtis will not invite me to come again as I have stayed so long this time, so I will bid the dear girls farewell, and may they be true Daughters of Zion indeed, since Zion is the pure in heart.

RICHMOND, VA.  
**Life is Made up of Broken Dreams.**

I can hardly imagine a wife who has lived a lifetime of married life not going back in memory over the way in which that life has been lived. Life is made up of broken dreams, all meaning something better than the dream. I think it is about time for us to get at the root of things. What are we here for? Is it to have the dream of marriage realized, to find perfection in the human being? We make a mistake in expecting perfection along any human line. Where would the making of character come in? I know very little indeed of the doctrines of Swedenborg, but one idea of his is certainly helpful. He believed that all the discipline of married life might be a preparation for the mating of souls—for all were to have their mates in some world—and that it might take all the discipline that marriage brings to perfect them for the perfect marriage ahead.—Margaret Botome in *Ladies' Home Journal*.

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Independence, Mo.

The Young Man's Chances Today.

"A young man of capacity, industry and integrity has a field for individual effort such as has never before existed in this country, writes Edward Bok of 'The Times and the Young Man,' in the March Ladies' Home Journal. "And success is neither harder nor easier than it ever was. Success never yet came to the lag-gard, and it never will. Let a young man be capable; have enter-prise, be willing to work, and carry himself like a man, and he goes where he will. His success depends upon himself. No times, no conditions, no combinations of capital can stop a young man who has a determination to honor-ably succeed, and who is will-ing to work according to the very utmost of his capacity and sinews of strength. The real trouble is that the average young man won't work. He has gotten the insane notion into his head that success comes by luck; that men are made by opportunities which either come to them or are thrust upon them. And he waits for luck or a chance to come along and find him. In- stead of taking a sane view of conditions and seeing with a clear mind that as trade widens opportunities increase, he takes the mistaken view that the rich are getting richer, and the poor poorer. These are the condi-tions of mind and life which are keeping thousands of young men down, and will keep them down. The times are all right. It is the young man who finds fault with them who is not."

If ever there were a time when we needed to think of what we can have without money, it is now. We think so much about money. We talk so much about money. We say we can do nothing without money. That is not so. We can be saints without money; we can have peace of conscience, peace with God, joy in God, we can have heaven without money.—Margaret Bot-tome in the February Ladies' Home Journal.

Group Picture.

To the High Priests, Greeting:—Group picture completed, and will be on sale at Independence, at the General Con-ference. Photographs loaned me have been returned. If any fall to receive their copy, please let me know at once.

In bonds, ROBT. M. ELVIN.

To Conference Visitors.

Bro. C. G. Gould will haul trunks to and from points inside city limits for 35 cents round trip. Valises, etc., in proportion. Enquire for him of Reception Committee at train.

Millinery Opening.

Friday and Saturday, March 28th and 29th. Ladies are invited to at-tend.

Mrs. F. KELLER.

For Sale or Exchange.

Equity nice residence. What have you to offer? Address Box 243, Independence, Missouri.

FOR SALE.

Five room house, lot 50x150. Barn good, with several fruit and shade trees. Also four and one-third acres of good garden land three miles out on a good rock road. Price each \$500-50; both \$1,000. J. Tankard, 319 S. Grand Avenue, Independence, Mis-souri.

CANCER A CURABLE DIS-EASE.

Many people have an idea that cancer is incurable, but we have over 150 original and recent tes-timonials of cures of actual can-cer, the sufferers having taken 8 to 24 bottles of the famous B. B. B. (Botanic Cure Balm) which is meant to cure old obstinate blood and skin troubles. B. B. B. kills the cancer poison in the blood and the sores quickly heal. No cutting required. Among others cured was Mrs. M. L. Adams, of Fredonia, Alabama. Had an eating cancer, the bones of her nose and upper part of her mouth entirely eaten out. Could only eat strained soup, yet the cancer healed perfectly by taking 14 bottles of B. B. B. Allan Grant, Sparta, Georgia, had painful sore on lip called epithelial cancer, also much pains in bones and weakness in back; 10 bottles of B. B. B. healed the sore and gave him strength, and made his blood pure and rich. B. B. B. heals ulcers, scrofula, eczema, cancer in any form, old sores, etc. Druggists or by express pre-paid, \$1.00. A trial treatment of B. B. B. free by writing Blood Balm Co., 86 Mitchell St., Atlan-ta, Georgia. Describe trouble and free medical advice given. Medicine sent at once prepaid.

BELGIAN HARES.

Have some nice young Belgian Hares for sale at reasonable prices. Call and see them when you come to conference, or ad-dress

J. W. LUFF, Independence, Mo.

ALL who contemplate coming to General Conference should send and get my pamphlet or description of Jackson county. While it contains but twenty pages you will obtain a great deal of information that you otherwise might not get. I have been in the real estate busi-ness here for about fifteen years and can furnish the very best of reference if necessary.

Very respectfully, W. S. LOAR.

FOR SALE.

Lot 58x185, about six blocks from Saints' church, three blocks from Kansas City and Independence Elec-tric Line, and about five blocks from public school; three room cottage and summer kitchen, good cellar cemented and drained, never falling well, on back porch. Good barn, wood-shed, buggy shed, chicken coop and pen. Plenty of small fruit for family use. Address

Geo. A. GOULD, Independence, Mo.

FOR SALE.

On North Main Street, Independ-ence, Mo., three-fourths of a mile from the Square. Lot 14 acres, front-ing three streets; four roomed house, good barn, carriage house, workshop, hay chamber, three-stalled cow house separate. Full of large and small fruits, in fine bearing condition; good asparagus bed; fine well with never failing spring; \$1,250. Apply to

Mrs. E. A. STEVENS, 108 Crysler Ave., Independence, Mo.

FOR SALE.

Eight room house, lot 80x150 feet, barn, cistern, city water, fruit, flow-ers and shrubbery, 1110 West Elm. About two blocks from Saints' church.

Mrs. L. HUGHES, Independence, Mo.

FOR SALE.

A fine stone front residence one mile east of court house, Independence, Missouri, on Macadam road. Ten rooms, bath room and furnace; fifteen acres of ground, large barn, tennis house, stone spring house, etc. Young orchard and vineyard. Ad-dress Box 90, Independence, Mo.

HAVE YOU PILES OR HEM-ORRHOIDS?

I cure them without knife, caustic, or loss of a drop of blood. Cases of twenty-eight years standing cured as easily as acute cases. John L. Lobb, a government cattle inspector, at stock yards, Kansas City, was afflicted for twenty-eight years, was cured in from three to five days. Why not, while attending conference, be cured of your piles, and go back home a new man or woman? I refer, by permission, to Col. J. W. Mercer, vice president of First National Bank, or Henry Rummel, deputy sheriff; I could refer to scores of both men and women as I cured one hundred and forty-two within last two years.

Dr. S. R. BERG, Box 572, Independence, Mo.

A Bargain \$600 will buy a six room house and over 3 acres choice land at Lamoni if taken soon. One-half cash. Address with return stamp, Lock Box 7, Lamoni, Iowa.

Have You Seen "LAMONI PULPITS" in the INDEPENDENT PATRIOT?

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

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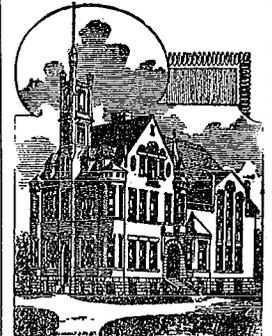
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Having removed our Guilford stock to Barnard, Missouri, and having just received a large line of BRAN NEW UP-TO DATE Clothing, Dry Goods, Shoes and Hats, we are better prepared to supply the demands of our large and increasing trade, than ever before.

We have purchased a lot of Prince Albert and Clerical Cut Garments from the American Tailors which they had left on their hands. We have bought these cheap and CAN SAVE YOU MONEY. 20 per cent off regular price to the ministry.

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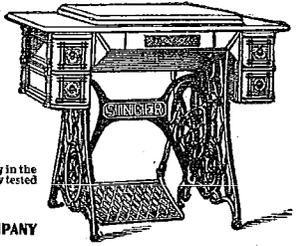
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of as nice, smooth land as you ever saw. A short walk from L. D. S. church and Public School in Lamoni. Worth \$2,000; \$1,500 will buy it now, on easy terms. If inter-ested write the owner,

D. F. NICHOLSON, Lamoni, Iowa.

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using tobacco. "QUIT-TO-BAO" makes it easy to stop using it. Three boxes, postpaid, only \$1.50 with POSITIVE GUARANTEE to cure or money cheerfully refunded. U. S. postage stamps taken. Address, (Bro. B. F. ORDWAY, Peoria, Ill.

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WITH SOOTHING, BALMY OILS: Cancer, Tumor, Ovarian, Piles, Fistula, Ulcera, Eczema and all Skin and Wound Diseases. J. Sherman, Unity, Mo. Cancer Curer, 215 Broadway, N. Y. City. Write for Illustrated Book. Sent free. DR. BYE, Cor. 9th and Broadway, KANSAS CITY, MO.

\$5.00 BOX RAIN COAT

This Regular \$5.00 Waterproof MACKINTOSH for \$2.75. Send no money. Cut this ad out and send to us. State your height, weight, state number of inches around your chest, over vest, under coat, close under arms and around waist, and we will express O. O. D., subject to ex-amine and return your measure-ments. This is the only way to get the most wonderful waterproof, from \$1.00 up, and equal to any \$20.00 coat on the market. Buy direct from our ap-proximate manufacturers' price \$2.75 and express charges. THIS MACKINTOSH is the latest and best in the world. It is made of heavy waterproof, tan color, guaranteed to keep you dry in any rain or snow, and is equal to any \$20.00 coat on the market. Buy direct from our ap-proximate manufacturers' price \$2.75 and express charges. This MACKINTOSH is the latest and best in the world. It is made of heavy waterproof, tan color, guaranteed to keep you dry in any rain or snow, and is equal to any \$20.00 coat on the market. Buy direct from our ap-proximate manufacturers' price \$2.75 and express charges. H. S. DILLER & CO., 308 Dearborn St., Chicago.

R. R. TIME TABLES.

Table with columns for Missouri Pacific—Main Line Depot, Trains West, Trains East, and Liberty Street Depot. Lists train numbers, destinations, and times.

Table for Liberty Street Depot, Trains West, Trains East, and Chicago & Alton. Lists train numbers, destinations, and times.

Table for Chicago & Alton, East Bound, and West Bound. Lists train numbers, destinations, and times.

**Nearing The End.**

I feel the time is nearing,  
By changes not a few,  
When loving ones appearing,  
Will note me leaving you.  
To you long purchased mansion,  
Where Saviors are going, and gone,  
Receiving each our portion,  
Through Christ that Holy One.

These locks are whiter getting,  
The nerve unsteady now,  
The sun of life near setting,  
O'er you west hilly brow.  
My limbs, I find, are falt'ring,  
In honest toil and tread;  
So oft demand a halting,  
As if hunched or dead.

The optic nerve much weaker,  
A dark, obscuring dim,  
Old Father Time my speaker,  
Compelled to follow him,  
And thus o'er ship-board peering,  
Christ's gospel lights in hand,  
I find Time's barge is nearing  
Fair Eden's sunny strand.

I love my fellow mortal,  
And pray that all may win  
Alike that life pearl portal,  
And safely enter in—  
Where all is bliss eternal  
For those in truth sincere,  
Who walk her path supernal,  
In sins polluted sphere.

—JOHN D. JONES (age 69).

Kewanee, Ill.

**A ROUND UP.**

Perhaps by the time you are permitted to read this, your trunk or grip will be packed for the trip to General Conference, and let me drop the hint, that if you have any books for Graceland Library take them with you, and I will see to the transportation to Lamoni. Likewise, please remember our MUSEUM; this has almost doubled during the present year, but we will still make room for more. And those who are willing to aid in the growth of our HERBARIUM can also bring their contributions, or they may correspond with Prof. Jacob P. Anderson, Lamoni, Iowa.

In this round up for March we would say, we will do our level best to care for either gold, or silver, or paper money, that you shall either send to my home address, or bring with you to the Conference for Graceland College.

Whether I or some one else shall keep up this College issue for the ensuing year, please do not forget this church institution of education.

As an Israelite faithful to his appointment, I am your dutiful servant.

ROBT. M. ELVIN.

Lamoni, Iowa, Box 224.

**Reduced Rates to General Conference.**

**TRUNK LINE ASSOCIATION.**

The Trunk Line Association has also granted a rate of one and one-third fare round trip, certificate plan, to General Conference, etc., Independence, Missouri. Trunk Line territory is "from Niagara Falls, Buffalo, Dunkirk and Salamanca, N. Y.; Erie and Pittsburg, Pa.; Bellaire, O.; Wheeling, Parkersburg and Huntington, W. Va., and points east thereof, except in New England."

Going tickets may be purchased April 2d to 7th. On this Association "Certificates are not kept at all stations. . . . In such case delegates should purchase local ticket to station where certificates are kept and there obtain through ticket and certificate to place of meeting."

List of roads making the reduction: B. & O. (Parkersburg, Bellaire, and Wheeling, and east thereof); Buffalo & Susquehanna; Buffalo, Rochester & Pittsburg; Central of New Jersey; Chesapeake & Ohio (Huntington, W. Va., and east thereof); Chesapeake Steamship Co.; Cumberland Valley; Delaware & Hudson; Delaware, Lackawanna & Western; Erie (Buffalo, Dunkirk, Salamanca, and east thereof); Fonda, Johnstown & Gloversville;

Jamestown & Chautauqua; Lehigh Valley; New York Central & Hudson River; Malo Line & Branches, including R. W. & O., Adirondack, and Penna. Divisions, but not including stations on the Harlem and Putnam Divisions, or St. L. & A. Ry.; New York, Ontario & Western; New York, Phila. & Norfolk; Norfolk & Washington Steamboat Co.; Pennsylvania, including Buffalo and Allegheny Valley Division (formerly W. N. Y. & P. and Allegheny Valley Rys.); Northern Central; Phila. & Erie; Phila., Wilmington & Balt.; Washington Southern; West Jersey, & Seashore; Phila. & Reading; West Shore.

R. S. SALYARDS,  
Church Secretary.  
Lamoni, Iowa, March 14, 1901.

**Notice to First Seventy.**

Should any of the First Seventy fail to receive the blanks mailed them by the secretary of the quorum, if they will notify him, giving full address, he will send others. One blank is for the General Conference, the other for the quorum. They should be filled out and mailed at your earliest convenience to the secretary, R. S. Salyards, Lamoni, Iowa.

Please remember ten cents for postage and printing expenses. If you have any items of general interest send them along for the benefit of the church historian.

DUNCAN CAMPBELL,  
Pres. First Seventy.  
Pleasanton, Iowa, March 11.

**CONFERENCE MINUTES.**

The Southern Nebraska district met in conference at Wilber, December 30 and 31, 1900, with district president J. W. Waldsmith in charge, Robert White secretary pro tem. Bro. E. Robertson and W. M. Self did the preaching; one social meeting.

The following named brethren reported: Of the Quorum of Twelve, James Cahall; high priests, J. W. Waldsmith; seventy, C. H. Porter; elders, W. M. Self, A. J. Myers, C. E. Blodgett, W. Savage; priests, E. Robertson, J. F. Lippincott, S. Broililar; teacher, John Hollenbeck.

Branches reported: Nebraska City, Blue River, Shelton, Hebron and Elmwood; total membership 478; total gain 5, total loss 5.

The following named were sustained and elected as district officers: President and bishop's agent, J. W. Waldsmith; secretary, E. D. Briggs; assistant secretary, J. S. Myer.

The following named were elected as delegates to General Conference: J. W. Waldsmith, C. H. Porter, H. E. Christy and wife, E. Robertson, W. M. Self, W. Savage and wife, M. H. Forscutt, S. Broililar and wife, J. B. Gouldsmith, R. O. Self, J. F. Lippincott, H. W. Belleville.

It was resolved that this conference is in harmony with the missionary line of the district. Adjourned to meet at Nebraska City, time subject to call of the president.

E. D. BRIGGS, Dist. Sec.

March 1901.

The Northeastern Missouri district conference convened at Bevier, Missouri, February 9, 1901, High Priest J. A. Tanner in the chair, assisted by Apostle I. N. White; Geo. A. Tryon secretary; D. L. Morgan assistant.

Branch reports: Bevier 214, Higbee 91, Pollock 31 and Salt River 31.

Ministry reports: High Priest J. A. Tanner; elders, Wm. E. Summerfield, J. F. Petre, F. J. Chaburn, F. T. Mussell, R. R. Jones, Wm. Chapman, E. Palfrey, William Vaughn, J. T. Williams; priests, D. L. Morgan, Wm. Kelso, Robt. Grieve, Robt. Thrutchley, F. M. Burch; teachers, A. G. Young, E. E. Petre, H. W. Gipson.

Bishop's agent, J. T. Williams, reported: Received since last conference \$625.51; on hand last report, \$16.55; disbursements, \$26.39; due church, \$112.67.

Treasurer's report: Balance last report, \$4.48; receipts, \$13.76; expenditures, \$12.85; balance, \$5.39.

Bills of expense were allowed; of president, \$4.40, and secretary, \$4.47. Delegates to General Conference were chosen: F. T. Mussell, F. J.

Chaburn, J. A. Tanner, D. L. Morgan, Sr. Nydia Thomas, J. T. Williams, Sr. Annie Williams, Wm. Summerfield, Geo. A. Tryon, Srs. Louise Palfrey and Edith Palfrey, I. N. White, Sr. Ellen Davis, Wm. Vaughn, Sr. Carrie Richards.

Report of chairman of tent committee, E. Palfrey, was referred to a committee of J. N. White, J. A. Tanner, F. J. Chaburn and Wm. Summerfield. By recommendation of their report it was adopted.

Time and place of next conference was left in the hands of the district president.

Geo. A. TRYON, Sec.

Conference of the Pittsburg, Pennsylvania, district convened at Wheeling, West Virginia, March 2, 1901, at 2 p. m., Elders G. T. Griffiths and J. F. McDowell presiding; E. E. Omohundro and E. H. Thomas secretaries; F. G. Pitt chorister.

Branch reports: Pittsburg 161; Wheeling 158; Fayette City 68; Fairview 50; Beaver Falls 15; Banning no report. Total membership of the district 475.

Ministry reporting: J. F. McDowell, F. G. Pitt, L. D. Ullom (baptized 1), O. J. Tary (baptized 1), W. H. Forbes (baptized 1), C. E. Miller, Joseph Maxon, Jacob Reese, James Craig, Robert Perrie, Rees Jenkins, Priests, Louis A. Serig, W. W. Dodge, J. F. A. Smith, Samuel H. Gaskill, Thos. D. Gaskill, W. E. Rush (baptized 6), E. H. Thomas, Teachers, H. L. Benner, Jasper Dobbs, T. S. Hadfield, A. M. Thomas, Deacons, Joseph Ebeling and E. E. Omohundro.

J. F. McDowell and O. J. Tary were appointed a press committee. Bro. E. G. Pitt was unanimously chosen president of the district, with Bro. James Craig as associate president. The secretary, and Bishop's Agent L. D. Ullom, were sustained.

The following were chosen delegates to General Conference: G. T. Griffiths, J. F. McDowell, F. G. Pitt, James Craig, L. D. Ullom, F. J. Ebeling, T. Hougas, and Srs. Mollie Brewster, David Lewis, Nannie Smith and F. G. Pitt.

Resolved, That we hereby petition the First Presidency of the church to assign Gomer T. Griffiths to this mission, if wisdom should so direct.

Resolved, That this conference appoint a committee to confer and cooperate with the Kirtland district officials in their endeavor to have the General Conference held at Kirtland in the year 1902.

The following were appointed on the above committee: F. G. Pitt, Jas. Craig and O. J. Tary. Bro. E. S. Fairley, C. E. Miller and O. L. Martin were appointed to audit the bishop's agent's report. Committee found report incomplete and recommended the following, which was adopted and committee discharged:

Resolved, That the bishop's agent's report date 30 days previous to convening of conference and that the district president be authorized to appoint a committee to audit the books prior to convening of conference. Bro. O. L. Martin, O. J. Tary and Louis Serig were appointed a committee to audit the bishop's agent's books.

A vote of thanks was given to Bro. McDowell for his services as district president. Social service and sacrament Sunday at 2:30 p. m. Preaching by Elders Thos. A. Hougas and F. G. Pitt.

The conference was held in conjunction with the Sunday School convention. The Spirit of God met with us. A joyful and profitable session resulted. The young son of Bro. O. L. Martin was baptized during the conference, also the young son of Bro. J. F. A. Smith.

A vote of thanks was tendered the Wheeling Saints for their kind hospitality. Adjourned to Fayette City, Pennsylvania, at the call of district president.

E. E. OMOHUNDRO, Dist. Sec.  
435 Sixth Ave., Pittsburg, Pa.

Conference of the Northeastern Illinois district convened at Sandwich, Illinois, February 2, 1901. Bro. J. Midgorden, vice president of the district, was chosen to preside; Bro. H.

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Each time the United States Government has officially tested the baking powders the report has shown Dr. Price's Cream Baking Powder of superlative leavening strength, free from alum, absolutely pure and wholesome.

This is gratifying, for Dr. Price's Cream Baking Powder is depended upon by millions of people to raise their daily bread.

PRICE BAKING POWDER CO.  
CHICAGO.

NOTE.—These Government inquiries also developed the fact that there are many mixtures upon the market made in imitation of baking powder, but containing alum or other caustic acid whose use in food is dangerous.

**BORN.**

Rotism—At Denver, Colorado, December 28, 1900, to Bro. John B. and Sr. Belle Roush, a son; blessed March 10, 1901, by Elders E. F. Stupe and J. B. Roush, and named Claude Elmon.

**DIED.**

One hundred words free. One-cent for each word over 100, and for every word of poetry. Amount should be remitted with notice, to insure publication.

SCHANTON.—At Millersburg, Illinois, February 17, 1901, Opal Ahlira, daughter of Mr. Jesse and Esther Scranton. Aged five months and four days, she was born September 13, 1900, blessed about October 13, 1900. Funeral services at Saints' chapel; sermon by Elder I. B. Laflue.

**THIN HAIR** Lots of people have thin hair. Perhaps their parents had thin hair; perhaps their children have thin hair. But this does not make it necessary for them to have thin hair.

One thing you may rely upon—

**AYER'S Hair Vigor**

makes the hair healthy and vigorous; makes it grow thick and long. It cures dandruff also.

It always restores color to gray hair,—all the dark, rich color of early life. There is no longer need of your looking old before your time.

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Mrs. A. M. Sargent,  
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J. F. KEIR, Sec.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, MARCH 28, 1901.

NUMBER 13.

## ZION'S ENSIGN.

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W. H. GARRETT, EDITOR.  
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ENSIGN PUBLISHING HOUSE,  
Independence, Mo.

Box B.

## FASTING.

The sacrifice of fasting, or abstinence from food for a time, together with prayer and supplication as an offering unto the Lord, has been observed by God's people from a very early period of their history. While the first account given in the Bible where this offering was made, is recorded in 2 Samuel 12: 16-23, when King David was pleading with the Lord for the life of one of his sons, it is not an improbable supposition that it was observed almost from the time when men first began offering sacrifices unto the Lord. At all events, it was prominently connected with the service of the Israelites, as these quotations show:

Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the Lord, and FASTED that day until even, and offered burnt offerings and peace offerings unto the Lord.—Judges 20: 26.

And they gathered together to Mizpah, and drew water, and poured it out before the Lord, and FASTED on that day, and said there, We have sinned against the Lord.—1 Sam. 7: 6.

Then I proclaimed a FAST there, at the river of Abava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. So we FASTED, and besought our God for this; and he was entreated of us.—Ezra 8: 21-23.

And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days; and fasted, and prayed before the God of heaven.—Neh. 1: 4.

When Queen Esther took her life in her hands and appeared, unbidden, before King Ahasuerus to plead for the reversing of the decree written by the wicked

Haman for the destruction of the Jews in all the country controlled by the king, because Mordecai, a Jew, would not do obeisance to her greatness, she sent word to her uncle, Mordecai:

Go, gather all the Jews that are in Shushan, and FAST ye for me, and neither eat nor drink three days, night or day: I and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law.—Esther 4: 16.

Five centuries before the coming of Christ, the people of Israel observed regular set times for fasting; Zechariah the prophet records in chapter 7, verse 5, that he was commanded by the Lord to say:

Speak unto all the people of the land, and to the priests, saying, When ye FASTED and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even ye?

Daniel and Joel both speak of its observance, but these passages will be sufficient to indicate how well established this sacrifice or offering was in the Mosaic dispensation. And now turning to the New Testament it will be seen that our Savior sanctioned its continuance under the re-establishing of the gospel order existing before the law of Moses was "added," because of transgression, until "Shiloh come."

Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. \* \* \* But thou, when thou fastest, anoint thy head, and wash thy face [be natural in your habits]; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.—Matt. 6: 16-18.

When John's disciples made the inquiry of the Savior as to why His disciples did not fast, calling his attention to the fact that both they and the Pharisees "fast often," He intimated that while He was with them it was not necessary for His disciples to observe this duty as His questioners were doing; He made intercession to the Father for them; but that when He departed from them, "then shall they fast in those days." (See Luke 5: 33-35; Mark 2: 18-20; Matt. 9: 14).

Fasting is a means by which power with God is secured. Of course it must be associated with a righteous life, a manifest willingness to walk with God in keeping His commandments. On one occasion the apostles were astonished, and doubtless humiliated and chagrined, to find that notwithstanding the express commission of the Lord Jesus, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy" (Luke 10: 19), they were powerless to cast the evil spirit out of the child which afflicted him with, what probably is now termed epileptic fits. It was no difficult to the Savior, however, who

had prepared Himself for every work by His "fasting forty days and forty nights in the wilderness, when He communed with God" (Matt. 4); and when the disciples sought for the explanation for their lack of power, He instructed them that "this kind goeth not out but by prayer and fasting" (Matt. 17: 21); that is, as we understand it, the power over that kind of a spirit, or to meet every devilish influence, could only be obtained by fast and prayer. Not that fasting must be observed for each particular case—for the Savior did not stop to fast before casting the devil out of the child—but that His servants should seek by fasting and prayer and consecration of life, to possess the power, as He possessed it, over all evil and unclean spirits, that when any emergency arose, they should then and there, immediately, be prepared to meet and cope successfully with it, in the name and fear of the Lord.

Cornelius fasted and prayed, and an angel was sent to him to advise him to send for God's minister to instruct him in the way of life (Acts 10). When Paul and Barnabas returned from Derbe to Lystra, Iconium, and Antioch, after Paul's having been stoned at Lystra, they confirmed the Saints, exhorting them to faithfulness and diligence, and that "we must through much tribulation enter into the kingdom of God." It is recorded:

And when they had ordained them elders in every church, and had prayed with FASTING, they commended them to the Lord, on whom they believed.—Acts 14: 23.

In 1 Corinthians 7: 5, the apostle indicates that there are times when the Saints should give themselves "to fasting and prayer," and in 2 Corinthians 6: 5, among other ministerial duties enjoined that they may approve themselves as "ministers of God," he enumerates:

In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

In relating his own experiences in the work of the Lord, and service to the Saints, he says among other incidents:

In weariness and painfulness, in watchings often, in hunger and thirst [enforced, unavoidable], in FASTINGS often, in cold and nakedness.—2 Cor. 11: 27.

The Book of Mormon and Doctrine and Covenants also contain teachings regarding this duty and privilege, but what has been quoted above is sufficient to establish its importance with all God fearing men and women. We may not be able to explain the philosophy of fasting, satisfactorily, any more than that of baptism in water. There are some things connected with the gospel which are not fully explained in every sense by that

which has been revealed: if they were explainable they would cease to be mysteries, and though the Apostle Paul was blessed with an abundance of heavenly revelation, there were some things which even he denominated as "mysteries." This should not, however, affect our recognition of the good results following the observance of all duties and privileges of the Saints, by which development and exaltation are assured.

We may suggest a few of the number of reasons why fastings should be observed often. First, it is an act of humiliation before the Lord, and humility of heart is pleasing to Him. Second, it is a sacrifice, for the sake of spiritual development, an endurance of physical discomfort, that the spirit may be exalted. Third, it acts as a continual reminder to the memory to keep in view the object for which the offering is made. When, however, extreme physical suffering results from entire abstinence from food and drink for twenty-four hours, a little plain nourishment, such as a small piece of bread, would not, we believe, impair or affect the purpose of the sacrifice, or make it unacceptable; for on one occasion Daniel declared:

In those days I Daniel was mourning three full weeks. I ate no pleasant bread; neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.—Dan 10: 2, 3.

After this sacrifice, he saw a heavenly messenger, describing the vision, as "a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, etc. This individual said to him:

Fear not Daniel, for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard.—Dan. 10: 12.

Thus it is shown that the motive is considered when physical infirmities do not admit of entire abstinence. Let every one judge themselves in the matter, but none should neglect a sacrifice so important in its results, but should frequently go before the Lord in fasting and prayer for His blessings upon individuals and also upon the body. This, it has been shown, is pleasing to Him.

## EDITORIAL ITEMS.

MR. LIZZIE JONES and her husband, J. W. Jones, of Lake City, Missouri, say they are anxious that an elder should come there and preach. They will come to Independence with conveyance when notified, if the railroad is not preferred.

ELDER CLARK BRADEN'S wife, it is stated, has sued for a divorce, and charges him with a number of unchristianlike acts, such as abuse, swearing, squandering her money in unaccounted for ways, etc.

ELDER L. R. DEVORE, of Holden, Missouri, preached at Nevada, Missouri, Sunday morning, and lectured on the South Sea Islands Monday evening. Bro. R. W. Davis occupied Sunday and Bro. A. H. Parsons Tuesday evening, preaching the funeral sermon of Elder Henry E. Goff, who died suddenly the preceding Sunday.

"THE NATIONAL LEAGUE OF IMPROVEMENT ASSOCIATIONS" has headquarters at Springfield, Ohio. The stated object of this association is "to bring into communication for acquaintance and mutual helpfulness all bodies interested in the promotion of out-door art and public beauty, town, village and neighborhood improvement." These associations are doing a commendable work in encouraging improvements made in streets, parks, and even the back yards of residences in cities, towns, etc., of this country. Some of the changes made under their suggestions have been very pleasing and beautiful. Who does not love to look upon the beautiful in nature as well as art? Some of the streets in certain cities are famous as promenades because of the effort of residents to beautify lawns, to have rows of fine shade trees, broad walks, well paved streets, and all kept trim and neat. Such scenes appeal to that which is best in the nature of man, as uplifting him and encouraging the nobler impulses. Success to the good work.

## EXTRACTS FROM LETTERS.

BISHOP C. J. HUNT, March 6: By invitation of the presiding elder, Bro. E. Ford, I am holding a series of meetings in the Saints' chapel in Mallard, Iowa. I am delivering a few lectures on our claims for the divine authenticity of the Book of Mormon this week. Interest good.

SR. W. T. BOZARTH, La Junta, Colorado (Rural Free Delivery), March 11:

We are well and Bro. Bozarth is feeling fine. We have had several prayer meetings and preaching twice. Bro. J. W. Morgan has been here several weeks with a view to locating and we hope he will remain. There are ten or twelve members of us here now and more coming.

ELDER E. M. WILDERMUTH, Piper City, Illinois, March 10:

I have been associated with Elder H. E. Moler since the Sandwich district conference. We have held some twenty or more meetings at Wilmington, W. Va. county. Then we came to the Mission branch and held a few meetings in their new, commodious church at that place. From there we came on to Sreator, visited most of the Saints and stayed over night; then came on to this place. We have held forth here at the Heavener school-house for a little over a week. Owing to unfavorable weather, with two exceptions, our audiences have been small. We go from here to Sreator and on to Ladd.

## A FAST.

The Presidency, after a due consultation in regard to the situation and the work before the church, have thought it advisable that there be a day of fasting and prayer to be generally observed by the church, to the intent and purpose that supplication may be made to the divine Ruler for the blessings of spiritual direction, guidance, and comfort during the ensuing April session of conference.

To this end we appoint Sunday, March 31, as such day of fasting and prayer, and recommend that on that day the Saints gather at their several places of worship and engage in the service of prayer for such time or times as the branch or officers may deem wise; the fast to be from the evening meal of the 30th to the evening meal of the 31st.

"Let all things be done decently and in order."

JOSEPH SMITH,  
A. H. SMITH,  
E. L. KELLEY,  
Presidency.

LAMONI, Ia., March 16.  
—From *Saints' Herald*, March 20.

## A CORRECTION.

In tabulated statement of Bishop's report [on page 8] under heading, "Saints' Home and Reserve Fund Receipts," read: "by sales and collections," not corrections. Error in copying.

E. L. KELLEY.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Gleaners' entertainment to-night.

The mumps seems to have run its course. We hear of no new cases.

Bro. J. M. Terry will be one of the reporters for the ENSIGN at this conference.

Bro. P. Peterson has been laid up the past few days with a painful attack of lumbago, which has made him a prisoner in his house.

Bro. J. W. Morgan, from Colorado, and W. H. Rhodes, from Oklahoma, and Sr. R. C. Evans, from London, Canada, are late arrivals.

Bishop Hilliard arrived home from California, Tuesday. Conference is near at hand, and our missionaries are dropping in every day or two.

Bro. and Sr. J. H. McMullin returned from Colorado Springs, Colorado, Wednesday evening. The climate did not help Sr. McMullin as was hoped. She has suffered intensely the past ten weeks.

Bro. C. G. Gould and family have moved into their new home, corner Clark and Fuller streets, and are busy "fixing up" for conference. They are nicely situated and have a very comfortable home. Brn. Barbee and Hendrickson were the contractors.

The Quorum of Twelve are in session in Bro. Joseph Luff's new addition to his house. Brn. W. H. Kelley, H. C. Smith, E. C. Briggs, J. R. Lambert, J. H. Lake, James Caffal, Joseph Luff, I. N. White, G. T. Griffiths, J. W. Wight and R. C. Evans are present.

Special Religio service tomorrow, Friday, night, and a full attendance is desired. Answers will be expected from all present on some of these inquiries, "What has the Religio done for me? What can I make it do for me? Why I have not taken the parts assigned to me during the year? What is the future of the Religio? Think it over and prepare your answers before you go. Be prompt in responses.

There will be no testimony in the service next Sunday afternoon, the meeting will be devoted to prayer, in accordance with the suggestion of the presidency. Let all make special preparation for this service and join in it as opportunity may be given and the Spirit direct.

For the convenience of visitors to conference, we herewith give time of departure of trains from the Union station, Kansas City to Independence: Missouri Pacific Ry., 6:25 a. m.; 6:55 a. m.; 9:50 a. m.; 9:55 a. m.; 1:10 p. m.; 5:35 p. m.; 7 p. m. Chicago & Alton Ry.; 8 a. m.; 5:25 p. m.; 6:15 p. m.; 9:15 p. m.

Bro. John Nesbitt, Fire Chief, advises that there should be no rigs left standing in front of the church at evening service. When the fire department is called out they go in a hurry, and in the dark they are liable to wreck someone's buggy before they could stop. Better be admonished and save good dollars.

Bro. J. B. Smith and family left for Las Vegas, New Mexico, Tuesday afternoon, where they will sojourn for a while. Bro. Smith is suffering with pulmonary trouble, and a change of air was deemed advisable to enable him to get strength. They are fine people and we hope may find some congenial companions in their new home, and ultimately return here.

Religio tomorrow, Friday evening. All Religians are requested to keep in mind and prepare themselves by fasting and prayer for this special meeting. Every one present will be expected to say something upon the following questions: "What Has the Religio Done for Me?" "What Can I Make It Do for Me?" "Why I Have Not Done the Work Assigned Me During the Year?" "What is the Future of the Religio?"

Sunday was pleasant and the services were profitable to the worshipers in the church. At the morning hour Elder Metuaore of Papeete, Tahiti, Society Islands, addressed the Saints in a very feeling manner and after expressing his pleasure at what he had seen and heard since coming to the Zion land, and at being privileged to meet the Saints here, he spoke briefly, yet forcibly and logically, from Rev. 22:18, 19. Bro. J. P. Burton, of California, late of the Society Islands mission, interpreted, and when Bro. Metuaore finished, continued in a description of the habits and customs of that people, paying a strong tribute to their simplicity, piety and devotion; they are a wonderful people in that way. At night Bro. T. C. Kelley delivered a fine discourse on the light of the

world. The afternoon service was helpful.

Advices from two of the brethren indicate that alarming reports concerning the prevalence of smallpox in this city, are, some way, being circulated, one report having it that Independence is quarantined. These reports are ridiculous. There have been nine cases reported so far, of a very light form of the disease which has appeared all over the country. Six of these cases will be discharged Saturday. We learned of one new case Wednesday morning. Dr. Berg, city health officer, has been informed by the state health board that there have been about 2,000 cases throughout the state of Missouri, and not a single fatal case. In this city it has not amounted to hardly an ordinary case of measles, the patients being up and around the house as usual, about the only inconvenience being that they must remain indoors to protect others. We are satisfied no one will be any more liable to the disease here than at their own homes. Ordinary care should be exercised always, at home or anywhere else, to keep regular habits, see that every natural function of the body is performed, and fill the stomach with plain, wholesome food at seasonable times, and don't be afraid. An empty stomach is a poor condition to have where there is any kind of sickness.

## LAMONI, IOWA.

Apostle J. H. Lake addressed the Saints Monday morning, Apostle W. H. Kelley in the evening. A very good prayer meeting was enjoyed in the afternoon. The thought, "What it has cost to become a Latter Day Saint," was touched upon by several in their testimonies in an edifying manner.

Elder I. N. Roberts preached at Saints' Home Sunday evening.

The Patron's meeting held at East Side School Friday afternoon, was well attended and was a very profitable and pleasant session. The meeting was in charge of Prof. J. A. Gunsolley. The program consisted of papers upon home and school topics, discussions of same, readings and music.

A large number of Saints are making preparations to attend General Conference, and there will be quite a delegation leaving next week.

Bro. Will Mather has been very ill for a week or more but is now better.

A number of new students have been enrolled at Graceland College for the spring term. Several new classes have been organized in normal department.

G. L. K.

March 26.

## CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St. Sunday meetings 2:45 and 7:45 p. m. Lang Mission, 8411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m. West Pullman branch, 748 119th St., 10:30 a. m. and 7:30 p. m. 508 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

Bro. F. M. Sheehy came in from the "Hub" on Friday and spent Saturday in pursuit of archeological evidences, in which he has done much work the past year. He preached for us

at three o'clock Sunday, a religio-politico-scientific sermon; a very interesting one.

Bro. F. G. Pitt and wife came in Monday from their mission and are visiting with their children and the Saints. They start toward Conference today. He preached last night at the branch meeting place.

We met Prof. J. H. Paul, of the Salt Lake City College, yesterday, and found him a man of pleasing address, and a fervent admirer of the Utah philosophy. He is here to take the degree Ph. D.

Sr. B. Schultz, who has been in Kentucky for some time, at the bedside of an aged and sick mother, returned recently, reporting improvement.

At the Central Chicago branch Bro. F. G. Pitt preached at the morning hour, and the writer occupied last evening, with a good audience and spirit, notwithstanding the rain.

Bro. C. E. Shaw and wife start tonight for Shenandoah, Iowa, to visit relatives, from thence to St. Joseph, Missouri, thence on to the Conference. A happy trip, Charles and Maudy.

Next Sunday being set apart by the presidency of the church as a general fast day, we hope all the Saints in Chicago will solemnly observe the same as wisdom and circumstances admit; the object being the obtaining of God's blessing upon the coming Conference and the work in general.

Bro. F. M. Cooper arrived home under the dominant power of the grip. He was some better yesterday.

Among those expecting to attend Conference we note Brn. C. A. Sherman, G. H. Graves, E. J. Lang, W. H. Fuller, Ratna S. Nayaka and the writer and wife.

We are glad to experience a decided improvement in health during the last week; and with a buoyant spirit and strong hope, and a set heart, we look to the harvest field.

J. M. TERRY.

395 Ogden Ave., March 26.

## ST. LOUIS, MISSOURI.

Places of worship: Rock Church, Glasgow avenue and Dickson street. Services: Wednesday evening, prayer service; Sunday: Sabbath School 9:30 a. m.; preaching at 11 a. m.; social service at 2:30 p. m.; preaching at 8 p. m. Cheltenham, 5731 Manchester Ave., services: Sunday School 10 a. m.; social meeting 2:30 p. m.; preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

The past week has been more than busy for some of us; but so far as we can remember this has been one of the largest conferences we have had. The Saturday evening business session was largely attended, and the meetings yesterday tested the capacity of our "big-new" church.

Much business was transacted, many reports received, among them one from Bro. Allen, which was splendid, and showed that while absent from us, he had been laboring diligently. Brn. Allen and M. H. Bond presided at this session, J. G. Smith, clerk.

Bro. Smith reported moneys received during the past quarter, \$181.52, expended \$17, balance on hand, \$164.52.

Branches reporting, Whearso, St. Clair, Cheltenham, St. Louis, and Belleville Mission.

We people of St. Louis want more laborers in this part of the vineyard; we need them badly. "Ask and it shall be given," therefore, we are asking this Conference to consider our needs, and send us several missionaries. A petition was formulated, expressing appreciation of Bro. Allen's labors, also asking his return to St. Louis district.

Speakers yesterday were Brn. R. Archibald and M. H. Bond.

Yesterday was a great day for us, almost a Rally Day it seemed. Our Sunday School superintendent, T. J. Elliott, announced some weeks ago that the 24th would be Parents' Day, and special preparations were made therefor. The Sabbath School was well filled, and the exercises in which the children took part were excellent. A song by the primaries was splendidly given; upon the blackboard was artistically outlined and lettered, a greeting to parents. Parents' Day was a success, and a big one too.

Bro. Arthur Burgess has quite an artistic bit of work in the Roll of Honor, which contains the names of those attending a certain number of Sundays during the past year. This piece of his handicraft, neatly framed, is to be found in the front of our Sunday School room.

We have our large Book of Mormon map, mounted upon a spring roller and fixed up as a shade would be; it also hangs in the basement where Religio sessions are held.

Bro. Dawson and the janitor have worked very hard all week, spring house-cleaning at the church. Our "lot" has been sown with grass seed, trees planted, and some of these days we'll have a fine lawn. The fence also has been wired, and we have set our house in order.

Bro. Allen leaves today for points of the mission field, then eventually to Conference. Bro. Bond, daughter Bess and little Myron B. Trowbridge, are also leaving Tuesday, with Independence as the goal, although they are privileged to do some visiting en route.

Bro. and Sr. S. R. Burgess have returned from the East.

The largest afternoon social service of years was held yesterday, Brn. N. Cooke and Henry Roberts presiding. A very enjoyable time.

Bro. Jas. Baggerly visited with us last evening.

ETTA.

March 25.

## DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday.—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening Zion's Religio-Literary Society Sunday evening at 6 p. m.

Sunday was quite stormy nearly all day, not very cold, but not cold enough to snow, but not stormy enough to hinder the Saints attending the services. A fair sized congregation assembled in the morning to listen to Bishop Hilliard discourse on the parable of the "Ten virgins." The sermon was very

interesting. Though quite stormy there was a good sized congregation in the evening to listen to Bishop Hilliard on the financial law of the church; all were pleased with the subject as presented.

Bishops Hilliard and Blakeslee arrived in the city Wednesday, and left Monday, the former for Independence, and the latter for Galien, Michigan. Their visit to the Denver Saints has done much good.

Bro. Ray Powers is very sick, the doctors give but little hope of his recovery. He was taken to the hospital Saturday. The doctors disagree as to what is the matter with him.

Bro. Joseph Schmutz is some better at this writing.

Bro. Blair, the traveling man, was in town over Sunday and in attendance at the church Sunday and Sunday night. We also noticed the presence of Sr. Dove in the congregation, but did not get to meet her.

Bro. Blakeslee gave an interesting talk to the Religio at its six o'clock meeting.

SECOND KANSAS CITY BRANCH. Corner 23d and Holly. One block south of Observation Park line.

Last Sunday evening Elder A. H. Parsons preached, using as a text the 8th verse of 2d chapter of Ephesians, "By grace are ye saved." He dwelt on the necessity of human effort in order to attain salvation.

An elocutionary contest has been announced for Saturday evening, March 30th, between scholars of the first and second Kansas City Sunday Schools. There will be eight contestants from each school. To be held at this branch.

JOHN C. GRAINGER.

SAN FRANCISCO, CALIFORNIA. Services at "Druid's Temple," Cor. 14th and Polson Sts. Sunday School 9:45 a. m.; preaching 11 a. m. and 7:30 p. m. Sacrament meeting on first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder residence 3010 16th street.

Sunday, March 3d, Bishop Chas. A. Parkin was the speaker here at 11 a. m. He also spoke at Oakland at 8 p. m. Your correspondent preached at Oakland at 11 a. m. Bro. Fred Blair held forth at Santa Rosa. Last Sunday Elder Joseph F. Burton was our speaker both morning and evening.

Our district conference was in session at Sacramento, and quite a number of the Saints were gathered there. Bro. Hilliard, Blakeslee and Blair were in attendance.

Sr. Ella Lytle, superintendent of our Sunday School, has been, and still is, very seriously ill. She has been at death's door for several days, but is now much improved, though not yet out of danger. We all hope and pray for her speedy recovery.

The Sunday School is in a good, prosperous condition, and accomplishing much good in the instruction it imparts.

The Sisters' Prayer Union still holds forth every Thursday afternoon.

We had a splendid prayer meeting Wednesday evening. The rooms of Bro. Saxe were filled, Bro. and Sr. Burton were among the visitors. The sweet,

peaceful Spirit that prevailed throughout the meeting, was enjoyed by all. We are trying to live in the Spirit here, and to honor the cause we love. We still move forward.

GEO. S. LINCOLN.

March 14.

LETTER DEPARTMENT.

FAIRMOUNT, Otero Co., Col.

March 3.

Editor Ensign:—Before leaving Independence I promised a number that I would write a short description of this country as I found it. I lauded in Rocky Ford the last Sunday in January, before daylight, with the weather considerably below freezing, and meeting with rather a cold reception. There was no fire in the depot to speak of, went to a hotel, found no fire; nobody up. Looked up Bro. and Sr. J. H. McMullen, she looking much better; I passed on to Bro. Rozarth's, one and one-half miles from the depot, finding them at breakfast, and after partaking myself felt more comfortable.

Bro. Rozarth took me to town, and we drove around some, and I must say I was delighted with ground location of the town; the scenery, appearance of the stock, and stacks of hay outside the town, and of the beautiful green color of the hay, everything seemed to indicate thrift. There seems to be no especial work for men coming here at this time of year, although there seems to be a great deal of building going on. Farmers seem to be pretty well supplied with their own help, and it does not look to me to be wise for men to come here for work until weeding commences. The beet factories do not start work until September. You can scarcely find a desirable farm to rent, and land sells from \$40.00 to \$225.00 per acre, according to the distance from town, and the ditch it is under, or the amount of water you get.

Fruit does not do well here as a general thing. Men clear on beets per acre from ten to one hundred dollars, canteloupes about the same. There are some experts on beet and canteloupes. Land is all right here, providing you can get the water. My health is better here. When hail comes it is just as destructive as anywhere, some insure their crops against hail. There are a great many who have come here for asthmatic troubles, all are helped, some are cured and the climate seems to benefit people generally; but people die here. There are also plenty of doctors and they seem to make a living some way.

I would not advise any one to come here who are doing well enough where they are, or are making a good living where they are. It takes both time and money to make changes and locate in a new place; some succeed wherever they are, others fail. Some, however, might see things here differently from the way I view it.

In bonds,

J. W. LAYTON.

LINDSEY, Pa., Feb. 10.

Editor Ensign:—I will try and write a few lines to let the Saints know what is going on in this part of the Lord's vineyard. We have small home Sunday School here, but the interest is none of the best, although we do what we can. We also have prayer meetings here, but the number is small, and not of the best of attendance. I myself have not been as active as I should have been. I have to be away from home in order to obtain work, as there is not much to be had this time of the year save it be mining, and they do not work steady and run poor at the best, so I secured work in a chemical works, twenty-four miles southeast of Bradford, at a place called Morvinalde, McKean county, Pennsylvania.

I went to the boarding house and the lady asked me if I was saved. I replied that I had not run the race yet, but if I continued faithful to the end there would be a crown in store for me, but I could not say that I was saved until I had finished my life, as

I did not know what might happen to me in this life. They began to call me devil. I replied that if they called the Master the prince of devils, would they not also call His followers the same? Then they began to sing, shout and yell, and were in such a confusion that I could not make myself heard. I withdrew from the room. The next day was Sunday, and I read a sermon out of ENSIGN to some of the boarders; it was on right living, and I also got them started again: I told them I believed the Bible as it read, and it said that the people of God were to grow in grace, but it was not so with them, that they jumped into it up to their ears. In the evening they held a prayer meeting, and when I got up to give a testimony they drowned me out, so I told them, as Elijah told the heathen, to pray louder, perhaps their God was on a journey, or perhaps he was asleep or deaf; such a confusion as it was I have never heard or seen before in my life. Some were praying, some dancing, some singing, some shouting at the top of their voices, and they numbered about thirty in all.

The next morning I asked the boarding house mistress what she called that meeting; she said a prayer meeting. I told her that I certainly believed that God had nothing in that kind of a meeting as it was not in order or in decency, and that it was impossible to take any good out of it. I also quoted them scripture, and so plain that those boarders not taking any part in any kind of religious work understood, and they asked me concerning salvation and I explained as best I knew how. I think that there can be a good work done there. I am going to move there in about two months, if it is the Lord's will, as wages are quite good; it pays \$52.00 per month. We will give this place another trial before leaving; that is, we want an elder to come and do more preaching, as there are some who are ready to obey and others are near.

The Salvation Army people are holding forth every night; they are doing some good and they seem to be zealous in the work; they have them come to Jesus, drunk or sober, as Bro. R. Etzenhouser used to say. They teach against the use of tobacco as well as liquors. I think they are preparing some of the people of this place to be able to receive the true gospel when they do hear it. They captured a young man and his wife who used to come to our prayer meetings as there was no excitement in our meeting as in the Salvation Army people, and furthermore, they do not teach so much Bible, more deathbed stories; and we Saints are well aware it is easier to go the broad way than the narrow, as a ladder with only two rounds is easier to climb than one with a dozen; but the reward differing in proportion.

I get almost discouraged, but where would I go? I could not go to sectarianism. I am happy when I can do some work that helps the true cause along, and the reverse when I transgress the law of God and nature. I ask an interest in your prayers that I may be able to be of some good to the Lord's cause, and to pick up fallen man, and that I may hold out faithful in the faith.

W. F. BEAM.

PORT ANGELES, Wash., Mar. 12.

Dear Ensign:—As I was reading Bro. J. L. Goodrich's letter which appeared in ENSIGN, January 17th, I also thought I would give my testimony. My husband, myself and two of my elder children joined the Utah church in San Diego, California, but did not go in hastily; we read their literature for nearly a year, and never could find out the least shadow of their belief in polygamy. We were baptized by Elder Bushman, but soon after Elder Bushman left we were forced to have a new elder, who was Elder Nickson, who soon gave us to understand that we had to believe in polygamy; it was a saving grace. They also stated that they had no secrets in the temple at Utah, and insisted upon us all going to Utah, where we would be happy among God's people. In the meantime I had a vision in which it came to me that

my husband and I were there in the temple, and we were going to be sealed for eternity. I gave a vow that if I ever left their church or told anything I heard or saw in the temple I should have my blood spilt for my sins. Then they anointed me and gave me the name of Sarah, by which I should be known in eternity.

I told the elders my vision, and they strictly forbid me mentioning it to any of the sisters. We soon found out that they misrepresented themselves as being the true apostles of Jesus Christ, and we then left their church. We soon united with the true church of Jesus Christ, and were baptized by Elder Griffiths, April 30, 1899, at San Bernardino, California, and with the branch there we, for one year, were contented. My children attended Sabbath School and young people's meeting, which they enjoyed very much. April 1900 we came to Port Angeles where there are no Saints; I believe we are the only ones here. The people here when they find out that we belong to the Latter Day Saints will drop us as if we were serpents; but that does not matter, we now have the truth as it is found in the Bible.

I also wish to say that my husband has been bedfast for six weeks with rheumatism, and we desire the prayers of the Saints.

Your sister in the one truth,  
MRS. CLARA MICA RDLE.

INDEPENDENCE, Mo., March 20.

Editor Ensign:—In your issue of March 14, 1901, reference is made to The Messenger of Truth in such a manner as might lead some to infer that the Church of Christ Publishing House was connected with its publication. Such is not the case. The paper is printed for Mr. Hanson simply as a business proposition, and the Church of Christ, or Hedrickites, as you persist in terming them, have not the slightest connection with Mr. Hanson beyond printing his paper and charging him for it.

Very respectfully,

JOHN R. HALDEMAN,

Editor Evening and Morning Star.

[The article referred to states, "It is printed by the Evening and Morning Star, monthly, in the INTEREST of the Whitmerite brethren." We fall to see how any inference could be made such as Bro. Haldeман complains about in that statement; we certainly intended no such construction to be placed upon it.—Ed.]

RIDGELEY, Tenn., March 10.

Dear Ensign:—We experienced the hardest hurricane last night that I ever saw. It passed through here about 9 p. m., turning over houses, fences, timber, etc., and it did not miss the house of the writer, but tore off one end of my house, and unroofed the other part. What was not broken and blown away is very badly damaged, and we are staying in the house with another family until we can get a house built.

Among the things blown away is the records of the Rapid staff, and I am not able to find them. Will all the members of the staff write me and give their key so I can make a new record? I am truly thankful that we escaped with our lives, but it has left us in an almost destitute condition.

Your brother in bonds,

GEO. H. BRUSH.

GARFIELD, Ore., Feb. 23.

Editor Ensign:—I have long thought I would write and relate some dreams, one of which I had the 6th of October, 1899: Very early in the morning, it must have been two or three o'clock, I was sleeping upstairs, with my head to the east. All at once it seemed that there was no roof to obstruct my view, and I saw the new moon about midway in the western sky, with the round part down and surrounded by a very large, bright star. The star's five points were composed of very small bright stars; and in the upper points of the star, standing on the points of the moon, was a large bird a great deal like the eagle on the silver dollar; beneath the round part of the moon, in a half circle, were the words, "A group of fifty stars showeth the day of destruction."

My first feelings were of fear, and then I thought, "There is no need of being afraid of anything so very beautiful." Then I began to count the stars in the points of the large star, and all I could make of them was 1902; the points of the star seemed to fairly blaze with the figures 1902. It was a beautiful light—like the moon in color, only brighter and more sparkling. I awoke then, and ever since it has been very vivid in my mind. I do not understand what it means, but I know that it must mean something.

Then, in February, 1900, near the first of the month (I do not remember the date), I had another dream. I was going from a place on a hill side down into a valley, and stopped at the only house I could see and tried to get a young girl to go with me to a meeting. While I talked with her, there came up a fierce storm from the west, and I told her I must go. Oh! how the wind blew and the rain fell in torrents, but I kept on in the dark; all the surroundings seemed to be the color of a steel engraving. While I went toward the west there seemed to be the waves of the sea in the west; and right above them there came a man with a table and set it down about midway in the western sky, an equal distance between the north and south.

Then there came a very old and majestic man and sat down at the table, and with him a younger man, but the exact image of the older one. There was a lot of books on the table; there were also countless numbers of people there, the most of whom stood at the southeast corner of the table. The majestic man opened the largest book and called them one at a time up to the table. I stood right in front of the table a short distance back, with several others. I could not hear a word, though all seemed very still, and no one was afraid. There was quite a space between the multitude and where I stood. He called them up one at a time until they had all been called; part of them he sent to the north side, and part to the south side, but back of where he sat. He then opened a smaller book, and called those who were with me, one at a time, and sent them to the northeast corner of the table. I could not hear what he said to them; but I could see that he said something. Then he called me, and I went and stood at the table. He looked in the book and said, "You are reserved for a further opportunity," and sent me to stand with the others whom I had stood with before. Then the table was taken away, and all the people but myself were gone.

Then there came from the north a very fierce and dark looking man with a sword. And the younger man who had stood with the majestic man, came also with a sword, and they fought in the air above the waves of the sea, a very long and fierce battle; till at last the dark ugly man was overcome and slain, while in the place where they had fought there appeared a sign, but I cannot now remember what it was. I turned and went back. The storm still raged and the wind blew, but I went on past where the house had been toward the hillside. There were a great many large trees which the wind had blown down in my way. There was also a railroad around the foot of the hill which I wanted to reach, but the trees kept falling all around me. There were several on the ground in my path, and I had to climb over them. I climbed up on a sign, but I cannot now remember what it was. I turned and went back. 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## ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

## INSPIRATION.

Sermon delivered at the Saints' church, Independence, Missouri, Sunday a. m. May 20, 1900, by Elder T. W. Chatburn.

I call your attention to some scripture as the basis of what I wish to offer. In the last chapter of Peter, the closing part, you will read something like this: Referring to Paul's preaching he said there were some things that would be hard to be understood, and that the unlearned tried to wrest or twist the scriptures to their own condemnation, and then the admonition is given that we "should grow in grace and in a knowledge of the Lord Jesus Christ." Latter day revelation has made it a little plainer, and has made it to read: "To grow in grace and in knowledge of the truth." In John's gospel we read another scripture where Jesus is made to say, "I am the light of the world," and that "I lighten every man that cometh into the world."

In another chapter of the same writer it is recorded that "he that will follow me shall not walk in darkness but shall have the light of life." I presume this will be sufficient scripture for the discussion this morning.

One of the evidences, to me, of this work, is its progressiveness, its expansion; and I am an expansionist so far as that is concerned at least. I believe that we should expand, that we should grow in grace and the knowledge of truth, or of the Lord; therefore, I believe that we crystallize as we go along, and we change, and the things that we once presented we present no more.

Now, in the Eden of my gospel life, I used to think that no one, save he that belonged to this Latter Day Saint church, received the inspiration of God, or that inspiration, the guiding hand of God in its directings, was only known within the pales of this church. I have abandoned that; I think it no more. One of the scriptures that we have quoted declares the Savior as saying, that He is "the light of the world."—He doesn't say "church"—and that He lightened every man that came into the world. The "light" of Christ is certainly truth; it is certainly that which was designed to bring about the final culmination of the happiness and the glory of man; and as He is the light of the world, I, therefore, have come to this conclusion: There are those in the world who are inspired aside from those who belong to the church; and I am now prepared to say from the experiences of the past that I am NOT prepared to say that God is with no other people, save this church of Latter Day Saints.

If you take away inspiration from the discoverer, and especially when we read along those lines that Columbus, when he stood upon the deck of his vessel and declared to his seamen that on the morrow they would see the land, and when it came

true, and they undertook to fall down upon the deck and worship him he said, "Do it not, for an angel of God stood with me upon the deck of this vessel." If you take away that inspiration from me, you make me an infidel indeed. If you take away from me the inspiration along the mechanical lines, I become infidel at once. I believe those men have been inspired in other ways to bring about that which God has designed for us, and which will finally bring the culmination that we desire. Take an Edison, a Howe, a Morse, and those men were certainly inspired, and I believe by that "light" that was promised by the Christ when He said, "I lighten every man that cometh into the world," and if you take this from me, it makes me the rankest infidel that you ever saw.

I take up this hymn book. Here are three hundred hymns that we sing, and how often we have felt the inspiration of God when we have sung them, and when you have heard the choir inspired in its efforts, the thrilling music that stirred our souls. You tell me that these men were not inspired who wrote these hymns, two hundred or more of them in this book, that were not composed by the Latter Day Saints? Take the old hymn, "Nearer My God to Thee," and many others of like import, and I firmly believe that the men who penned them were inspired of God to do what they did. These old, gray headed sires of ours, who taught us along the sunny way in the garden of our experience, are somewhat responsible for those thoughts and for those conclusions that were arrived at then; for we were taught then that there was no inspiration to speak of; God did not reveal to man only through the channels of this church. It was a stumbling block to me; it always has been. Perhaps I am not entirely responsible for my skepticism, but I am skeptical, and I cannot help it.

Jesus comes to my aid in this matter, to my mind, and helps me out though. He says, "I am the light of the world," and certainly He meant it, and that He was the inspirer of the world; that He has inspired men along the ways, and in my broadening experience in traveling over additional territory, in looking and seeing and hearing and mingling with other religions, and seeing the devotedness and the honesty manifested, the sacrifices made, and see and hear them stand up and declare that they knew that God was with them, and that they had been inspired, I am not prepared to say this morning that it is not a fact. But I am prepared to say this: Coming, as I did, from a different church organization, out of the ranks of the Methodist church, I am prepared to say this morning that I felt good there; I felt well; I felt that God was blessing me; I know He did, and if any man would have stood up before me then and said, "Bro. Chatburn, you are mistaken, you have not obeyed the gospel, you have never had

hands laid upon you for the gift of the Holy Ghost; you haven't received anything from God," I would have said, "You are a bigot, sir, and in my estimation you are wrong." Do you know that man could not have converted me that way? He never could have gained my confidence with those methods. But if he had come to me and said, "Sir, I believe it with all my heart; I take it for granted that you have been blessed, and that God has inspired you to do what you have done," that is, when I turned over the new leaf, when I began to try to serve God, when I ceased to do wrong, when I turned away from the revellings of my former life, when I ceased to drink and to gamble, to commit those things that I knew were not right in the sight of God, when I left them, though a sacrifice to me, and turned to do better, I was sacrificing along the lines for God to the best of my ability, he would then have affected me differently when he presented his testimony. I firmly believe God would not be a friend if He would not bless every man and woman that would sacrifice for Him. Therefore, when I see religionists from the Salvation Army to the Latter Day Saints, sacrificing for God as they do, I can, with a great deal of confidence, listen to their testimonies when they declare that God is with them and blesses them in their action; I believe it with all of my heart.

I think, perhaps, we have gone to the extremes. The extremes are a long ways apart, and this is a day of extremes. I think the adversary is working on Latter Day Saints and others on these lines. We should not go to the extremes; the golden mean is the better. Radicalism I believe to be wrong. Some man says, "Well, you cannot be too radical if you are right," but that little word "if" in there, covers a great deal of ground, and in our radicalism we may injure some one. We may oppose the injuring and the wounding of others; we may curtail our own influence and injure ourselves, and do less good than we otherwise would. As long as we are mortals we can go to the extremes on this as well as other things, and as long as this Bible teaches me that the basic principles of salvation and rewards are based upon good works, and that every man shall be rewarded according to his works, then I say that we go to the extreme when we say that in other churches God does not bless its devotees. My experience is that I can get closer to those people by giving them their proper place; that I can win them and get better acquainted and then teach them the gospel, if I give them this position, and tell them that as long as they are trying to do that which is right, so long as they have sacrificed along the lines, so long as they are spending their time and means endeavoring to make the world better, so long as they love virtue and hate vice, that God will bless them along those ways.

Now, I think that perhaps we go to the extremes in other things. You know that the Bible teaches us, or Paul tells us, that the church is like a body; it has all of its parts so fitly joined together, that one part cannot say to the other part, "I have no need of thee." When we go to the extremes in the church lines, we are just as wrong as we are when we go to the extremes outside of the church. For instance, I know a branch of this church where there was such preaching against the gifts of the church being made manifest, that the branch actually began to wither and die; and then it was said by its president that those who had the gifts had better manifest them. The body began to be paralyzed; there was one limb of the body unfit for use; it became paralyzed by non-use, and the church being compared to the body of a man, if any part of it is not in use, or if it becomes diseased in any shape or form and becomes paralyzed, the whole body is injured, isn't it? I think perhaps we can go to the extreme in that way. Then again, I know of a branch that when they came together they had a tongue, a revelation, a prophecy, and while one would be speaking or praying, another would be singing in tongues and prophesying. That was the other extreme, and the extremes are what hurt us.

We are to grow in grace. What is grace? Love, someone says. Love for what? Love for God, for our fellow men, for our brethren, for the church and for Christ and His work. You let a little story start about one of these sisters or brethren. We are admonished to grow in love and in grace and in a knowledge of the truth. How soon will it be before it is all over the neighborhood, magnified? And to the extremes we go. I think the adversary is on the alert. He understands the signs of the times and he knows that this is a day of extremes, and men and women will follow them. So it may possibly be along the lines of churches.

It is said in the book of Doctrine and Covenants that God raised up wise men to found the constitution of the United States, and if they were raised up by our Heavenly Father, they had the light of the Christ and were therefore inspired to do that which they did; and when we hear those men talking along political lines, and we see the old star spangled banner, "Old Glory," we hear men saying on political lines that our fathers builded better than they knew. Surely they were inspired; hence I think there is inspiration outside of this Latter Day Saint church. I cannot help but think God inspired many a man, a Lincoln, a Washington, and other men, to do just what they did; and He is inspiring all the way along the lines; and when we declare that God inspires only within the pales of this church, we are at the extreme.

We come now to another proposition and that is this: Jesus declares that if any man would follow Him, that he should not

walk in darkness but that he should have the light of life. That is a different light altogether, to the light that He mentioned when He said that He was the light of the world, and that He lightened every man that came into the world. When we follow the Savior we have an additional light, and that is the light of life. Quite a different light indeed. The light that is given to man in consequence of his birth into this world, is an incentive to reach and feel after the better light, and like the little climbing vine that puts out its tendrils against the mighty oak to hold it against the blasts of life, so this little incentive that Christ has given every man that cometh into the world, is the little tendrils that reach out after higher and better ground; and if there was not this nucleus in every man, there would be nothing to attach the better wire to. But now Jesus says, "He that will follow me shall not walk in darkness," which opens up the gospel plan of salvation to us.

This is quite a different light, to my mind, to the light that was to lighten every man, but I think that we ought to give to those different denominations their proper place, and say that God does inspire them as individuals, whenever they sacrifice along the lines. I think it is best. I think we can get closer to them; that we can convert them to this latter day gospel quicker than we can to abuse them, and say that God has never inspired them or revealed to them, because they have not belonged to this church. This is growing in grace and in a knowledge of the truth along these lines of light and life.

I had a little discussion with a man in California sometime since; he was a Scientist. A number of our brethren gathered in, and quite a number of the Scientists; we had one night's discussion and he presented this idea: that thought was an adjunct of the brain, and that when the brain died the thought died, and that was the end of it; that the brain was a manufacturing machine, that it manufactured along the lines on which it thought, and that when it was dead or dormant, that was all there was of the thought and its originator. In answering it I accepted it; I says, "I believe it. I believe that the brain is a manufacturing machine, and that thought is an adjunct of the brain; but there is something beneath it, sir, that that you haven't touched, and that is, when the brain is in its normal condition, and kept so by the body being supplied with food and raiment, it is then ready to be acted upon, and there is something that makes it act; I took the Bible and asked them to find me something better if they could, than where it is said, there is a spirit in man and the inspiration of the Almighty giveth it understanding. And I accepted the idea that thought was an adjunct of the brain and that the brain manufactured like the millers grinding out the flour; but it made all the differ-

ence in the world as to what was tumbling down the millstone.

You take a man and let him think along the diabolical lines of murder, of rape, of crime of every kind, and his brain will begin to manufacture along that line. Let your brains think along the lines of the mechanics as Edison, Morse, as those men have thought and manufactured along that line, and thus thought and invention grows, as an adjunct of the brain. It is just like the steam; that is an adjunct of the boiler too; just like the light, that is the adjunct of the current that flows along the wire; there is something behind it yet that the Scientist did not get down to, but if he would think along the lines of spirituality, and get into the ways in which Christ has declared, that if he would follow Him he should not walk in darkness, but should have the light of life, I ask the question why the brain would not manufacture on that line just the same; and if he went along the other lines and turned his back to the truth of God, and to the Bible and all that has been revealed, why couldn't he manufacture along that line the same way too? So you see, we had him at a disadvantage and he finally gave it up, and would not discuss that proposition longer.

Now we come back to this thought of the church. To follow Christ then, we are entitled to the light of life. He says, "I come that ye might have life and that ye might have it more abundantly." "I am the light of the world," and He is also the light of the church, and the light of the church is an added light to that of the world; and when we get in possession of both, we are in a better condition than we are if we are only in possession of the one. Now if we walk after Christ and obey the ordinances of the gospel, come into the church in the proper way, and receive of the laying on of hands for the gift of that Spirit, or the attachment of the other wire to this light, I ask you, are we not in a better condition than we otherwise would be? I used to hear these old gray-headed sires tell about the laying on of hands, and it used to be stale to my mind. I have heard them preach baptism and the repentance and the laying on of hands for the gift of the Holy Ghost in every sermon until it became stale; and I used to say to myself, "Well, I have had the laying on of hands; I have obeyed this gospel; yet I have never received any of the miraculous things that I have heard others testify to, that I wish. What is the trouble with me? What is the matter with me? Is it all myself? I have heard our elders stand in the pulpit and declare that as soon as the hands were laid upon them, they received the Spirit as a rushing mighty wind, and the heavenly light came into their souls. Well, I believe it is proper and right, and there are many who receive such manifestations, yet I question whether it is best to tell it to an audience outside the church or not. They said that laying on

of hands was for the gift of the Holy Ghost, and that I would receive it; but I had never received any rushing, mighty wind; I did not receive any of those wonderful manifestations that I was promised; I had never spoken in tongues or prophecy, or had the wonderful manifestation promised in the gifts of the gospel. What is the trouble with me? I tried to fix it this way; that I was the one that was to blame, that I had not lived right, and therefore I was not entitled to it. How many of you have thought this way in your own minds? But today I look back to the place from whence I was digged; I remember the day I was baptized into this church thirty years ago the twelfth day of last January; I remember when the hands were placed upon me for the gift of the Holy Spirit, and I am prepared to testify this morning, that at that moment there was a seed planted in my heart that was the gift of the Spirit; but do you know, when it was planted there, that I was responsible for its cultivation; we have to grow in grace and in a knowledge of the truth. Not all at once, and while there may be such manifestations that a child may grow to be a man in a moment, spiritually speaking, while there may be such cases as that—I am not prepared to say there are not, and I can believe the testimony of others on that line—yet I am prepared to say that the rule is, that it is a seed and it must be planted first in the heart, and then it must grow according to the cultivation that we give it.

In looking back today I can say in my heart, at that moment when the hands were laid upon me for the gift of the Holy Ghost, that in my heart was planted that germ, that if I would cultivate it, was calculated to take of the things of the Father and reveal unto me, bring that which was promised; if I should follow the Savior that I should not walk in darkness, but have everlasting life, and the light of life. It was the gift, the abiding Comforter, to stay with me; not the light of the world, not the light that lightened every man that cometh into the world, whereby he would do things and achieve victories that were only calculated to bring about the final culmination of good, and be that which would be a stepping stone and an incentive for man to receive the greater light.

It is a different light, indeed; the light to speak in tongues and the light to prophesy, the light to interpret tongues, the light or the power of the Spirit to lay hands upon the sick and they recover. The light to open the eyes of the blind and unstop the ears of the deaf, that belongs to the light of life and to the church of God, and, if we will obey and walk in the ways of Christ, we are promised we shall have this wonderful light, for it is different to the light promised to the world. Yet God blesses the world, blesses other churches as long as individuals do right, as long as they sacrifice, as long

as they do their best to love virtue and to hate vice, and to make men better, to live the Golden Rule and sacrifice. I think God would cease to be God if He did not bless them. Therefore, men can rise in every church in our land, and they can say that "I know that God has blessed me. I know that He has opened the way before me, I know that I have received of His Spirit." It is best to give them that position, and not to say, "You have received nothing because you have never obeyed the gospel."

But this church of Christ, thou art all glorious, bright and fair, and revelations are thine. We have hundreds, perhaps, who can delve down into this science they call botany, and can tell us of these beautiful petals and the unfolding of the rose and all about the medicinal properties that are within it; yet for the lack of revealed religion along the church lines, that Christ has promised, they have never yet located the Rose of Sharon, nor the Lily of the valley. It takes the inspiration of God that comes in consequence of the obedience to the gospel that entitles him to the light of life, before he can tell of Jesus, the Christ, and know that He lives. He may have the light of the world, he may be inspired, he may have sacrificed until he is in favor with God, but not have the light of life, that which has entitled you to testify that Jesus is the Christ, and that this gospel which leads us to God, was restored by the angel of God and is for the final salvation of man.

I believe farther than this; that perhaps we have those that can sweep you starry sky and tell us of the beautiful orbs and the shining lights therein and the distances one from the other; but for the lack of this beautiful expression, for the lack of the inspiration of God through obedience, for the lack of the gift of the Holy Ghost, which is implanted in the heart of every one through the channels of the church through the laying on of hands, he has never yet located the Star of Bethlehem, the Bright and the Morning Star, Jesus Christ, our Lord. It takes the inspiration of the church, and therefore Jesus was right when He declared that He was the light of the world, and if any man would follow Him he should not walk in darkness but should have the light of life.

Now, brethren, let us keep away from the extremes; let us pursue the golden mean, it is better. Do you know, I have seen in this church at our Conference, heard our men, grand men, inspired men—not always inspired—why, we cannot read here in this Bible that men were always inspired. Peter, when he stood up on the day of Pentecost and declared to the brethren, being filled with the Holy Ghost, told them to repent, every one of you, and be baptized in the name of the Lord Jesus Christ, for the remission of sins and you shall receive the gift of the Holy Ghost, for it is to you and to your children,

and to all that are afar off, even as many as the Lord our God shall call, he was inspired then; but when he cursed and swore that he did not know the Savior, though it was for the purpose, perhaps, of saving his own life, he was not inspired then. And when John the Baptist stood upon the banks of the Jordan and lifted up his hands and pointed to the Savior that was coming towards him for baptism at his hands, and he said, "Behold the Lamb of God that taketh away the sin of the world," that was an inspiration, it came from God; but when he was thrust into the dungeon, when his faith weakened and he sent the messenger down to ask the Savior if He really was the Christ or if he should look for another, he was man only. So it is with us oftentimes, with those men who are inspired of God, and defending the truth to the best of their ability; I have seen in this church our brethren, standing contending over the prophecies that are here, over the same passage, over the same revelation, and all proving their position, seemingly to the hearer—brainy men, standing and contending over the same revelation and at opposites exactly. What does it prove? It proves to me that extremes are dangerous, and that in the center was a golden mean, rising in that revelation that must be of God. It could not be otherwise but be from God because it was the golden mean between the two. And the revelation, when properly understood, men would come finally from one extreme to the center, and from that extreme to the center, and that was the God that was in the revelation.

Let me tell you now a little incident that passed in my life down in Tennessee. I was seated upon a stockyard's fence watching a man coming along a road close to the railroad with a little herd of swine. They are poor down there, they have no corn like you have in Missouri, but he had an old sack on his shoulder and about a peck of corn in there throwing out a few grains of corn and he was tolling on the hogs—tolling them on, and when they would get to the railroad track instead of going over they would turn back and he would go back and throw out a few more grains, and I noticed when they'd get these kernels of corn, they would stumble over each other in their eagerness to get it, and they would get sand in their mouth and stones and gravel, and then they would eject the gravel out at their leisure and enjoy the morsel of corn. These little morsels were thrown out and he tolled them on and on, until finally he was over the railroad track and down into the pens, and the doors were shut and the bolts were shot and they were prisoners.

I learned a lesson by looking at that. It was this: that the human family relish these little morsels that are thrown out by him who wants to capture us, and he keeps tolling us on; the little morsel is thrown out, we grab for it. What is it?—I want

to get even with my brother, I will get even with him. That is a little morsel. It is sweet. The lusts of the flesh, the lusts of our appetites, these are the morsels that are thrown out; we are tolled on and on. Finally we get a little scared; we run back and get away, but here comes the toller again and throws us out a few more; we keep on and on and on and finally, it occurred to me, that through these morsels that were thrown out to us by the adversary we would finally be tolled on and on and the remorse would be the gravel that we would throw out at our leisure; but we would be tolled on and on until finally we would be in the prison pens and the bolts would be shot. I made up my mind then and there that I would not indulge any more; that I would not be an extremist on any hand. I would try and follow the golden mean. I would do my duty as I saw it clearly and I would trust to God for the balance. I said to myself, Do not take the baits longer that are throw out to you; they are the baits of the adversary.

It is said in the 8th chapter of the Proverbs, "He that sins against me wrongs his soul," and that soul is the spirit when it is reunited with the body after the resurrection, then it becomes an immortal soul; and if we could stand at the bar of God and it was possible to see our soul standing there; if it was possible for us to look upon it in its paralyzed and dejected condition and sad countenance and without a star in its diadem, we would say, "It was I who did it. I accepted the tollings; I ate the morsels and tasted the remorse; I have rejected God's counsel; I have not grown in grace nor the knowledge of the truth; I have indulged in the extremes and this is the result. I have sinned against God and I have wronged my soul."

May God add His blessing and help us to live this beautiful gospel and receive the crown of everlasting life at last, is my prayer. Amen.

Reported by Sr. Belle Robinson Jones.

**The Relation of the Primary Department to The Sunday School.**

SR. M. EUNICE WINN.

Al! what would the world be to us if children were no more. We should dread the desert behind us.

Worse than the dark before.

For what are all our contrivings And the wisdom of our boys, When compared with their carresses And the gladness of their looks.

They are better than all the ballads, That ever were sung or said, For they are living poems, And all the rest are dead.

Imagine, if you can, a Sunday School without primaries, and perhaps your minds will begin to have a faint idea as to the relationship of the Sunday School to this department. Does it not appear to you that half the music, half the joy and happiness, half the love and goodness will be lacking in such a school, in the absence of the little ones, with their flower-like faces raised confidingly to their teachers, drinking in and firmly believing everything that she tells

them? In short, do you not believe that the Sunday School without primaries falls short of its aim by half?

The Sunday School was originated for the children. We know that the senior pupils and about fifty per cent of the intermediates can get nearly all that they do get in the Sunday School, from sermons at church, from the Religio, and from reading; but there is no place for the little tots to get their early religious ideas but in the Sunday School, unless we except the home, which, of course, gives the child the greater number of its impressions; and there are not many homes in the church now in which the children are not instructed to some degree in the first principles of right living. But there are homes from which some of our members come, where religion is not mentioned, and these children take a keen delight, while they are young, in attending Sunday School. Children have few places to go when small, for the wisest mothers keep them at home a great deal; every step they take into the world is a revelation to their little minds, and leaves impressions that are hard to efface. As soon as they are three or four years of age they are started to the Sunday School, and there, in the primary department, comes their first lessons in self-sacrifice, in pleasing others, and in feeling that they are of some importance, and help to make up the Sunday School. This place becomes a happy part of their lives and the impressions received there are most lasting.

The Sunday School is often spoken of as a help to the church, and it certainly has been such; not so much in bringing the gospel to people who have never heard of it, but in leading the little lambs safely into the fold, and inculcating desires in their hearts to remain there. If we had statistics I believe that fifty per cent of those who join the church through the work of the Sunday School, are members of the primary department.

I know there are some Saints who shake their heads and refuse to allow their children to join at eight years of age, thinking them too young; but this seems to me to be a great mistake. In the first place, any ordinary child of eight years can comprehend the first principles of the gospel; and our Father knew this, or He would not have given us this law. And in the second place, I will say, that I cannot think of their being in any better position than in the church. When we take the covenant, innocent little ones, having no thought of what the future may hold for us, what trials and sorrows, but only knowing that we believe in God, and that because we are very sorry, he will forgive our sins if we are baptized; then the loving Father is watching over us, and while we are thoughtless children, and often wild and careless youths and maidens, still His mercy is very great to us; and sometime—it may be when our sorrows, or our sins have driven us to the

very brink of despair, and we have no comfort, no pleasure in things of the world—then there will come to us a tender touch of that gentle Spirit, leading our minds back to our early impressions of God's love and goodness; and if we give its wooing influence place in our hearts, it brings us, perhaps slowly and painfully, to the realization that God's hand has been over us all through the years, and why? Because, it seems to me, that we are one of His children, and He will be waiting and watching for our return, just as the father of the prodigal son watched for him, and went to meet him as soon as he saw him coming.

More than one of our active young people have borne testimony to just such experience as this; and more than one have said, "Had I not joined the church when I was little, and knew no better, I should not be a member today." Still others have wanted to become members at eight years of age, but, not being allowed to do so, have been caught by the follies of life and wandered farther and farther from good, until their hearts have been no place in their hearts for holy things and they have never known them. Knowing this, is it not clear to you what the relationship of the Sunday School to the primary department is?

One of our elders, speaking to me at one time, of my work in the primary department, said, "I feel that these little ones whom you have taught and influenced, will many of them be as bright jewels in your crown," and the Spirit bore witness to me at the time, of God's approval of the work; and often since, when those little ones have told me of praying, and having their prayers answered, when I have seen them call for the elders when they have been sick, with such faith that the blessing came immediately; when I have heard them defending our mode of baptism and other doctrinal points, I have rejoiced that I have been the means, in God's hands, of sowing seed that had apparently not fallen on ground composed of the stones of doubt, worldly pride, ambitions for fame, and other things that help to make the soil of our older hearts less fertile. The seeds had been sown as unquestionable truths; "Our teacher said so and we know it is true," say the children, and as long as they have this confiding faith in us, let us keep it alive by being all they believe us, and making the Sunday School a place of all places for them to go. I believe that children whom we may have under us, whose parents are not of our faith, may be so thoroughly impressed with our doctrines and beliefs that, even should they wander away after leaving the primary department, those truths will be the foundation of their religious ideas, and when they seek religion, they will be guided by those thoughts in selecting their church.

It seems that we might compare the Sunday School to a parent with three children, all of whom have chosen their aim

in life. The parent will naturally help the one who has the most to overcome, the farthest to go and the hardest work to do. I believe the primary department has the success of the school depending on it more than any other department. I believe that its results, be they good or evil, are the most far reaching and lasting; and for this reason I think the relation of the Sunday School to this department should be that of the loving parent, assisting its most burdened child. Every feature of the school should tend to hold the interest and appreciation of the primaries, for, in short, the primary department is the principal cause for the school's existence.

Royal Kinsmen Of Europe.

So many sovereigns and heirs to thrones have never gathered in any European capital before at one time, it is said, as recently assembled for the funeral of Victoria. A large number of these royal personages were related to the late queen by blood or marriage. Edward VII inherits a connection with most of the reigning houses of Europe. Family ties will still make for peace, although they do not bind the occupants of other thrones so closely to the new king as to his mother.

Emperor William, the most notable visitor at the funeral, is a grandson of Victoria, and consequently a nephew of Edward VII. The king's sister is the Dowager Empress of Germany. His son, the British heir apparent, is the Kaiser's cousin. The king of Greece, another attendant at the funeral, is a brother-in-law of Edward VII. The English sovereign is uncle of the Crown Princess of Greece. His grand-nephew is heir to the Grecian throne. Another niece of Edward is the Czarina of Russia, the Czar is his wife's nephew. The Grand Duke Michael, brother of the Czar, who will represent him at the funeral, is heir presumptive to the Russian throne.

King Edward is uncle of the Crown Princess of Roumania, and is grand-uncle of an heir to that throne. He is the son-in-law of King Christian of Denmark. His daughter, Maud, was married to Prince Karl of Denmark, second son of the Danish heir apparent. A sister-in-law of Queen Alexandra is niece of King Oscar of Sweden. The King of the Belgians is a cousin of Victoria and a second cousin of her son.

By blood or marriage Edward VII is uncle of the Emperor of Germany and the Czar of Russia, and of the heirs to the thrones of Denmark and Greece. He is grand-uncle of future sovereigns of Germany, Denmark, Greece and Roumania. The new king is credited with being a man of great tact. He will doubtless make full use of his connection with the royal families of Europe in his endeavors to maintain peace.—Editorial in Kansas City Star, February 1.

"AUTOTOGRAPHY OF ELDER JOSEPH LUFF;" 377 pages; cloth bound; 3 illustrations. Reduced from \$1.00 to..... 75

Daughters of Zion.

"OUR AIM, MANKIND TO BLESS."

MRS. H. B. CURTIS, Editor.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Under your list of names of members to the recording secretary.

ADVISORY COMMITTEE.

- Mrs. Mary E. Hulmes, President, Independence, Missouri.
Mrs. H. H. Robinson, Corresponding Secretary, Box 457, Independence, Mo.
Mrs. B. C. Smith, Independence, Missouri.
Mrs. Luena Etzenhouser, 2417 Prospect St., Kansas City, Missouri.
Mrs. Clara Frick, Independence, Missouri.

- Mrs. Callie B. Stebbins, Recording Secretary, Lamoni, Iowa.
Mrs. Anna Murphy, Treasurer, Independence, Missouri.

Editor's address, 212 North Compton Ave., St. Louis, Missouri.

A WORD to the girls who are working merely "for fun" or a little spending money. My advice is, don't do it. Girls, you will come in contact with so many, many things in offices that are hard to unlearn, and hard to forget when once learned, that you are better off at home, even if you have to wear the same gown, well, a good many seasons. I know it is nice to be independent, but that is not all. While I admire the girl who bravely puts her shoulder to the wheel and financially helps out an overburdened father, brother, and sometimes mother, still I also admire that girl who prefers to stay home, if she can do so without selfishness, and learn the good, old-fashioned art of housekeeping, the equally valuable art of making her own clothes and helping her mother, rather than seeking to shirk it for the sake of a few clothes.

Girls in offices learn to hear things without blushing, to do things to "hold their own" that they would shrink from otherwise, and above all they lose the desire for their homes, and many a girl goes to her own, sadly deficient in those qualities that go to make up good homes, in fact ignorant of them, and not ashamed to say so.

Of course, all girls are not that way, but the tendency is far too great; so girls, while I do not wish you to be unwilling to help if the need exists, do not do it if you are not obliged to.

Thoughts For Thinking Daughters of Zion.

Editor Daughters' Column.—I am grateful to you and to the advisory board for your recognition of my feeble efforts of the past, and for the cordial invitation to write in the interests of Mothers' work; but in undertaking to do so, I must confess it is with fear and trembling, for I know that my way of presenting thoughts is plain and crude, and not up-to-date in smooth and flattering words. I also feel the

great responsibility of becoming an educator, especially upon the subject of "Parenthood," for it is so deep and so far-reaching in its effects, both for good or for evil to man, that I truly feel incompetent to do it justice, nevertheless I will try to stir up abler minds by writing a few thoughts for thinking mothers.

Lawful parentage reaches upward and backward to the source of all life, God our Father, and in the lawful reproduction of species parents come into close and direct co-partnership with creative Power, while LUSTFUL and UNLAWFUL reproduction reaches downward and forward through all the intricacies of life and heredity, which, by fixed and immutable laws, carries with it tendencies to evil throughout succeeding generations (I do not mean by this statement that inherited tendencies to the bad or to the diseased may not be overcome by proper education and environment, for this would make fatalism true, and destroy the plan of redemption). Now, if these statements are true (and I believe they are), then we can see how deep and far-reaching the plan of salvation must be; that it must reach, educate, reform and arrest this terrible crime of ignorantly entering into the marriage relations through lust; not realizing that marriage was only designed of God for but one purpose, i. e., the lawful reproduction of species.

Now, let me ask you representatives of the church, and especially ye daughters of Zion, and those who have the direction and education of coming

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mothers and fathers, has the gospel power of redemption reached, educated and reformed you along these lines? If not, why not? I presume that about nine-tenths of the older brethren and sisters will have to plead with me and with the Apostle Paul, "I did it ignorantly in unbelief" (1 Tim. 1: 13), not having been taught, neither knowing the power nor the extent of the gospel. Therefore me and mine will have, to a degree, to bear the consequences of this ignorance, but having learned by sad experience I now want to give coming parents the benefit of my long experience and thorough investigations along these lines of thought. In conclusion let me say that the only true educators are those who practice what they teach.

Your brother in gospel bonds,  
A. HAWS.  
2054 Polk St., San Francisco, Cal.  
February 20.

TAKE "America's Most Popular Railway" (Chicago & Alton) to the General Conference, beginning April 6th. Passengers can procure meals or lunch at all hours on our lines. Our motto: "Safety, Speed and Comfort."

**Group Picture.**

To the *High Priests, Greeting*—Group picture completed, and will be on sale at Independence, at the General Conference. Photographs loaned me have been returned. If any fail to receive their copy, please let me know at once.

In bonds,  
ROBT. M. ELVIN.

To Conference Visitors.  
Bro. C. G. Gould will haul trunks to and from points inside city limits for 35 cents round trip. Valises, etc., in proportion. Enquire for him of Reception Committee at train.

**FOR SALE.**

I will offer for sale at Lamoni, Iowa, one frame live room house, two blocks from business center, and one frame six room house, three blocks from business center. Also one frame two story, eight room house, three blocks from business center. All of the above property has good wells and cisterns and barns, and all in good repair, and all paying good rental. For particulars apply to

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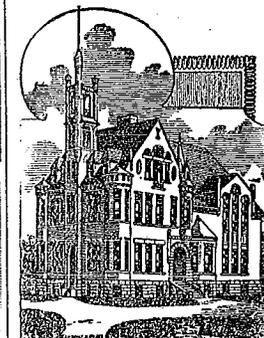
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**R. R. TIME TABLES.**

MISSOURI PACIFIC—MAIN LINE DEPOT.

TRAINS WEST.	A.M.
No. 95—Wichita and K. C. Mail	12:40
" 9—Kansas & Nebraska Lim.	4:34
" 93—Texas, Joplin & K. C. Ex.	8:16
" 3—St. Louis Express	8:33
" 73—Lexington Branch Pass.	8:36
" 7—Fast Mail	10:00
P.M.	
" 91—Joplin and K. C. Mail	3:16
" 1—St. Louis Mail and Ex.	4:17
" 6—St. Louis Mail	5:55
" 71—Lexington Branch Pass.	6:41
TRAINS EAST.	A.M.
No. 96—K. C. & Wichita Mail	2:22
" 72—Lexington Branch Pass.	6:45
" 6—St. Louis Mail	7:23
" 92—K. C. Texas & Joplin Mail	8:37
" 2—St. Louis Through Mail & Pass.	10:17
P.M.	
" 78—Lex. Branch Passenger	6:10
" 4—St. Louis Through Mail & Pass.	1:13
" 94—K. C. Tex. & Joplin Ex.	1:40
" 8—St. Louis Through Mail & Pass.	5:30
" 10—Kan. & Neb. Limited	11:12

Nos. 7, 9 and 10 do not stop.

LIBERTY STREET DEPOT.

TRAINS WEST.	A.M.	P.M.
No. 73—Lex. Branch Pass.	8:30	8:40
" 71—		6:40
TRAINS EAST.	A.M.	P.M.
No. 72—Lex. Branch Pass.	6:55	6:10
" 73—		6:15

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EAST BOUND.	A.M.
" 101—Local Way Freight	7:07
" 41—St. Louis & Chicago Mail	8:30
P.M.	
" 85—	5:51
No. 51—Chicago Limited	6:40
" 48—St. Louis Flyer	9:40
WEST BOUND.	A.M.
" 84—	9:15
P.M.	
" 102—Local Way Freight	2:40
" 8—Chicago & St. Louis Mail	5:51

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BISHOP'S ANNUAL REPORT

RECEIPTS AND EXPENDITURES OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, FROM JANUARY 10, 1900 TO JANUARY 10, 1901.

SUMMARY STATEMENT.

Table with columns for Receipts by Bishop and Expenditures by Bishop. Includes items like 'On hand last report', 'Tithes and offerings from bishop's agent', 'Bills payable', etc.

EXPENDITURES. Table listing various expenses such as 'Paid elders' families', 'Elders expenses', 'Aid poor', etc.

REPORT OF GEORGE H. HILLIARD, COUNSELOR.

Table showing receipts and expenditures for the Counselor's report, including 'From tithes and offerings', 'Bishop's agents', etc.

REPORT OF ELDERS.

Table showing receipts and expenditures for the report of elders, including 'Balance on hand last report', 'Donations by Saints and friends', etc.

AVAILABLE ASSETS: TITHE AND OFFERING FUND.

Table listing available assets such as 'Cash, Bishop's account', 'Cash in hands of agents', 'Accounts receivable', etc.

LIABILITIES.

Table listing liabilities such as 'Due bishop's agents', 'Accounts payable', 'Bills payable', etc.

SAINTS' HOME AND RESERVE FUND.

Table showing receipts and expenditures for the Saints' Home and Reserve Fund, including 'By sales, corrections and donations', etc.

HOME FUND.

Table listing assets for the Home Fund, including '150 1/2 acres land', 'Buildings and fixtures', etc.

EXPENDITURES BY BISHOP.

Large table listing detailed expenditures by the Bishop, categorized by department like 'First Presidency', 'Church Historian', 'Church Librarian', etc.

INDEPENDENCE CHURCH FUND.

Table showing receipts for the Independence Church Fund, including 'Balance on hand last report', 'Collections', etc.

EXPENDITURES.

Table showing expenditures for the Independence Church Fund, including 'Paid Oakland, California, church', etc.

TEMPLE SPECIAL CONSECRATION FUND.

Table showing receipts and expenditures for the Temple Special Consecration Fund, including 'Balance last report', 'Corrections', etc.

TOTAL ASSETS OF CHURCH AND HOME.

Table showing total assets including 'January 10, 1901', 'Church's home', 'Saints' Home', etc.

TOTAL LIABILITIES AGAINST CHURCH AND HOME.

Table showing total liabilities including 'On-church account', 'Home account less \$6,500 due church', etc.

E. L. KELLEY, LAMONI, Iowa, March 30, 1901.

General Conference Notice.

Members of Reception committee will wear a ribbon on the lapel of their coat, will meet all trains on the Missouri Pacific and Chicago & Alton Railroads, and direct visitors to the church and places of board.

Reduced Rates to General Conference.

NEW ENGLAND ASSOCIATION. Word has just been received from the New England Passenger Association granting reduced rates to the General Conference, etc.

BORN.

BARTLETT.—At Denver, Colorado, December 11, 1900, to Bro. Herbert and Sr. Ella Bartlett, a son; blessed March 10, 1901, by Elders J. B. Roush and E. F. Shupe, and named Milton Francis.

DIED.

KRIEBEL.—At Wellston, Ohio, March 6th, 1901, infant daughter of Bro. and Sr. Charles Kriebel. Born June 24, 1900. Funeral sermon by Elder J. L. Goodrich, at Mt. Carmel church.

COOK.—At Gaylord, Kansas, March 12th, of spinal meningitis and typhoid fever, Lee Joseph Ellsworth, oldest son of Bro. and Sr. W. E. Cook. He was born August 17, 1885, at Gaylord, Kansas; baptized May 3, 1899, by Elder W. S. Pender; services in the M. E. church, sermon by Elder L. F. Johnson, assisted by Rev. R. E. Dimond. Our young brother was held in very high esteem by all who knew him.

WIBBERLY.—At Lagrange, Ohio, on Friday, November 2, 1900, Sr. Annie (Gwilliams) Wibberly. She was born October 21, 1852, at Aymstrey, Herefordshire, England, and became a member of the Reorganized church January 23, 1883, at Burton-on-Trent, England, sailing for America on the 28th of March, 1888, coming to Ironton, Ohio, June 6th, same year. Funeral sermon at La Grange, Ohio, December 30, 1900, by Elder J. L. Goodrich. She left a life-count closed without one blot or stain to mar its fair page. She leaves her husband and one married son to mourn her departure.

POWELL.—At Hemple, Missouri, March 2, 1901, Sr. Ann Powell, wife of David J. Powell. She was born August 15, 1832, in Llandovery, South Wales, united with the old organization in 1849, was married to D. J. Powell in 1850 and came to America the same year. She united with the Reorganization in 1866 and lived a consistent life to the last. She was the mother of thirteen children; she leaves a husband and eight children,

SOUTH WESTERN ASSOCIATION. This Association, covering portions of Texas and Oklahoma (portions of which territory are covered by rates granted by the Western Association, however), has not yet replied definitely on rates, though early applied to. Should rates be granted it may be too late to give due notice. Persons in said territory should, therefore, inquire of local or general agents of their roads.

R. S. SALYARDS, Church Secretary, LAMONI, Ia., March 25.

GENERAL CONVENTIONS.

RELIGIO PROGRAM.

TUESDAY, April 2, 7:30 p. m. Preliminary meeting, reports of districts and locals, appointment of committees, brief speeches.

WEDNESDAY, April 3, 8:30 a. m. Prayer meeting, fasting for morning meal.

10 a. m. Reports of officers and committees: Business.

2 p. m. Constitutional amendments. Election of officers. Unfinished business.

7:30 p. m. Miscellaneous program. Voluntary: anthem or chorus;

hymn; invocation; address, "1893-1901," Pres. J. A. Gunsolley; reading, Ruth L. Smith; music, in charge of Ralph G. Smith; address or paper, "Home Class," Marie H. Clark; music; talk, "The Place of the Book of Mormon," (a) In the literature of the world, (b) In the literature of the church; anthem; doxology; benediction.

THURSDAY, 8 a. m. Unfinished business. Round table.

9:30. Adjournment.

SUNDAY SCHOOL PROGRAM.

THURSDAY, April 4th, 10 a. m. Organization, report of credential committee, short addresses. etc. Reports of general officers.

2 p. m. Business, continuation of reports of general officers. Reading report of Improvement committee. Constitutional amendments (special order at 3 p. m.)

7:30 p. m. New business (continued). Or if time will admit, an entertainment to celebrate the tenth anniversary of the organization of the General Association.

FRIDAY, April 5th, 9 a. m. Prayer meeting.

10 a. m. Business (continued).

2:15 p. m. Business (continued). Election of officers (special order). No new business to be introduced after 4 p. m.

7:30 p. m. Business (concluded). Or if time will admit, institute work in charge of general officers.

This is a convention at which it is expected that some very important items of business will be transacted. Let us pray that God will guide us in this work and make the convention one productive of great good to the Sunday School cause. Will you be there?

Faithfully, T. A. HOGAS, General Supt. J. A. GUNSOLLEY, Pres. Z. R.-L. S.

five having preceded her. She had twenty-eight grandchildren and one great-grandchild. Interment at Freeman chapel, Buchanan county, Missouri, services conducted by Bro. Wm. Lewis, sermon by T. T. Hinders.

BASS.—At Monegaw Springs, Missouri, March 15, 1901, after an illness of 19 days Bro. W. W. Bass. He passed away in full faith having lived a devoted christian life. He leaves a wife and three children, two of whom are married, to mourn his departure. Funeral services by Elder C. P. Welsh.

GOFF.—At his home near Nevada, Missouri, Sunday, March 17, 1901, Elder Henry E. Goff, aged 69 years, 9 months, 13 days. For five years he presided over the Laguna branch, Los Angeles county, California, and for ten years over the Nevada branch, Missouri. Death came to him very suddenly; he had been pleasantly conversing after supper, when he fell from his chair, expiring instantly. He was esteemed by all who knew him, and leaves a wife, two sons and three daughters to mourn their loss. He was buried at Nevada, Missouri. Funeral sermon by High Priest A. H. Parsons.

ROGERS.—At Desoto, Illinois, March 15, 1901, Bro. David Rogers. He was born in Hampshire county, Virginia, January 17, 1820; married Hester Dundore February 14, 1851. Four sons and one daughter were born to them, who survive to mourn their loss, the mother having gone on a few years before. He was a faithful follower of the Savior, was baptized into the Reorganized church of Latter Day Saints August, 1898. Funeral Sunday afternoon, March 17, 1901.

Father's merry voice is strangely hushed, And closed his laughing eyes, His gentle, loving, tender heart, In solemn slumber lies.

The summer sun and summer rain, Sweet flowers to life shall kiss, And thoughts shall bloom that he is free From sorrows such as this.

Coated

Look at your tongue. Is it coated? Then you have a bad taste in your mouth every morning. Your appetite is poor, and food distresses you. You have frequent headaches and are often dizzy. Your stomach is weak and your bowels are always constipated.



Don't take a cathartic dose and then stop. Better take a laxative dose each night, just enough to cause one good free movement of the day following. You feel better the very next day. Your appetite returns, your dyspepsia is cured, your headaches pass away, your tongue clears up, your liver acts well, and your bowels no longer give you trouble.

Pelco, 25 cents. All druggists. "I have taken Ayer's Pills for 35 years, and I consider them the best made. One pill does me more good than half a box of any other kind I have ever tried." Mrs. M. E. TALBOT, March 30, 1892, Arrington, Kans.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, APRIL 4, 1901

NUMBER 14.

## ZION'S ENSIGN.

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W. H. GARRETT, EDITOR.  
J. W. LUFF, BUSINESS MANAGER.

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## SELF MEASUREMENT.

One of the most difficult duties, apparently, which the followers of the Lord have to perform, is that of measuring themselves, and in such effort to use the true standard of measurement. There is but one standard, and by it will every one be judged when the final test of character shall be given by which every individual shall receive their reward for their stewardship. The apostle, referring to the organization of Christ's church, with apostles, prophets, evangelists, pastors and teachers, for the perfecting of the body of Christ, declares such organization is to continue, "Till we all come in the unity, of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. 4:13.

Sometimes individuals are heard giving as an excuse as to why they do not unite with the church, that they have observed the conduct of some of those who are members of the church, and have concluded that they were just as good as those members, and, consequently, were just as well off outside, as in, the fold. Of course this is illogical and founded upon wrong premises; they are using a false measurement, and do not, therefore, reach correct conclusions. Others again, somewhat weak in the faith, have beheld some who made profession of being Christians or Saints, engaging in some of the questionable ways of the world, and have decided that if it was safe for such to follow, it was also permissible in them. They have seen some who were thought to be good church members, frequenting the such worldly amusements as the dance and the theatre, and judged that they were justified

in pursuing the same course. The Apostle Paul evidently met with the same kind of deductions in some of his experiences, for he thus condemns it:

For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.—2 Cor. 10:12.

This is not making use of the right basis of measurement and Paul realized, as all true followers of the Master must, that it was improper and unsafe to compare the things of the Spirit by the methods of this world; they will not compare. There never has, never will be but one pattern or measure by which to determine right and wrong. "This is my beloved Son, in whom I am well pleased, hear ye him" (Matthew 17: 5), the voice of God, the Almighty One, declared, when our Savior came from the baptismal grave. There can be no evasion of this command without consequent retribution. Jesus Christ was, because of the perfect obedience rendered the commands of the Father, made the exponent and representatives of the "Way of Life," and His statement is:

I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.—John 8:12.

In the light of this declaration, it is a sound argument then, that as Jesus is "the light of the world," those who do not follow Him, shall, and do, walk in darkness, and the ultimate of such procedure is to consign the unwise one who follows it, to the "ditch" or the prison house, where he may have ample time to contemplate upon, and repent of, his folly. After the crucifixion and resurrection of our Lord, there seemed to be an additional reason for accepting Him as the only pattern for the child of God to follow, and that is found in His statement in Matthew 28: 18:

ALL power is given unto me in heaven and in earth,

Under this condition His word, His commandment, is absolute; from it there is no appeal, and when He lays down a rule of action, no man, no woman, is justified in adopting or following any other, provided they have any desire for eternal happiness. And hence, any individual, or set of individuals who may seek to excuse themselves in doing some unrighteous act, because some other man had done so, are unwise, and the fruitage will be found unwholesome to their spiritual well being. This conclusion applies equally as strongly to that class of individuals who, when the gospel of Christ is preached to them by His ministers, and they are more than half convinced of its truth, hide

themselves behind the excuse that "my father"—or perhaps it is the mother—was a Christian, they were never immersed, and I know they are in heaven;" or "My father and mother were members of the Methodist church and what was good enough for them, is good enough for me." Such are simply "measuring themselves by themselves," and leaving Christ out of it altogether. Paul says they who do so "are not wise."

When, on one occasion, the Jews made claim to being the children of Abraham, the Savior met the assertion with the statement, that "If ye were Abraham's children, ye would do the works of Abraham." (John 8: 39). They had used the wrong measure, and hence, when the correct one was applied by the Savior, they were found lacking. There could be no truer application of the rule than that given by our Lord; it appeals to every principle of reason, and right. "If ye were Abraham's children, ye would do the works of Abraham." Certainly, that is the only way by which their claim to such distinction could be established. And is it not equally as true, is not the application equally as forceful, that if "ye are the followers of the Christ—the children of God—that ye will do the works of Christ?" Who can say Nay, and have a shadow of a claim to being consistent and reasonable?

But the Lord, in the application of the correct principle of judging a tree by its fruits, used a correct standard of measurement, and determined where those Jews, who were so arrogantly laying claim to a status they did not possess, really belonged and plainly told them "Ye do the deeds of your father. Ye are of your father the devil, and the lusts [desires] of your father ye will do." (John 8: 41, 44), and their actions proved this to be the fact in the case; the Savior had applied the correct measure. It was not a pleasing thought to the Jews; they had so long "measured themselves by themselves," that they probably really believed themselves to be the only true representatives of God in the earth, though they could not point to any evidence given them, individually or collectively, establishing that fact, any more than could any of the other sects existing in that day; they depended solely upon those manifestations which God had given their nation hundreds of years before. And here is a repetition of history right in our own day; hundreds, yes millions, claiming to be the children of God, but unable to produce anything to substantiate the claim, that these Jews could not bring

forth. They must depend solely upon the apostles given to a generation nearly two thousand years ago. They must build on the gifts of the gospel enjoyed by a people, and manifested in the church, hundreds of years since; but not a single one comes to their church, or to any individual member of it. Gospel gifts of wisdom, knowledge, tongues, interpretations, etc., all done away, they say, yet they are Christ's followers, they claim. What is the rule of measurement? "If ye were Abraham's children, ye would do the works of Abraham." That's it, clean, clear, decisive. "If ye were the children of Christ, ye would do the works of Christ." Is the deduction a correct one?

But let none be misled by the idea that these gospel gifts, the outward, visible manifestations, are the all-important, and lose sight of the fact that these are but a portion of the gospel of Christ. His followers are enjoined to "follow that which is good"—to "ADD to your faith" virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. (2 Peter 1:5-7). Quite a formidable array of acquisitions necessary in demonstrating the claim to be followers of Christ; but they are all found in His life, and must be incorporated into the life of every one who is truly and entirely a "son of God." It will not avail to say, Bro. So-and-so does not possess all these qualifications; that does not excuse any one; that is a very unstable foundation. "Bro. So-and-so" was never intended as a criterion by which you should fashion your character for eternity. Jesus Christ ALONE occupies that exalted position. To Him alone must every one turn. It is to "the measure of the fulness" of His stature, to which we must approximate before we shall attain that perfection of character that shall exalt us in His presence, and fit us for a "habitation of God." If Bro. So-and-so fails in his appreciation of the divine privileges offered him that is his loss. Why should anyone else suffer loss because of his failure? that would be the extreme of folly considering the interests at stake, and that every man and woman is the arbiter of his own salvation.

Let us not, then, "measure ourselves by ourselves." Don't repeat the mistakes by which disaster was visited upon others. Keep steadfastly before us the fact that Jesus Christ is our exemplar. In His life alone, is found the perfect pattern, the perfect measure; and using that line continually, we may approach, day by day, that condition in which we shall be found as being "in his likeness." The

admonition of the apostle is very trite:

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness.—Rom. 6:16.

Considering this testimony, let us apply the correct rule and principle of measurement, and with John the beloved apostle we can glorify God, and say:

Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be LIKE HIM: for we shall see him as he is.—1 John 3: 2.

## EDITORIAL ITEMS.

SR. (MRS.) EMMA ALLUM, Anselmy, Nebraska, is one of the army of "scattered abroad" Saints, being the only one in that neighborhood so far as she knows, and there has never been any of the ministry there to preach. The Christians, Methodists and Baptists have congregations. Sr. Allum loans her ENSIGNS in the hope that it may be seed sown upon good ground. Her husband, though a strong believer, is not a member of the church. She has a desire to have her baby, now two years old, blessed, and also administered to, and would welcome the visit of an elder to their home and neighborhood.

SR. (MRS.) C. J. YOUNG, Madison, Maine, now finds a greater interest among her neighbors in the gospel than she has seen since she united with the church. Those who have never had opportunity to hear an elder of the Reorganized church, are asking about the doctrine of the church more frequently. She thinks if some elder who had a good chart could come and labor there as they do in other places, it would draw a crowd; her husband also thinks a good work could be done if an elder would come and stay long enough. Their eldest son, in his eighteenth year, is interested in the gospel, and on his account as well as the interest of others, this sister is anxious for the elders to visit them.

## EXTRACTS FROM LETTERS.

BRO. WM. G. GAMMAGE, Moline, Michigan:

Your paper is a welcome visitor. I loan it around to preach to my neighbors, and a good many are getting their eyes open.

BRO. A. S. LEEPER, Walker, Missouri:

I am trying to get the work before the people as much as possible. I preach every Sunday evening in our hall. I am also superintendent of our Sunday School. We also have prayer meetings Sunday afternoon at 2:30 and Thursday at 7:30 p. m.

SR. R. A. MITCHELL, Coy, Missouri:

I have been a member of this church nearly six years. I love this glorious work and am trying to live

to be worthy of the reward promised the followers of our blessed Redeemer. I was a member of the Tiff City branch, but there is no branch there now and no Saints within six miles of me. There are but three families there and two of them are going away. I have a husband and seven children, but none of them belong to the church, so you know how lonely I am. It is four years this month since I have heard a sermon from our elders and long to hear a good gospel sermon again. I love to read the ENSIGN and have taken it for two years; pray for me, dear Saints.

SR. (MISS) SARAH M. BELLVILLE, Dunnegan Springs, Polk county, Missouri:

I am of the scattered ones in southwest Missouri, and all the preaching I hear is through the ENSIGN. But I trust in God that He will send one of the elders this way to show the people the narrow way. We should also be glad to hear the true gospel once more.

SR. IRIS WILLIAMS, Wheatland, Missouri:

It has been almost four years since I obeyed the gospel and no doubt has ever come to my mind as to the truthfulness of this latter day work. The hardest trial of my life is the loss of my husband by death. I desire an interest in the prayers of the Saints that I may be worthy to obtain the blessings promised the faithful.

MR. WILLIAM S. BOND, Pawnee, Nebraska, remitting for ENSIGN, dally and weekly, states:

I am not a member of the Saints' body, but I have been among them over in Holt county, Missouri, for the last two years, considerably; attended their Sunday School and preaching services when I could, and the more I was with them, the more I learned to love the people, their ways, and most of all, the doctrine taught.

ELDER N. C. ENGE, Grimstad, Norway, in a letter to Bro. G. T. Griffiths, states:

I have just returned from Denmark, preached a few times in Aalborg. I ordained Bro. Mads Andersen an elder and put him to work as circumstances permit. There is a brother laboring in Nord Stevig, I understand, who I invited to come to Aalborg to labor. He is a weaver like Bro. Andersen, and I thought it would be a good plan to have the two brethren labor together there. Sweden I can say nothing about yet, having no answer from the brother who is supposed to be laboring in Malmo. My boy, Axel, is good company; in fact, I cannot now do without him; his guitar with the viola, holds the people spell-bound. I hope he will continue to grow in grace, and some day become one of the Lord's chosen. We have baptized two, and many are interested, but the enemy is on the alert and is trying to make trouble. So far, I believe, he has been kept at bay.

Zion's Religio-Literary Society Annual Convention.

The General Convention of Zion's Religio-Literary Society met here Tuesday night, with President J. A. Gunsolley, Lamoni, Iowa, in the chair, J. J. Billinsky, St. Louis Missouri, vice chairman, and Sr. John Hitchcock, St. Louis, Missouri, secretary. But little was done at this session beyond appointment of credential committee, hearing its report, short speeches, etc.

Wednesday morning at 8:30 an interesting prayer service was had in the interests of Religio work. At 10 business session was resumed, the morning being occupied principally in hearing reports of executive officers, and in considering the changes in by-laws. Sr. M. H. Clark's report on revision of Home Class leaflets was read, canvassed and

referred to committee of three, Sr. Clark, Bro. Walter Smith and Sr. Dora Young being committee named. Adjournment was taken till p. m. It is surely a marvel to see the growth of this grand work since its first inception. There was a marked expression of earnestness and deep interest manifested in the countenances of the large number of delegates and others interested in this society, and the fine intellects enlisted in its interests shows that inspiration is in development. The daily ENSIGN, the first number of which will be issued Saturday, will contain as full an account as space will permit.

At the afternoon session after opening exercises, etc., the election of officers was reached and on informal ballot Bro. J. A. Gunsolley was re-elected president; Ammon White, vice president; Sr. Etta Hitchcock, secretary, and Bro. S. A. Burgess, treasurer. Bro. D. A. Anderson, A. B. Hansen, Nephi May and Bro. Simmons being tellers. The proposed constitutional amendments were read and acted upon by sections.

Report of auditing committee on president's and treasurer's report was read—finding said reports correct—and adopted.

Committee on pronouncing vocabulary on Book of Mormon names reported:

We recommend that this body endorse the work already done by Sr. LaJue Howard as a work of progress, and refer the matter to the General Conference for their definite and final action.

J. A. GUNSOLLEY.

F. M. SNEEZY.

S. A. BURGESS.

The following resolution of condolence and respect on the death of the late General Secretary, Bro. John C. Hitchcock, of St. Louis, was read:

WHEREAS, AS in the providence of Almighty God this society has within the past year been called upon to suffer, what to us has seemed, naturally and to the finite mind, an almost irreparable loss in the removing from our midst, by the hand of death, our beloved secretary, Bro. John C. Hitchcock, therefore be it

Resolved, By this body of delegates in the General Annual Convention assembled, that we, in this memorial, present to the afflicted family of our departed brother, his wife, child and relatives, this public expression of our deep and heartfelt sympathy in this great affliction and loss that has come to them. To express, if possible, by as much as words can convey, our deep and profound regard for his memory; our appreciation of his most absolute, tireless and unselfish endeavors to promote the particular interests of the Zion's Religio-Literary Society; his faithful and effective work as general secretary, and withal in a word, his kindly, never to be forgotten and effectual service as a Sunday School worker, as gospel minister and servant of the Church of Christ. And be it further

Resolved, That a copy of these resolutions be presented to the afflicted widow, our sister, Etta M. Hitchcock, and also that their publication be ordered in Autumn Leaves, ENSIGN and Herald. (signed)

M. H. BOND,

D. A. ANDERSON.

ARTHUR ALLEN.

It was moved that the assembly, by a rising vote, adopt this report, and the audience rising, one verse of hymn 118 Winned Songs was sung, thus testifying the approval of the body. A copy of this resolution was

ordered engrossed and presented to Sr. Hitchcock.

The question of "society badge or medal" was brought up and a motion was offered that the matter be referred to a committee of three to consider and report. After discussion a substitute was presented; "that this society does not need a badge," but the following prevailed:

WHEREAS, The wearing of badges and outward ornaments leads to relic worship and ultimate apostasy, therefore, be it

Resolved, That this question lie on the table indefinitely.

Adjourned until 7:30

## GENERAL CHURCH NEWS.

### INDEPENDENCE.

There are so many delegates and visitors here now, we cannot begin to particularize.

Saturday morning General Conference convenes. The indications point to a profitable and successful conference.

Bro. J. B. Smith, who recently went to New Mexico, stood the journey well, though somewhat fatigued by its length.

Sr. J. E. McMullen, who recently returned from Colorado, seemed to be gaining some for a while, but began sinking Tuesday and was quite low Wednesday.

Bro. John C. Grainger, of 2124 East street, Kansas City, Missouri, is putting up a fine quality of barley, brewed and ground ready for use in place of coffee. It is a good article; we have tried it.

Some one handed Bro. Garrett fifty cents at the late district conference here for ENSIGN account whose name he fails to remember. Will the party please send name and address to ENSIGN office.

Bro. Alma B. Chatburn, formerly of this city, lately of Denver, Colorado, is now at Canon City, Colorado, in the employ of the American Lead and Zinc Company, and on March 25th was placed in charge of the cooperative department for the present. He says there is no branch of the church there.

Bro. B. C. Smith has purchased the grocery stock and fixtures of Bro. O. L. James, taking charge April 1st. Bro. James will remain with the store for a couple of weeks, and will then engage with Brn. J. A. and W. N. Robinson, Agricultural Implements, Kansas City, Missouri. Bro. James is a hustler and will succeed, we feel assured, in his new field.

Sunday morning Apostle Herman C. Smith preached to a large audience at the Saints' church, having most excellent attention, as did Apostle W. H. Kelley at the evening hour. The afternoon service, in charge of Apostles I. N. White, J. H. Lake and Joseph Luff, was devoted to prayer, and a good, cheering, comforting spirit made the service very profitable and enjoyable.

The Saints here were saddened to hear of the death of our young brother, Ray Powers, which occurred at Denver, Colorado, his home, last week. He was highly esteemed here as are

his mother and sisters. He was a faithful servant of the Lord. The deepest sympathy of the Saints here is felt for the bereaved ones. May the God of all consolation comfort them and keep them to the happy reunion by and by.

Sr. L. M. Shaver has moved her stock of groceries and household goods into the property formerly owned and occupied by Mr. Boltz, just opposite Bro. T. C. Kelley's on West Electric street. The property she was occupying near the Missouri Pacific station was bought by a man named Mygatt, who immediately raised her rent from seven to twenty dollars, and tried to collect the advance for the current month. Sr. Shaver has bought the Boltz property and intends selling her property on Fuller street.

Elder Richard Martin died at the home of Bro. and Sr. Douglass, on the South side, Thursday, of paralysis, aged 82 years, 1 month and 9 days. He was born in Comeslaug, Scotland, five miles from Glasgow, February 19, 1819; was baptized in Fifeshire, Scotland, in 1846, and did considerable ministerial work in that country and in England. He finally went to Utah with his family, but being unable to accept many things he saw and heard there, left in 1877, coming to Richmond, Missouri, where he united with the Reorganized church; later, some twelve or fourteen years ago, removing to this city, and has lived a faithful, consistent life until his death. His wife died in Utah some time about 1875. He had six or eight children, two sons and two daughters of whom survive him and reside in Utah. Funeral was conducted by Bishop R. May assisted by the pastor and Elder J. F. Burton, Brn. May and Burton being the speakers. Interment in the city cemetery.

The regular business meeting of the branch was held Monday evening, Bro. W. H. Garrett presiding. Bro. Frank Rudd was chosen secretary *pro tem.* in the absence of Bro. J. W. Luff. Notwithstanding the heavy snow storm about forty of the brethren were present, but not a sister ventured out. The usual reports were read, the treasurer's report showing total receipts \$47.86, expenses \$46.04, about \$40 still owing. The ordination of Bro. Roy Newkirk to the office of teacher, deferred from last month owing to Bro. Newkirk's illness, was taken up, and after statement from the president, his ordination was, on motion, ordered provided for. Apostle I. N. White, missionary in charge, presented the name of Bro. J. J. Luff, son of Apostle Joseph Luff, for ordination to the office of priest, giving testimony to the brother's calling as witnessed to him by the Spirit. Several others added their testimony, the brother having also received testimony of his calling. On motion his ordination was also ordered. The auditing committee presented report of building committee having found report correct. Their report and report of committee were

adopted. Brn. Newkirk and Luff being present, after a fervent prayer by Apostle Joseph Luff, they were ordained, Apostle Joseph Luff, at request of Apostle White, being spokesman for his son, and Apostle White for Bro. Newkirk, the Spirit being present to a marked degree. Meeting then adjourned.

One of the prettiest and most enjoyable weddings which has occurred among the Saints here was celebrated Tuesday evening at the home of Bro. and Sr. J. A. Robinson, Sr., West Electric street, the principles being Bro. David O. Harder, formerly of Lamoni, Iowa, now of Cove, Arkansas, and Sr. Cora A. Strong, niece of Sr. Robinson. At half past eight p. m. the chat of the assemblage was hushed by the first notes of the Mendelssohn's wedding march sounded on the piano by Bro. A. H. Mills, when the bridal party descended the stairs and, preceded by Bro. J. A. Robinson, marched to the appointed place, first in the procession being Bro. J. Arthur Gillen escorting Miss French, cousin of the bride, Mr. Clark Moore and Sr. Laura Strong, sister of the bride, then followed the contracting parties, where, standing beneath a festoon of smilax and white ribbons, behind the party being a bank of ferns and palms. Bro. Robinson, after offering prayer, said the words which united for life Bro. Harder and Sr. Strong. Congratulations and a tasty lap supper followed, and a joyous evening was passed. The bride looked very charming gowned in white, and the groom, dressed in black, appeared the happiest of men. Elder Metuaore, of Society Islands, with Bro. and Sr. Burton, was among the guests, and entertained the company with an account of the marriage customs of his country, ancient and modern. Bro. Burton interpreting for him. Song and social converse made the moments speed on swift pinions. The young people will reside at Cove, Arkansas, where Bro. Harder has a situation with Bishop Ellis Short. They go to Lamoni today (Thursday), remaining over Sunday, returning here for a few days of Conference, then will journey to their home, some four hundred miles south. The bride and groom were the recipients of some very pretty presents.

### CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St. Sunday meetings 2:45 and 7:45 p. m. Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m. West Fullman branch, 748 118th St., 10:30 a. m. and 7:30 p. m. 608 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

Bro. C. E. Carpenter and wife of California, are visiting in our city en route to Conference. They attended our afternoon service yesterday and rejoiced with the Saints. He speaks well of the labors of Bro. E. Keeler, who has done labor in his vicinity.

We were able yesterday, by special providence, to speak twice and attend Sabbath School and a prayer meeting, and listen to a good sermon from Bro. Good, on a good theme—"The Christ." Though in fasting we

closed the day feeling much better in body and spirit. Is it not good to serve such a God.

In the last two and two-third years, one sister in Chicago who labors by the day, has paid seventy-five dollars tithing. A good showing, is it not? What can you do?

Surprises are always in order in Chicago. On last Tuesday the good Saints, to the number of twenty-five, by mutual agreement, kept the secret from elder and wife, and poured in upon us, each with a smile and hearty God bless you. The evening was spent pleasantly in the use of tongue and jaw. The jawing was all good natured however. Thanks.

The elder's wife, being the treasurer of the Sisters' Willing Workers organization, they thought it a good idea to "watch" her, and as they don't do things by the halves, they presented her with a handsome hunting case ladies' watch and guard. Nothing by way of a gift could have pleased her better. Truly we owe to the Chicago Saints a large debt of deep gratitude.

The latest word from our universally beloved brother, E. E. Johnson, is that he is not quite so well, which we regret.

We held a very pleasant service yesterday morning at the Central branch with good liberty and attention. By vote their Sunday School was changed to the afternoon.

The prayer service at the branch on Thursday night was an excellent one. A spirit of peace and wisdom and devotion was manifest. The same spirit characterized the Religio prayer meeting yesterday.

J. M. TERRY.

305 Ogden Ave., April 1.

ST. JOSEPH, MISSOURI.

Sunday being a beautiful day good attendance was noticed at all the services at the church. Bro. J. S. Roth was the speaker at the morning and evening hour; morning topic, "Continued Revelation;" evening, "Unity in the churches." Both sermons were very edifying. He speaks at the Aspey mission Monday evening on "The Spirit of Man—What Is It?"

The sacrament service was held in the lower room, thirty minutes after the close of the morning service. The Spirit was present, cheering and comforting those participating.

The infant son of Bro. and Sr. Coventry Archibald was blessed at the social service by Elders R. Archibald and Wm. Lewis, and named John Harold.

Monday evening, 25th inst., a number of the Saints (old timers) met at the home of Bro. and Sr. Winning to say good-by, as they are soon to depart for their new home in Niagara Falls, New York. Bro. J. C. Gardner, in a few well chosen remarks, presented Bro. Winning with a handsomely engraved gold locket, containing a picture of the church, as a slight token of esteem and affection. The branch loses in Bro. Winning an active and efficient worker.

The Ladies' Aid Society will give a Coffee at the home of Sr.

H. O. Smith Friday afternoon and evening.

We were saddened by the death of Sr. Shores, who passed to the other side on the 28th inst. Funeral from the church Saturday 30th, sermon by Elder J. S. Roth. The sympathies of the Saints are extended to the bereaved family.

Those who have not secured tickets for the excursion to General Conference on the 14th of April, should do so at once. Tickets \$1.25 to Kansas City and return. This excursion is planned and arranged for those desiring to attend General Conference. Arrangements have been made for the accommodation of those attending. Come all and bring your friends.

April 1.

FIRST KANSAS CITY BRANCH. 2324 Wabash Ave., Sunday School 9:30 a. m.; preaching at 11 a. m. and 7:30 p. m.; social service 12:15 p. m. D. F. Winn, pastor, 2306 Bellfontaine; telephone 205 Union. Superintendent Sunday School, E. Etzenhouser, 2417 Prospect; telephone 1306. Missionary in charge, J. D. White, 609 Main St.; telephone 1355.

Yesterday was a very joyful day with us; the day was lovely. At the Sabbath School at 9:30 a. m. our number was the largest this year; good blackboard lesson by Bro. D. H. Blair. At eleven, Apostle G. T. Griffith preached, using his chart on the divine establishing of the restored gospel.

The afternoon prayer meeting was good; many very humble prayers were offered, and God's Spirit was richly enjoyed by all. Bro. B. J. Scott spoke in prophecy, at length, to the Saints.

It had been announced that Bro. B. J. Scott would administer the right of baptism, but on account of the water being cut off from the font the matter was postponed until next Sunday. At 7:30 p. m. Bro. Warnky preached to a good congregation; subject, the Ten Virgins. Many outsiders were present and good was accomplished.

Sr. Robert Winning is visiting with her sister, Mrs. D. H. Blair.

R. E. PORTER.

April 1.

SECOND KANSAS CITY BRANCH. Corner 23d and Holly. One block south of Observation Park line.

The few who attended the entertainment by the First and Second Kansas City Sunday Schools Saturday night were treated to a feast in the efforts of the young folks. The high talent developed in music and elocution in such little mites is unusual and shows patient, intelligent training. The mandolin and guitar numbers by the Misses Emma and Lilly Fitzgerald and Mr. Tycho Gerdin were particularly appreciated. The first prize in the elocutionary contest, a gold ring, was awarded to Hazel Hidy (age five years), second prize, honorable mention, Gwendolin Lewis; third prize, honorable mention, Myrtle Robertson.

Sunday morning Bro. Fred Koehler spoke with much freedom on the "Marvelous Work and a Wonder." In the evening Elder L. E. Hills, from Eastern Iowa district, addressed the branch upon the "mission of

Christ." There were several strangers present.

At the Monday evening business meeting it was decided to discontinue the Sunday afternoon prayer meeting during General Conference.

Bro. and Sr. E. A. Ashbaugh were received on letter of removal, also Bro. John E. Castner on letter of removal from Burlington, Iowa, branch.

JOHN C. GRAINGER.

April 2.

DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening Zion's Religio-Literary Society Sunday evening at 6 p. m.

There is no lack of moisture at present; snow and more snow, and mud and slush.

Sr. Sadeberg, of Salt Lake, Sunday in Denver yesterday on her way to Cleveland, Ohio.

Bro. Joseph Schmutz seems to be improving slowly.

Bro. Fred Black has returned from Iowa, where he was summoned on account of the death of his mother.

Elder J. B. Roush was the speaker at both morning and evening services Sunday.

Bro. Ray Powers passed away at the hospital Saturday at two o'clock a. m. Beloved by all who knew him, he was a young man above the average as to good deeds; to know him was to love him. Surely the pearly gates swung open wide to welcome him to the Paradise of God there to await the resurrection of the blest. The Saints' church was crowded Sunday at 2 p. m. to pay the last respects to the departed brother. Funeral in charge of the writer; sermon by Elder J. B. Roush; interment at Fairmount. Bro. Ray was an enthusiastic worker in both the Religio and Sunday School; also a member of the choir. He will be missed for a long time. "Blessed are the dead that die in the Lord." S.

April 2.

SAN FRANCISCO, CALIFORNIA.

Services at "Druid's Temple," Cor. 14th and Folsom Sts. Sunday School 9:45 a. m.; preaching 11 a. m. and 7:30 p. m. Sacrament meeting on first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder residence 3010 16th street.

Friday evening we had quite a pleasant time at the Religio. Bro. Roy Davis' parlors were well filled. The Book of Mormon lesson was quite interesting, and then followed some quite nice literary exercises. Three of the brothers gave very instructive accounts of missionary work, and how to assist therein.

Motion was made and carried to have the *Autumn Leaves* placed in the Public Library here. They already have the *ENSIGN*. Bro. and Sr. Burton were present, also Bro. Metuore, just landed from Tahiti; he is bishop's agent there, and is here en route to General Conference. He cannot speak a word of English, but he can shake hands and smile in good American fashion. He made us a couple of short speeches during the evening, Bro. Burton acting as interpreter. He was quite interested in our evening exercises. Every-

thing he sees is new to him; his eyes are continually open in astonishment. They left Saturday morning for the East.

Sunday morning at 11 o'clock Fred B. Blair was our speaker; there was a good turnout of Saints and friends to listen to him. At 7:30 p. m. Elder Albert Haws was our speaker.

Our weather still remains warm and pleasant. Business generally is quiet on account of the Lenten season.

Tuesday evening the elders were called in to administer to Sr. Ella Lytle, who was still very seriously sick. The health of the members generally is good.

GEO. S. LINCOLN.

March 21.

LETTER DEPARTMENT.

COVE, ARK., March 10.

Dear *Ensign*—Herewith I send you an extract of a letter just received from my brother who lives in the vicinity of Rapid City, Michigan, trusting that some of the elders in that vicinity, or in the northern district of the state, may call that way. They will find a stopping place and kind treatment.

"I thank you for the kind letters that you wrote me, and also for the package of papers that I received from you. I do not know when I have had anything that has done me so much good as your letters, and the food for my soul that I got out of the columns of those papers you sent me. Yes, dear brother, it is food to my soul to peruse their columns. The right spirit is there, and the right doctrine; it is the true doctrine of Jesus Christ that He taught when here on earth.

"I have just finished reading the Book of Mormon through for the third time, and I get new light out of it every time I read it. Yes, I believe it is the true word of God, written by the pen of inspiration by holy men of God. I have been a believer in this doctrine for a long time, but could never see the virtue of the doctrine so plain as taught in your letters and in the papers you sent me, and in the Book of Mormon. God bless the little book! It teaches the doctrine of Jesus Christ so plain that a child which can read can understand it. But where do we get such doctrine taught? The sects, with their creeds, have denied the power of the Holy Ghost; they deny the power of God. \* \* \* But as I understand the word of God, there is no excuse, for we have all got the word, the light and the way, and the doctrine—the Bible with its teachings, and holy ordinances, and commands. It is in the world; it is before the people; it is with the people, and they have no excuse, except those who are ignorant.

"I am all alone here; there are none of the Saints here. I wish there was. I hope that God will send some of the holy elders of His (Saints) church into these parts soon. I will do all that I can for the cause. Would, like to have them call on me at my place; they will be kindly treated. I think this part of Michigan would be a good place to start the work. No doubt there would be some kicking as there always is when the devil's plans are interfered with. There is but one sectarian church here, an Episcopal Methodist, and they are but little thought of. That is why I think a good work may be done here.

"Your brother in Christ,

"C. T. BAROCK."

He is the only living brother by my father's first wife that I have. As he says, he has been believing a long time, but has not until this winter been convinced. In the winter of '89 and '90, I was with him all winter, preached several times in the school-house of the village, Leetsville, where he then lived. I left him the Book of Mormon which he has read through three times, but has not been

able to see clearly the truths taught therein until now; and, as he says, not until he got those letters (2) which I wrote him this winter, and that happens this way: While out on mission last summer he wrote me a letter which was received by my wife, and was laid by and forgotten, not being opened, and was not read until this winter when I came across it.

In it some political questions were sprung. I undertook an answer and doing so my mind was directed to write about the gospel and many of the prophecies in connection with the answers sent him in my reply. I wrote him two large letters, and after a short time sent him a bundle of *ENSIGNS* which seem to have brought him to a sense of his situation.

And now the good part is, he is calling for some of the elders to come and see him, and I hope some one in that mission field will go and see him, for they will surely have some watering to do. He lives about one and one-half miles south of Rapid City, near the northwest corner of Kalkaska county, Michigan.

Yours in the work.

D. D. BAROCK.

P. S.—I have not done but little mission work this winter on account of severe colds which seemed to settle in my head, rendering me quite deaf. It is now four months since the beginning of the trouble, but I am in hopes, as the spring advances, to be able to pursue my mission work.

D. D. B.

TORONTO, Ont., March 20.

Editor *Ensign*—I rejoice to know that the *ENSIGN* has a place with other church papers in our Central Free Library, where it is seen and can be read; it is a good paper, and must be the means of doing a lot of good in this city. I wish our Church History was there, also Book of Mormon.

But there is one thing about the *ENSON* I do not approve of; I do not blame you, Bro. Editor, but some one is to blame, and that is, when people read through the *ENSON*, at the free library, they read letters from all parts of this continent, but very rarely any from Toronto. They can also see by reading that a great work is going on elsewhere, but are ignorant of the noble work done in this city by a handful of working men and women and boys and girls, in building their own church, giving freely of their hard earned wages and their labor that they might own a building to worship God their Father in, and free of debt.

It was a sight not often seen when missionaries, bishop's agent, elders, priests, teacher, deacons and members were seen with picks, shovels and wheelbarrow, making mortar, laying bricks, and other work required to be done, that the building might be completed; they even took turns in watching, one coming on duty at 6 p. m. until 12 p. m., when the relief guard arrived and guarded the place until the missionaries arrived about 7 a. m. Then those who could spare a few hours in the day did what they could, and those at work at other places during the daytime, came straight from their work, and off went their coats, up went their sleeves, and worked until the alarm sounded supper, when there was a dear sister with a basket of food just arrived. These sisters were a great help to us, for they saved us time by bringing supper, so we had not to lose time in going for it. They also used pick and shovel and wheelbarrow, and I believe if we boys had failed, the sisters would have finished the building themselves. One of the wonderful things about it all was the men wanted no beer or tobacco, neither did the sisters want a cup of tea, for we all sat down handing the basket of food around, also a large tin can containing cold water, from which we all drank freely as we had a good supply on the premises.

But I am drifting from what I intended saying; that is, there is no report in the *ENSON* for Toronto people to know whether there are any Saints in this city, or where they meet. I would like a report of our meetings each week, also that our church branch is at Camden St., S. Padua St. My spouse and his wife take an interest in reading the *ENSIGNS* so I want it sent to them.

Your brother,

F. M. FREEMAN.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

WHO SHALL STAND?

Sermon preached by Elder Joseph Lull, at Independence, Missouri, "Rally" Day, Sunday morning, May 27, 1900.

The first part of the text will be found in Deuteronomy 32: 11, 12, and a portion of the 15th verses:

As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him. \* \* \* But Jeshurun waxed fat, and kicked.

The second part of the text we find by reference to the 24th Psalm, 3d verse—a portion of it—and the 3d chapter of Malachi, 2d verse.

Who shall stand? The entire verse in Malachi reads:

But who will abide the day of his coming? and who shall stand when he appeareth? For he is like a refiner's fire, and like fullers' sope.

In the 6th chapter of the Book of Revelation 17th verse we have the same question propounded, with different association.

Who shall be able to stand?

The object first, last and continuously, of gospel preaching and church work, is the building of character; and wherein there is failure in this regard, the effects of these ministrations have been wasted and lost. We read, in the 24th chapter of the prophecy of Isaiah, of a time to come when the lines that now exist by means of which the inhabitants of the world are classified, and discriminations are made, shall be obliterated, and when men and women shall stand, or appear, rather, before God for what they are really worth. A portion of the language in verse 2 to which I refer is:

"As with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him."

Character alone will determine the worth of individuals in that day; and the kind of character that will be passed upon most favorably, or will secure divine approval most readily and amply, will be that which bears the most striking resemblance to the character of Jesus Christ. "We shall be like him; for we shall see him as he is," the apostle says, and if that be true, the information obtained from the Word with reference to the means, or the discipline, requisite unto the forming of a character resembling His own, can come from Him alone. That which we receive from him, either by the direct communication of the Spirit, or through the testimony of the word as printed and found in our houses always, is the most reliable with which the world can be furnished.

Another thing should be taken notice of as we go along in life, and that is, that outside of the direct consideration of our ability to "stand," in the sense and

at the time referred to in the scriptures, *one thing will stand*, if the scriptures be true, and that one thing is, the word of God. "The word of God shall stand forever," the Psalmist says. The Apostle Peter also says, "The word of the Lord endureth forever, and this is the word which by the gospel is preached unto you." If it be true that the word of God shall stand in that day that is ahead of us, that it will remain inflexible, that it will be subjected to no alteration or process by which it shall be softened or hardened, by which its arbitrary or other characteristics shall be affected in any sense whatever, as individuals it is the part of wisdom with us, and in us, to become acquainted with the Word at the earliest possible moment in our lives, and to so order our course that we can gather approval from that Word as we use it conscientiously to scrutinize our deportment day by day; so that when it shall be made use of as a measuring line at last, we shall be able to "stand" as fully approved under it as Jesus; and it will be well for us in that day, if we shall be able to offer as an excuse, truthfully, for any defect in our course, or any failure in us of resemblance to the character of Christ Jesus that the word of God by the rule of which these characters were formed and our deportment was ordered, was incapable of producing the result designed. If we can make an excuse like that stand or answer in that day, then our failures may not be recorded as against us to such an extent as I now think they will be.

In order that we may be able to appreciate the processes and apply the means ordained of God with this end in view, of forming a character that shall be absolutely spiritual—for, the apostle says that is life, divine life—it is necessary that we shall be able to discern God therein, that we may be able to walk intelligently. Understand me, now. It is quite possible for individuals to blunderingly or accidentally stumble upon a truth, and perform what may pass under human muster as a good act, and that may have its results in what is pronounced good in this life; but if a man labors with a view to laying up treasure in heaven, or obtaining present and final credit with God, he, as an intelligent being, must not expect those results without having aimed at them specifically. God will not give a man credit for doing that which he did not intend to do in the way of goodness, for what he did not labor to do, for there is no credit belonging to an individual who accidentally stumbles upon a thing and performs it without having labored or intended to do it; and I will go to the other side and make a statement, whether I represent another soul in this house or not. I venture it as an expression of my own thought, that God will not blame a man for a wrong he did not intend to do. If he labored to do right, but by accident or mistake, or the intervention of influences or agencies that he was not capable,

in advance, of calculating against, he fell, God will not forget the intention of the man, nor the labor performed by him under it. One of the attributes of which the Word speaks with reference to God, is justice, and when we think of that, we are satisfied that the issues of our life are safe in His hand, and we have hope, notwithstanding the weaknesses that daily confront us as evidences that we are human, and our environments are not what we would ask that they might be sometimes.

Now, in order to this appreciation and this application of the Word to which I refer, I repeat, it is necessary that we should be able to discern God in it; and in order that we may discern God in it, it is requisite that some degree of help will be furnished so that we shall have the ability to see. In Proverbs 29: 18, there is the statement recorded, "Where there is no vision the people perish," and I have heard Latter Day Saints all over the United States, or the portion of them in which I have traveled, make use of that verse, conveying the thought in their argument that where there was no direct revelation from God in the shape of open or supernatural vision the people perish; but it seems to me there is nothing in the passage that warrants that conclusion. I believe the word "vision" there is to be used in its primary sense, natural sight, or power to see. Where there is no power or ability to see, to comprehend, to discern, the people perish, and in that sense I understand the announcement made by the Savior as recorded in John 3: 4. "Except a man be born again he cannot see the kingdom of God."

If I were to ask you this morning, What is the kingdom of God? many of you would answer, "The church of God, the government of God." I ask you, "Of what does it consist? and by reference to the word you would answer me, "Of apostles, prophets, evangelists, pastors and teachers, and the execution of the divine purpose through its administrative and executive officers." Well, if this be true, is it requisite that a man shall be absolutely born again in a spiritual sense before he can see an apostle, a prophet, or he can see a man while that man is speaking in tongues, before he can see an evangelist, or before he can see individuals bearing other names, bishops, and elders and deacons and the like, such as are named in the good Word—the component parts of this kingdom of God. You say, "No, he can see those men without that." If that be true, and these men compose the church or the kingdom or the government of God, and the ability is within people naturally to see those men without direct revelation from God, I will ask you the question, "What is the meaning of the statement, then, 'he cannot see the kingdom of God?'" You all come to my assistance with the statement that, apart from the individualities of men called apostles and prophets, there are qualifications or powers by which they

are constituted apostles, by which they are constituted prophets, by which they are made evangelists; there is a hidden something belonging to them that they did not possess before ordination. When Jesus Christ laid his hands upon certain individuals whom he had chosen from among the number of his disciples, and ordained them, you tell me that there was imparted by that ordination a something not possessed by those individuals before. Was it a something that by natural vision you could comprehend? You tell me no. A piece of steel that has been subjected to certain processes by which it has imbibed a power that it possessed not before, will, when you bring it into proximity to particles of steel, or other kinds of metal, attract those particles unto itself. You take another piece of steel of the same size, shape, color or weight, that has not been subjected to that process, and attempt to use it for the same purpose, and it is an utter failure. You put the two pieces upon the scales, or you take the measuring line and apply it, you examine them carefully under the microscope, and you cannot discover any difference between them by means of which you can determine why it is that the one operates so marvelously, and the other does not; yet after you have employed all of these processes to determine what difference there is between them, and failed to detect any, still you refuse to admit that there is no difference. You know there is. You discern a difference, you absolutely know there is a difference. One does what the other cannot do; it does it, because it has been subjected, as I have said, to a certain process by which it has imbibed an unseen quality that it did not possess before, and that gives it a power of attraction to everything that has an affinity in the metallic line: and until the other is subjected to that process it never can be made partaker of that quality or power.

The individualities in the church or kingdom of God, before being subjected to those processes appointed within the kingdom and government of God, were men, and afterwards they were men. Before-time they acted in the spheres in which they were found, and possessed no right for action in the sphere in which they were afterwards found. After subjecting themselves to the process divinely appointed, they became conscious of having imbibed qualities not possessed before; somehow, they realized within themselves that they had been placed in touch with things divine; they had been permitted to lay hold upon that which was infinite, and somehow, they had gathered, by this means, unto themselves, a power by which, let them be found where they might in the world, or let them be subjected to ordeals or trials such as are common only to those whose special consecration is in the service of God, and amid all of these conditions they were able, and are able, to exer-

cise that unseen power—unseen to corporeal eyes—which makes their operations command the ratification of heaven, and by which they themselves become spiritually strong, spiritual minded. They are made, under certain conditions in life, conscious of the divine presence. Their ears are made to readily catch the sound of voices divine, and they realize within themselves that they are the property of God in a specific sense.

They have gone abroad in the world, whether they were stripplings or whether they were men with white locks, and as in the days of which we read in this sacred Word, were made not only equal, but superior, to all the agencies that were arrayed against them; so that men and women, straining their eyes to see the wherefore of the mysteries that confront them, have failed to be able to tell by what means these unlettered, untutored individuals have arisen to that position of prominence, or power, or why they could exert such a marvelous influence. The world sometimes stands in awe before the evident fact. The mystery remains unexplained to them until they come in touch with the regenerating forces, when suddenly they "see the kingdom of God." They discern what can only be "spiritually discerned." Some time ago, when the elders led a young man, about sixteen or seventeen years of age, up from the font after baptizing him, a doctor, pulling the lapel of the coat of a friend standing by him, said, to use his own language, "I will bet you that before the water of baptism is dry on that young man, he will be ready for a debate." There was nothing in the lad that would justify that conclusion, but the doctor had been watching church developments and learned that there was something peculiarly associated with, and characteristic of, this church work and the gospel ordinances, that made those subjecting themselves thereto imbibe what fired the dormant intellect, what stirred the hidden depths; that imparted, either gradually or rapidly, a qualification to officiate in almost any sphere, and to feel fearless under any condition, let them be confronted with what they might. This was manifested also in earlier years, God having chosen the weak things of the earth, and the things that were naught, to bring to naught the things that are. The purpose was not that these individuals, thus chosen, should remain ignorant, but that in them there might be manifested what would publish the kingdom of God to the world, and by which an argument might go forth in favor of the truth being proclaimed by these ministers of God, sufficiently convincing in itself to, at least, make men and women everywhere willing to submit to a test, the processes of which would impart the power to "see" that kingdom.

Our purpose in preaching the gospel of the Son of God today, as was the purpose eighteen hundred years ago of these messengers of light, is to keep

in men's minds the thought that there is a day when character alone will speak; when the wicked shall be silent in darkness; when those who have partaken of that which qualifies them to "stand," will be full of voice and full of speech, though their lips remain sealed. The very features which stand out in their character will be all the argument that Divine scrutiny will demand in order to pass favorable judgment upon the individual and assign them place with God and with Christ. He who aims at this, needs to get in harmony with the Word which, as we have shown, will "stand forever." To do this, he must recognize the duly authorized ministry of the word, and this means to "see the kingdom of God.

It does not mean to stand erect in a physical sense when it asks, "Who shall be able to stand?" I have known individuals who have been submitted to certain tests in this life, and they failed to stand. I remember an account here in the book of Esther, of a certain king, who, after an edict had gone forth that the people should take their swords first against the Jews in all that realm, could not revoke the decree; but he passed an order that the Jews might stand in that day for themselves; it did not mean that they were to stand idly or physically erect; it meant that they should exercise themselves for the maintenance of their rights, for their defense. I find the word "stand" mentioned in the Scriptures in a great many cases, setting forth the idea of ability to endure, fitness to abide. Some can stand the rain without hurt; some can stand the sunlight without hurt; some can stand and endure a good deal of trial in this life without being spiritually hurt; some people can bear scandal and feel calm over misrepresentations affecting their own individual reputation, and without being moved from the integrity of their hearts, or swept away in an agony of passion along the lines of resentment, or answering in kind. Those individuals are standing. In them is being developed and made manifest the quality to represent Christ in the sense of being righteous or God-like. They are the class of people in whom righteousness is being revealed, and the argument I gather from what I witness in such individuals in this life is that, if the trials under which they are now standing have either been directly ordained of God, or been permitted by Him in the line of His providence as discipline, they will also be able to stand when the consequence of that testing are revealed in the final day; and if the individual has stood erect under the means that in divine appointment have been necessary as a discipline to a certain end, when that end is reached, the voice of the fitness of the discipline will be heard in the character developed.

"What has this to do with the first part of your text?" one asks. Perhaps nothing, but we

will see. Moses, when he stood before the people just prior to his death, after having received evidence from God that he must depart this life and go to his rest, and that unto another was to be committed the work of leading the children of Israel across the river and into the promised land, taught them a song; delivered unto them a gracious testimony; reasoned with them by the powers of inspired processes, sought to stimulate them unto diligence and to make their consecration as prominent as possible. And he, in the course of this conversation with them, called to mind numbers of the experiences that had been theirs, the difficulties they had encountered, how God had made them more than equal to all those things that beset them or confronted them so long as they trusted in Him. He argued with them from this basis, that God would also be equal to every coming necessity, and gradually or rapidly, as they would permit him, would develop His purpose within them, until he would have elevated them above and beyond and superior to all these mundane conditions, and would have made them capable of standing in His immediate presence; and he showed them by beautiful simile and metaphor, and such like, the Divine purposes; and among them he mentions that which I first read in your hearing: "As the eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him." And further on he says, "But Jeshurun,"—and that word, "Jeshurun," is simply one expressive of endearment, of love, as a mother speaks of her child as her darling; God, through His servant, speaks of Israel in the same sense—"But Jeshurun waxed fat and kicked." The memory of divine good, communicated often, seemed to be lost, or temporarily destroyed, by the trials that confronted them here and there along the line. The fact that God had manifested His power in miraculous ways seemed to have been forgotten by the children of Israel as they listened to Aaron, and at his instigation, or he at theirs, prepared the golden calf for them to worship. Manifestation after manifestation of divine power became characteristic of their observation and experience, until, if we read the Bible, we are led to believe that nearly every week or every month of their entire forty years of experience, they received help miraculously. And yet we find that under some of the conditions that came to them by way of trial, they fretted and mourned and were ready to turn away from God, and away from the obligations that He had placed them under, with their consent.

Moses, before parting from them, wished them to understand that discipline had been necessary, and he uses this simile. In regard to the eagle

we are told, or we have read at least, that after the young have been brought forth and the time comes when the parent bird thinks that they should move forth to exercise themselves and develop strength thereby, she will stir up the nest so as to make it unpleasant for the little birds to rest and nestle there; will separate the parts that belong thereto until they cannot remain as contentedly as they formerly have done, and perforce of these conditions they are compelled to move out. Then the parent bird, having performed this work of stirring up the nest and compelling them to start forth, will hover around and watch the effort. The little fledgeling moves out, spreading its wings, and yet fluttering with fear, as it quickly tires and is about to fall, then the mother will instantly dart down beneath it and spread her wings, catching the little bird and bearing it to the nest or up in her outspread pinions, till it finds rest for a season; and so, by repeating these seasons of trial, causes a development, until confidence is obtained by the little ones, and by and by they move forward for themselves in safety.

Moses brings this simile in order that the people might learn that a good many things that had occurred in their lives, had been of a character to make them understand that there was a wise ruler or director in all their affairs, and that they had not been left to the caprice of some strange god or power. They could not have otherwise obtained the development that God, under these conditions, had made possible for them.

It is necessary that many of the conditions that are reached here in this life shall be so affected by divine interference as to coerce or compel the individual to move forth; yet that watchful eye, that infinite wisdom and divine strength follows, to guard and bless the discipline into better development. He hovers about to guard from evil, and so long as there is a reposing of confidence in Him, so long as there is integrity of spirit, though it be associated with the consciousness of weakness and a fearfulness of failure, with fear of doing that which is wrong or failing in the promotion of right, God will move under them, and place His everlasting arms around about them and beneath them, and furnish all the power or the skill that is necessary in order to accomplish within them what He intended should be brought about, and leave them without excuse should they finally fail—all with a view to their standing in that day when they shall be called upon to answer before the Almighty. Yet Moses in this instance says that after God's care and kindness, the exhibition of His power, the display of His skill, His majesty, after all had been wrought, of His wonderful work and power, "Jeshurun waxed fat, and kicked." That is to say, while they were under extreme conditions, they were perfectly willing that God should interfere for them and miraculously deliver them; and that He

should reveal His power in supplying them with such things as their appetites craved, and accomplish for them things that were impossible under ordinary circumstances. They were perfectly willing to fold their arms and rest in the sunlight and sing songs of praise to Him, and honor to His name, move along pleasantly and gladly. But when the hour of extremity came again, they were found with mourning on their lips, and even when they were revelling in the midst of the good that had come to them, and were abounding in the excellent experiences He had thus provided for them—right in the fatness of their joy and their experience—they forgot the source of their strength, and their vision was turned away from Him, and they "kicked" against His restrictive interference, and much that was enjoined by way of correction in order to their final development.

But yet it is a fact that the children of Israel, much as we may feel inclined to condemn them for some things, were just as the house of Israel is today. There is in the kingdom and government of God today, that which strikingly resembles that which we read of as having existed in the earlier times, and were I permitted to examine into Saints' lives today, learn the details of their experience and write a faithful account of all I learned, what a history of vasculature it would be. How strangely would the complaints of the home contrast with the joy and comfort and peace of which they bore testimony in public meetings. How the evidence of miraculous help that we hear of in our prayer meeting testimonies would be dimmed "by actions of the next morning when some little trial comes up;" "kicking" against the providences of God and indulging a disposition to question seriously the love and wisdom of the Father, because He has permitted our calculations to fail.

The thought I wish to emphasize in bringing these two points together is this: If there is a purpose in the Divine mind, if there is an answering ahead, then discipline is necessary that man may stand in that day, in the sense in which the word "stand" is here used in my text. God alone knows the character and extent of the tests to be submitted then, and He is capable of appointing the means and executing them, which will develop the fitness or qualifications required; and he who is as willing to accept the unpleasant in life's experience, as he is the pleasant, under the consciousness that God has ordained it or permitted it as a necessary discipline for him, will all the quicker take on His likeness, and, with that likeness, the ability to "stand" in that day. It is the complaining, the kicking, the skepticism that stands in the way of a rapid development of the Divine purpose under these influences. Trial would be shorter, discipline would be none less necessary along certain lines for each of us, if we

allowed it to have the "right of way" within us, and the complaints were less. The effort to "stand" here, is sometimes a severe one. I see the struggle in you; you probably discern it in me; I hear sometimes individuals pass their judgment upon others and wonder why these others can do, and have done, and are doing, as they see them acting, and I know that it is just as impossible for those people that are thus criticizing to understand the attitude and the struggle of that other individual, as it is for them to understand me; and I know that it is absolutely impossible, without divine grace, for me to understand you, and to put myself in that position where I can appreciate the struggle that you are making against the odds arrayed against you.

There have been times in your life possibly—I know there have been in mine—many of them, when my heart has leaned one way and my head another. My heart has said, "These are your friends, they will be hurt or offended if you do or fail to do this or that. You will lose in the estimation of this one, or of the majority, and you will suffer in consequence; and your reputation is at stake and you will fail in many regards that are to be considered if a man lives for the pleasure of life alone;" but the head has arisen to the exigency and the intelligence has said, "What is right in the matter, do that, let the result be what it may with friends or foes," and my hand has been raised to cast a vote, while my heart has bled more than once. My head has voiced itself in my action in judgment upon right at times, when the immediate and painful results of that action upon myself have been right before me, and I have felt as sure of them as though they were already pouring themselves in upon my life and into my heart. But the great question of all questions, that should come before the mind and should ever be before the mind, is, in what sense will the present action have its bearing upon my ability to "stand" in the day referred to, where it says, "Who shall be able to stand?"

The man that cannot stand alone, or more nearly so today at least, than he could fifteen years ago, in this church, with all the boasted help he has had, and who has to have as much external propping around him to support and bolster him up, gives very poor argument in proof that gospel forces are preparing him to stand in the great ordeal that shall confront him by and by. There will be no fellow human to lean upon then. The man who moves today only because the majority moves, or the individuals who today must have some one of prestige or influence to operate with them before they consent to activity at critical times, have little with which to face coming issues, or abide the final test. The individual whom fear keeps inactive at such times, is losing that which is absolutely necessary to qualify him or her for the ordeal of the

coming time when the merit of the mind and heart and spirit will all be weighed and published, and will confront us as a vision. When we see others, no more richly endowed than we were, but who took the brunt of the battle, stood in the face of enemies—stood alone—and let the world or the church condemn them—stood for what they believed in their souls to be the right; we will see that these people have ability to stand. We will then see that by faithfulness, and the adoption of such processes, we might have been able to stand also. Those who wait for pleasing environments, or who move as the crowd pushes them along in life, fail to develop the moral strength that is demanded of us. Watching for someone to lean upon, and looking to see how this one or that one will move, before we dare to assert ourselves, will not make us courageous. In that day to come the nakedness of character will be exposed and be subject to the inspection and judgment of God; to each man and each woman will be given according to what their character is worth. Men and women may make a reputation for me, but there is only one soul on this earth who can make my character, and that is myself. They may publish my name as they please, and blast my chances for accomplishing what I have set in my heart to do in the world, or what you have set to do, but so far as the development of that quality or ability or character that will enable me to stand in that day, is concerned, there is no individual outside of myself can prevent it without my consent.

"Rally" day may not be particularly suggestive of preaching like this, but let me say: Everything we do, whether it be to hold a conference, to attend a reunion, to offer a family prayer, engage in a season of fasting, or bear our testimony, should have in our minds association with the thought whether or not I shall be able to "stand"—it all has its relation to that idea—and if the influence of the preaching service this morning, or what I hear or say in the testimony meeting this afternoon, is not such in character as to make me better able to stand tomorrow, than I could have stood without them in the face of adverse conditions, what argument is there that this Sunday's experience has contributed anything toward my being able to stand in the Judgment hour? All has its relation thereto, and this morning the business of the preacher, whether he exercises his influence quietly or loudly, is to bring before the people's notice, the correct character ideal—one that will "stand" every righteous test. It is to keep the Christ image before the mind and insist that all shall measure themselves in the light of that divine representation; and insofar as they find a discrepancy, shall search out the means by which that discrepancy shall be reduced, and by which they shall take to themselves features and elements that shall make

them shine out more divinely brilliant in the integrity of a God development.

Only last Sunday afternoon you heard something purporting to be the voice of the Spirit, addressed to parents, and saying to these parents, that more care should be exercised by them, and diligence, with reference to their children, for it was grievous unto the Spirit of God that the children of the Saints should indulge in profanity. What of that? It simply means this: If that was the voice of the Spirit, and I do not question it for a moment, it means that God, understanding the necessity, again gives a little light at the present moment, by which you may walk more uprightly and safely, and better qualify yourselves and your children to "stand." If ever unto me has been committed a care, and I am reckless with reference to it, that recklessness is recorded, and associated with it, there will be a loss of development of moral or spiritual strength, and just that much of a lack, finally, of the ability to "stand."

If the discipline of God is wise, we should take advantage of it, and if, sometimes, the conditions in which we seek to nestle ourselves down so pleasantly, are made uncomfortable by some unexplained interference, and we indulge restlessness of spirit with reference to it, let us think of the eagle that stirreth up the nest for her young, with a view to development, and associate with it the evidence that care and protection will be ministered. It does not mean abandonment on God's part. It is not necessarily the work of a "strange god." I heard of individuals at the last Conference who had been in certain positions for a long time, and they got settled down to the conclusion that ministerial work and so on, was a pleasure, a delight, and their voices had been heard everywhere in exhorting the people to be faithful. But one or two or more of them were confronted with the suggestion that quite a material change might be made, and it was a little interesting to note how the thought of the stirring of the nest in which they had settled down, seemed to excite and unnerve them. What a trouble it seemed to the mind, what perplexity and forebodings, lest some other God—some "strange god"—was at work. They were realizing all manner of advance discomfiture and disappointment because that which they had figured on had not developed—their nest had been disturbed. The word of the Spirit came afterwards to some, and informed them that God was in the movement, and He would bless and prosper what He had investigated.

You may take it into whatever line of life you are found serving and the truth will be as clearly manifest to those who are watching. If I today go home wondering will I be able to stand in that day, and the next moment I hear my companion calling upon me for the performance of some simple service in

the household that would relieve the burden of toil and care upon her, and instead of smilingly responding, there is a look of severity, of bitterness, upon my face and I fail to comply with her request, I am failing to utilize one simple means by which an ability to stand can be developed. If I am sour, morose, cruel, impatient, infidel to trust, dishonest in word or deed, I am cultivating an inability to stand. A parent who is reckless to the interests of his child; the individual who talks more carelessly of another individual than he would like that individual to talk of himself; the individual who is careless with reference to the use of what comes to his ears in regard to people everywhere, the ill-natured, the scoffer, the scandal-monger, the oppressor, the lazy man, are all either abusing a trust, or violating rules which were divinely ordained to develop in them a fitness to stand.

I have hoped with you in common, that the good that is coming, and in store for the church as a body, may find but very few, if any of us, unprepared for its receipt and utility. There is no question, if the voicing of the Spirit is to be relied upon, but that the tides of greater good will yet be turned in upon us and those tides will bear us Zionward with great rapidity. The currents will enter the arteries and veins that have been cleansed, and where their course will not be impeded, and the manifestation of the God-life will be seen everywhere, and integrity will then shine out, for what is it worth to the church; and the ministry of God will appear as a band of glorious representatives of divine thought, and the church will exhibit the attributes of the kingdom of God before the world. But those who watch and wait and hope for the ability to stand, by and by, and yet fail to employ the means within their reach, neglecting the simple obligations pertaining to themselves, shall lose in proportion and fail of the ability to stand in the higher light, at least. The church will outstrip them, and they will be left to find contentment with the lesser light, as ordained in the wisdom of God.

May God impress us with the seriousness of the thought that His discipline, whether unpleasant or pleasant to our natural seeming, is just as wise as its purpose and ultimate are inspiring and desirable. The bitterness and the sadness of experience are just as essential, under our conditions, to the accomplishment of His purpose, as are the promises that are offered by way of inducement to inspire men.

May He help us to be unflinching, that the world may feel the mighty impress of the church's life, and may we be found worthy to "stand" in the day to which the Scriptures refer.

Reported by Sr. Nellie Robinson Jones.

Take "America's Most Popular Railway" (Chicago & Alton) to the General Conference, beginning April 6th. Passengers can procure meals or lunch at all hours on our lines. Our motto: "Safety, Speed and Comfort."

## THE GOLDEN RULE IN BUSINESS.

Anent the great hubbub that is being made now over the application of the Golden Rule in all the walks of life it is gratifying to know that some people are devoting their time, not to a discussion as to its feasibility, but rather giving practical evidences along the line. This is the best possible way to settle the question. A moment of demonstration is worth a week of dissertation. There is too much of a disposition among all classes of men to offer excuses for deviations from the divine maxim, "As ye would that men should do to you do ye even so to them."

One business man has adopted a novel plan and it is our purpose to give a history of his efforts to the readers of the ENSIGN. The party in question is A. F. Norton, a grocery keeper of Marion, Indiana. He was questioned recently, "Do you not meet with a great many losses by conducting your business as you do? To which he gave answer, "I believe that the average man is to be trusted, that he will not betray a confidence placed in him, and that is why I allow my customers to wait upon themselves. I have tried it for years, and find that everybody that I have trusted has proved worthy of the trust with but a few exceptions."

Some of his mottoes are:

"I will not sell to others an article that my own family would not eat."

"I will not sell drugs nor whiskey nor tobacco."

"I buy all my goods for spot cash and I do all my business on the cash basis; I pay my clerks every night; the money is theirs, they have earned it, I have no right to keep it until Saturday night."

"It is said that there is a curse on the rich; I don't want to be one of the accursed."

Mr. Norton is trying to do business as Jesus would do. Those of your readers who have read "In His Steps," by Chas. W. Sheldon, remember that he laid down this formula for Milton Wright, one of the characters in the book. In speaking of what Jesus would do, he said:

"1. He would engage in business for the purpose of glorifying God and not for the primary purpose of making money."

"2. All money that might be made he would never regard as his own, but as trust funds to be used for the good of humanity."

"3. His relations with all the persons in his employ would be the most loving and helpful. He could not help thinking of them in the light of souls to be saved. This thought would always be greater than the thought of making money in business."

"4. He would never do a single dishonest or questionable thing or try in any remotest way to get the advantage of any one else in the same business."

"5. The principle of unselfishness in all the details of the business would direct its detail."

## CHRONIC HEART DISEASE PROMPTLY CURED.

THE EMINENT SPECIALIST, FRANKLIN MITES, M. D., LL. B., HAS SUCCEEDED AFTER FIFTY TO 60 DOCTORS FAILED. A \$2.50 COURSE OF HIS COMPLETE TREATMENT IS OFFERED FREE, AS A TRIAL.

To convince every sufferer that his new Special Treatment possesses rare and uncommon healing qualities in all cases of heart disease—especially when accompanied with short breath, pain in the side, oppression in the chest, palpitation, smothering spells, puffing of the ankles or dropsy—as well as when complicated with stomach, liver and nervous troubles, Dr. Mites will give them a \$2.50 course free.

Other physicians may have failed. Your case may have been declared "incurable," but the doctor has such faith in his treatment that he is willing to leave the patient with you. One of the most scientific remedies are used, the treatment being specially prescribed for each patient.

The Complete Special Treatments are the result of 25 years of close study, careful research and extraordinary success. The advanced use of the medicines used by the ordinary doctor and few physicians show such faith in their remedies. There is no reason why this opportunity should not be taken by every sufferer before it is too late.

Mrs. August Kronck of Huntington, Ind., cured after 30 physicians failed; Mrs. Flora Graeter of Bristolville, O., after 22; Mrs. R. Parker of Mishawaka, Ind., after 16; Mrs. H. E. Cole, Pittsburg, Pa., after 6; and Mrs. E. Morris of Windsor, O., after 5 gave her up.

A thousand references to and testimonials from Bishops, Clergymen, Bankers, Farmers, and their wives, will be sent free on request.

Send at once to Franklin Mites, M. D., LL. B., 201 to 209 State Street, Chicago, Ill., for copyrighted examination chart and pamphlet. Mention this paper.

"6. Upon this principle he would shape the entire plan of the relation of his employees, to the public who were his customers, and to the general business world with whom he was connected."

What a transformation there would be in church circles if every Latter Day Saint would endeavor to carry out this principle? We are nearing the time when we must exemplify the practical teachings of Jesus Christ in the common material affairs of life. We cannot afford to go on as does the world. The hastening time is here. When we are willing to practice what we preach all along the line, the redemption of Zion will have begun.

Two of the greatest needs of the hour are honesty and veracity. We should be strictly honest with God, likewise ourself. We should ever aim to act towards all men that e'en though an angel would tomorrow publish the same from the housetop we would have no regret, no shame. We should be so tenacious for the truth that our word would be as good as our bond. Oh, that we could throw off this conventional veracity which makes fact secondary to necessity.

King Henry the IV said, "While you live tell truth and shame the devil."

Chaucer said, "Truth is the highest thing that man can keep."

"There is nothing so powerful as truth," said Webster.

Butler said, "Truth is precious and divine."

While the busy, teeming, rushing world is sacrificing all on the altar of success, prosperity, notoriety and satiation, is it not wise for the true followers of the Master to consider well their

opportunity and thus manifest their peculiarity in emulating the supreme Master? There is nothing that can be offered in extenuation of a failure to apply the whole of Christ's ethical teachings if God's people would but make the test. Environments, impediments, all must give way to a concentrated, consecrated effort along this line. The gospel is nothing, if not practical. To claim to believe and fail to practice, stultifies our manhood and crucifies the Master afresh. To conform ones whole life to the Christ plane of existence should be the aim of every Latter Day Saint.

T. W. WILLIAMS.  
1322 Myrtle Ave.,  
LOS ANGELES, Cal.

EVANGELIA LOST, a duet by Bro. J. Cole Moxon. Fine souvenir engraving of the little gospel boat. Everyone should possess a copy. Not a very great many of them left, better send in your orders for one or more before there is nothing left you but regrets that you do not possess a copy. Only 25 cents each. Let us hear from you promptly.

Group Picture.

To the High Priests, Greeting:—Group picture completed, and will be on sale at Independence, at the General Conference. Photographs loaned me have been returned. If any fail to receive their copy, please let me know at once.

In bonds,  
ROBT. M. ELVIN.  
To the Saints.

If those who attend General Conference and wish to get a general description of Jackson county, Independence and Kansas City, will call at my office, they can get one of my pamphlets free. It will be found to be of worth to any person who contemplates making Jackson county their future home.

W. S. LOAR.  
Music Hall, Independence, Mo.  
Visitors to the Pan-American Exposition.

If you contemplate going to Buffalo during the Pan-American Exposition, drop a line to the undersigned, who will mail to you a beautiful illustrated pamphlet issued by the Bureau of Publication and Accommodation of the Pan-American Exposition. It is free.

GEN. J. CHARLTON.  
Gen. Pass. Agt., Chicago & Alton Ry. Chicago, Ill.

FOR SALE.  
I will offer for sale at Lamoni, Iowa, one frame live room house, two blocks from business center, and one frame six room house, three blocks from business center. Also one frame two story, eight room house, three blocks from business center. All of the above property has good wells and cisterns and barns, and all in good repair, and all paying good rental. For particulars apply to

B. D. FLEET.  
Lamoni, Iowa.

FOR SALE.  
House of five rooms, cellar, porches, cistern, never falling well. Lot 200 feet deep, trees, all kinds of fruit, shrubbery and flowers. One block from Electric line; near the Missouri Pacific depot; two blocks from L. D. S. church and school; \$1,000. Inquire at Telegraph Office, Missouri Pacific depot.

FOR SALE.  
Five room house, lot 50x150. Barn, good well, several fruit and shade trees. Also four and one-third acres of good garden land three miles out on a good rock road. Price each \$300-50; both \$1,000. J. Tankard, 819 S. Grand Avenue, Independence, Missouri.

THIS WILL INTEREST MANY

To quickly introduce B. B. B. (Botanic Blood Balm), the famous blood purifier, into new homes, we will actually send free 1,000 treatments to readers of ZION'S ENSIGN who have not already tried B. B. B. B. B. B. quickly cures old ulcers, scrofula, painful swellings, aches and pains in bones or joints, rheumatism, catarrh, pimples, festering eruptions, boils, eczema, itching skin or blood humors, eating, bleeding, festering sores and even deadly cancer. B. B. B. sold at drug stores for \$1.00, including directions for home cure. For free treatment address Blood Balm Co., 86 Mitchell street, Atlanta, Georgia. Describe trouble and free medical advice given until cured. Medicine sent at once, prepaid. B. B. B. cures the worst and most deep-seated cases, after all else fails. B. B. B. heals every sore and stops all aches and pains and makes blood pure and rich.

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Have some nice young Belgian Hares for sale at reasonable prices. Call and see them when you come to conference, or address

J. W. LUFF,  
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Epworth League Meeting.

San Francisco, California, July 19-21, 1901, round trip \$45.00. Stop over allowed in each direction. For full particulars call 1929.

National Shooting Festival of National Shooting Bund, Shell Mound Park, California, July 14-23, at round trip, \$45.00.

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FOR SALE.  
A fine store front residence one mile east of court house, Independence, Missouri, on Macadam road. Ten rooms, bath room and furnace; fifteen acres of ground, large barn, tenant house, stone spring house, etc. Young orchard and vineyard. Address Box 90, Independence, Mo.

FOR SALE.  
On North Main Street, Independence, Mo., three fourths of a mile from the square. Lot 12 acres, fronting three streets; four roomed house, good barn, carriage house, workshop, hay chamber, three-stalled cow house separate. Full of large and small fruits, in line bearing condition; good apparatus bed; line well with never failing spring; \$1,250. Apply to Mrs. E. A. STEVENS, 108 Chrysler Ave., Independence, Mo.

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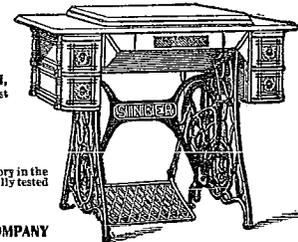
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" 73—Lexington Branch Pass. 8:35  
" 7—Fast Mail 10:00 p.m.

TRAINS EAST. a.m.  
No. 96—K. C. & Wichita Mail 3:16  
" 1—St. Louis Mail and Ex. 5:17  
" 5—St. Louis Mail 5:55  
" 71—Lexington Branch Pass. 6:41  
TRAINS EAST. a.m.  
No. 98—K. C. & Wichita Mail 1:22  
" 72—Lexington Branch Pass. 6:52  
" 6—St. Louis Mail 7:24  
" 92—K. C. Texas & Joplin Mail 8:37  
" 2—St. Louis Through Mail & Pass. 10:17 p.m.

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TRAINS WEST. a.m.  
No. 73—Lex. Branch Pass. 8:30 a.m.  
" 71— " 8:40 p.m.

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Daughters of Zion.

"OUR AIM, MANKIND TO BLESS."

MRS. H. B. GURTIS, Editor.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes.

ADVISORY COMMITTEE. Mrs. Mary E. Hulmes, President, Independence, Missouri.

Mrs. Callie B. Stebbins, Recording Secretary, Lamoni, Iowa.

Editor's address, 212 North Compton Ave., St. Louis, Missouri.

Home Training of Children.

In this article I feel like saying home training, or lack of it, rather, for 'tis the lack that comes to my notice more than the training.

You wonder how I know about such things, when I am only "mother's girl" and have no babes of my own.

Let me tell you of a few of my experiences, amusing though they be, and see if we cannot get some good from the experiences of another.

For example—and it is a fair one too—a dear, bright little tot comes to school the "first" morning and answers all my many questions with a blunt "yes" or "no," or even worse, with a nod or shake of the head.

Training means not severity, for the best training is through kindness. Help the little ones to their tasks with a loving smile and they will learn the little things of life which are an index to the home training and which are so essential to a well bred child.

All hail the day when fathers take as much interest in their children as mothers and when mothers feel the interest for their children which they should, I believe and believe it with all my heart that we have no right to bring more children into the world than we can properly care for and train in the paths they should go; and to do so is a sin against the child.

The child not being taught so simple a thing plainly shows that other and more essentials

are, too, left out. That "no" and "yep" is a key to the home situation, and brands you fathers and mothers as being weak in your own kingdom—"the home," where you should indeed be the strongest, for, "The home is the safeguard of the nation."

Perhaps a few minutes later this same little one walks all over my feet without as much as "by your leave" or a "please pardon me." Indeed the child seems to think my feet were made to be stepped on and so accordingly does the stepping act.

After many months of effort I have succeeded in getting the little ones in my charge to use the most common of politeness. They really enjoy using these little expressions in the school room, but, sad to relate, the training goes sometimes no farther than the school-house door.

Remember that the little ones are entrusted to your care and God has been kind to you in permitting you to reach the standard of womanly perfection—that of becoming a mother. Train your children in the way they should go and they will not be a source of shame nor confusion to you.

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I have a little boy in school who is always defending his head by throwing up his arms, seemingly afraid of being "slapped." I said, "Why Earl, what makes you do so? Does your mama slap you?" "Yes'm," was the reply.

Junior members are such as sign pledge between five and fifteen years old. It is not the strong drinks such as gin, whisky, brandy nor the saloon, where young men commence a life of dissipation.

They first drink beer and wine in the home and social circle; this cultivates the appetite and creates the demand for strong drink, and as long as these so-

cial conditions exist, so long will the public saloon, which is only natural, and the logical outcome of the same, flourish and supply the demand thus created, in the most alluring and fascinating manner.

Lovingly submitted to the kind readers of your columns, "MOTHER'S GIRL."

The National Anti-Treating Society, to Intoxicating Liquors.

This society, whose motto is "For God and Humanity," has been organized about five years, its object being to protect our fellow beings from the evils resulting from the social custom of treating to intoxicating liquors, by inducing them to sign the pledge of the society and living up to it, thereby promoting temperance and christianity, by suppressing the evils of said custom, and aiding and encouraging total abstinence.

To discourage and create sentiment against the social use of intoxicating liquors, at all times, in all places, and under all circumstances. To destroy the saloon by destroying the demand for intoxicants.

PLEDGE.—"God helping me I do solemnly pledge myself not to give or treat any one to intoxicating liquor, nor accept the same from others, cases of actual need in sickness excepted, and I will use my influence with others to uphold these principles."

It imposes no dues or financial obligations upon membership, depending upon voluntary contributions for support.

Any person, male or female, may become a member of the society by signing the pledge.

Active members are such as take an active part in the work and contribute to its support.

Associate members are such as do not.

Junior members are such as sign pledge between five and fifteen years old.

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Liquids at meals, if taken too often or too carelessly, are liable to dilute the gastric juices. Take no liquid of any kind when food is in the mouth. Take as little as possible till the close of the meal.

The digestive agents themselves being fluids it is reasonable to suppose that an excess of liquids taken with the food will have a tendency to dilute and thereby weaken the digestive juices.—February Ladies' Home Journal.

Do Not Drink While Eating. Liquids at meals, if taken too often or too carelessly, are liable to dilute the gastric juices. Take no liquid of any kind when food is in the mouth.

It is not the strong drinks such as gin, whisky, brandy nor the saloon, where young men commence a life of dissipation.



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ber 14, 1834, was married to Miss Adaline D. Washburn in 1855, who died in 1883. On May 9, 1888, he was married to Sr. E. I. Griffith at Vincennes. He was baptized at Montrose, Iowa, reunion, August 27, 1896, by Elder J. S. Snively, and confirmed same date by Elders J. R. Lambert and J. S. Snively. The elders were always gladly welcomed to his home by himself and wife, Sr. Nellie. Funeral services at the residence March 24th, 11 a. m., Elder James McKeirnan in charge. Interment at the Meek's cemetery.

LANGUID Many a school-girl is said to be lazy and shiftless when she doesn't deserve the least bit of it. She can't study, easily falls asleep, is nervous and tired all the time. And what can you expect? Her brain is being fed with impure blood and her whole system is suffering from poisoning. Such girls are wonderfully helped and greatly changed, by taking

Ayer's Sarsaparilla Hundreds of thousands of schoolgirls have taken it during the past 50 years. Many of these girls now have homes of their own. They remember what cured them, and now they give the same medicine to their own children. You can afford to trust a Sarsaparilla that has been tested for half a century. \$1.00 a bottle. All druggists. If your bowels are constipated take Ayer's Pills. You can't have good health unless you have daily action of the bowels. 25 cts. a box. "One box of Ayer's Pills cured my dyspepsia." L. D. CAMPBELL, Jan. 17, 1899. Bath, N. Y. Write the Doctor. If you have any complaint whatever and desire the best medical advice you can possibly receive, write the doctor freely. You will receive a prompt reply, without charge. Dr. J. C. AYER, Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, APRIL 11, 1901.

NUMBER 15.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

PRICE, \$1.00 PER YEAR, IN ADVANCE.

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B. B.

## ZION'S RELIGIO-LITERARY SOCIETY.

Wednesday, April 4th, at 7:30 p. m.—After opening exercises, Sr. Cordie White sang a solo. At its conclusion President J. A. Gunsolley read his address, the subject being "1893-1901," a review of the Religio-Literary Society during the years of its existence. The Religio exists because there was a demand for it. This demand became apparent because in different branches of the church there existed societies among the youth for the cultivation of the social, moral and religious nature. As in all features of gospel work and the pursuit of truth, there is unity of purpose which calls for and demands unity of action. This demand resulted in a call for a meeting in 1892. Presenting the program, the speaker said we were at that time larger in the head than we are now. We tried to carry four lines of work and later eight lines were carried for a short time. There was a tendency to pander to a worldly taste in the program for a period of two years, which had a very discouraging effect. At the convention in 1897 fasting and prayer was resorted to by some, and light was given with encouraging promises. Since that time increase of interest has been manifest and general success has followed. The correspondence department has brought forth and developed some excellent talent who are now holding positions of responsibility in the society. Good talent is now lying dormant that might be used to good advantage were the young people inclined to push forward and develop themselves, and not wait for the Lord or the church to call them. The missionaries are taking more active interest in organizing societies than ever before,

one brother waiting for commission to organize five at one time.

Duet by Mrs. Brackenbury and McNichols.

Paper by Miss Marie H. Clark on "Home Class" work. It was excellent.

An instrumental duet by Ralph G. Smith and George H. Hulmes, Jr.

Katie Chatburn gave a recitation entitled "Guilty or Not Guilty."

Additional remarks by Bro. J. A. Gunsolley. He referred to the course of study by the Religio in the past three years, the Book of Mormon. More people are now studying this book than ever before.

Sr. Louise Palfrey was introduced and read a paper discussing the Book of Mormon in a very entertaining and instructive way.

Brn. Will McLaren and J. A. Koehler, of Kansas City, sang a duet which concluded the service of the evening and adjournment was taken until Thursday morning.

Thursday morning a session was held to complete the work of the convention, Bro. Gunsolley presiding. The first business was consideration of blanks for reports to Zion's Religio-Literary Society.

Report of committee regarding blanks recommitted.

Report of committee on revision of Home Class leaflets taken up.

Moved that report of committee be adopted and leaflets be published.

Moved as amendment that executive committee be authorized to make such changes in leaflets as will make it agree with any subsequent action of association.

Amendment and original motion both carried.

Report of committee on Book of Mormon pronouncing vocabulary taken up.

Report adopted.

Report of committee on petition from Des Moines district taken up.

After a lengthy discussion it was moved to defer further action on the matter until next convention; prevailed.

Further report of committee on Report Blanks was presented; taken up.

Moved to adopt blanks reported by committee, and executive committee authorized to insert necessary changes to provide for credential blanks overlooked by committee.

Moved to amend by inserting in blank 4 provision for reporting distribution of literature.

Amendment and original motion both prevailed.

Report of committee on letter of removal taken up. Report adopted.

Chairman of committee on junior lessons made verbal statement that committee had not had sufficient time to report. Moved to refer to executive committee. Carried.

Moved that the president and secretary be empowered to appoint a credential committee for next convention. Carried.

Moved that executive committee be authorized to provide charters and commissions for future use if they think it advisable. Carried.

Moved to adjourn, subject to arrangements of executive committee. Carried.

No objections being offered the minutes were then read for last two sessions.

Minutes amended and adopted.

## GENERAL SUNDAY SCHOOL ASSOCIATION.

The General Sunday School Convention was called to order promptly at 10 a. m., Thursday morning, April 5, 1901, General Superintendent T. A. Hougas in the chair, J. A. Gunsolley, vice president; W. N. Robinson, secretary; J. F. Mjuntun and B. R. James, assistant. Bro. A. M. Chase chosen choirster. Committee on credentials, Bro. U. W. Green, Maine, Sr. Maggie Pankey, California, and Sr. Alice Schwartz, Nebraska, not being ready to report, Superintendent Hougas, on motion, addressed the convention and talked about five minutes on the best procedure in the business of the convention, concluding with, "Be brief, be practical, be prayerful." The credential committee being ready to report, it was recommended that where there is no report this year that delegates be allowed representation on the basis of the last report of membership. Report and recommendation adopted.

The general superintendent, T. A. Hougas, then presented his report. Followed by the report of the first assistant superintendent, Bro. J. A. Gunsolley, of Lamoni, Iowa, and the second assistant superintendent, Bro. F. M. Pitt, Chicago, Illinois. General secretary, W. N. Robinson, reported that out of 52 districts, 13 have not reported. This is a disappointment as being misleading, not representing actual conditions. The net gain in association during past year shows 836, but this, owing to the absence of the report of 13 districts, does not show the actual advance made. Net gain 24 schools so far as reported; 14810, membership last year. We have at least over 16000 members. The treasurer, A. B. Hansen, reported:

To the president and members of the General Sunday School Association; Greeting:  
The outlook from the treasurer's

point of view is good. The receipts exceed the expenditures.

For the twelve months ending December 31, 1900, the cost of issuing the *Gospel Quarterly* has been \$1855.92; this includes printing of Christmas programs; during a corresponding period in 1899, the cost for issuing *Quarterlies* was \$1438.15; an increase of \$417.77. This difference can be accounted for by expense of issuing teachers edition of quarterly, and the printing of Christmas programs and Constitutions.

Cash on hand at last report, \$1139.06; total cash receipt during year, \$925.08; total, \$2064.14, paid out for salary, editing *Gospel Quarterly*, \$338.50; traveling expenses for superintendent and assistant, \$113.08; exchange for forwarding money, 42c; total expenditures, \$451.00. Amount on hand April 1, 1901, \$1613.14.

During my absence on my mission, in the state of Colorado, the work of the treasurer was done by our worthy assistant superintendent, Bro. J. A. Gunsolley. Would recommend that my successor should be chosen from among the Sunday School workers located where the principal business of the association is done. I cannot serve another year.

Working and praying for the good of the great latter day work, I am,  
Yours in bonds,

A. B. HANSEN,  
Gen. Treas. S. S. A.  
LAMONI, Ia., April 2, 1902.

This report was referred to auditing committee, appointed by the chair, consisting of C. P. Faul, Missouri; R. Wight, Iowa; and C. C. Joehnk, California.

Financial report of general superintendent was read, totaling \$224.06; received, \$219.54; balance due general superintendent, \$4.52.

Financial report first assistant, J. A. Gunsolley: total receipts, \$54.16; expended, \$38.68; balance, \$15.48. These reports were also referred to the above committee for auditing. Adjourned to 2 p. m.

At 2 p. m., after the usual exercises, rules relative to nominations were read and adopted as follows:

1. The "Previous Question" shall not obtain except by two-thirds majority.
2. All nominations of candidates for office or place on committees shall not be entertained till seconded.
3. No person nominated shall be permitted to decline, if any one object, except by permission of the body, unless done before the nomination is announced by the choir.

Report of the editor of *Gospel Quarterly*, Sr. R. S. Salyards, was read:

To the General Sunday School Association, Greeting:—At the close of the last General Convention I was notified of my reappointment as editor of the *Gospel Quarterly*. My salary was fixed as before at twenty-five (25) dollars. I was instructed to prepare a teachers' quarterly in addition to the three grades in current use. The idea of the officers, as stated to me, was that the Teachers' Quarterly should contain all that was in the senior, intermediate, and primary grades, with such additional information as I might be able to furnish.

I prepared my copy as I had been instructed; the revising committee examined it, but when it was taken to the Herald office to be set up in type

it was learned that the plan adopted by the officers was not feasible. The notes prepared for insertion were then issued in a supplement to the *Senior Quarterly*. After this I received no further instruction regarding the Teachers' Quarterly.

I am pleased to report that the lessons are prepared up to October. The last quarter written is on the Acts of the Apostles. The Acts, if continued as our text, will supply us material for good lessons for about one year.

Respectfully submitted,  
ANNA SALYARDS.

Communication from Bro. H. A. Stebbins, Lamoni, Iowa, one of the revising committee, was read, commendatory of the work of the Sunday School Convention, and asked, that as he has served for three years on the revising committee, that he be not again placed thereon, not desiring to serve further. It was ordered recorded. The first report of the improvement committee, as published in the ENSIGN for January 10th last, was read and made subject to call for action.

President Hougas announced that the special order for the afternoon was on the constitutional amendments; pending its consideration the courtesies of the floor were extended to the ministry present.

Notice of amendments to be acted upon, as published in *Herald* for December 6, 1900, was read:

Section 1, article 1, page 14, (1897) read, and on motion made to amend by adding the word "first" before the word superintendent where it first occurs. A substitute offered by simply adding to the present reading the words, "and such assistants as may be necessary for the proper conduct of the school." This was unanimously agreed to.

Section 2, article 2, was read and its adoption moved as amended. Carried.

Paragraph 1, article 7, making word assistant in second line read, "with the first assistant and the assistant in charge of each department shall select teachers of the primary and intermediate classes." This amendment was, on motion, tabled.

Paragraph 5, amending article 7, making the word assistant "assistants," was adopted.

No. 5. Amending article, section 3, "The assistant secretary shall assist the secretary as occasion demands and in the secretary's absence shall perform all the duties of the secretary," was adopted.

No. 6. Amending article 2, section 5, page 15, adding, "The assistant librarian shall assist the librarian as occasion demands, and in the librarian's absence shall perform all the duties of the librarian." Adopted.

No. 7. Substitute for article 5, page 16. "All officers shall be elected by the school except the assistant superintendent, other than the first assistant superintendent, last secretaries and assistant librarians, and shall take their places the Sunday following." Its adoption was moved and after discussion it was laid on the table, as were numbers 8, 9 and 10, of the proposed amendments.

Proposed amendments of section 2, article 2, of Srs. Vida E. Smith, LaJune Howard, L. L. Resseguie et. al., was tabled. A motion to reconsider the action taken in regard to numbers passed affirmatively be reconsidered, was negatived.

Report of three of committee on song book was read, and also report from Bro. J. L. Morgan, chairman of committee, was read. On motion the report of the majority was adopted and recommendation of committee endorsed. Following is report:

We, as the only members of the committee on Sunday School song book present at this convention, having received no word from the chairman of our committee, deem it but proper to submit a report regarding the work entrusted to us.

So far as we are aware there has not been any new pieces or contributions received during the past year.

We seriously doubt the advisability of continuing this effort of publishing a song book for Sunday School at the present time, for the reason that, of the material so far received, very little of it is of a proper standard. We know of but very few of the contributions of those now in the hands of the committee that are equal to the average of those contained in "Winnowed Songs."

We have secured in the publication in the current issues of the *Quarterlies*, of three pieces selected from the best of those now on hand, in order that a fair estimate may be made of the quality of the material received by us.

We recommend that the convention appoint custodians of the music now on hand, who shall be empowered to solicit and receive new contributions.

Respectfully submitted,  
F. G. PITT.  
Mrs. W. N. ROBINSON.  
A. H. MILLS.

Members of Committee.  
INDEPENDENCE, Mo., April 4.

On motion chairman was authorized to appoint committee of three to have charge of music now submitted and in hands of committee.

Adjourned till 7:30 p. m.

At 7:30 p. m., after the opening exercises the report of the committee on improvements was ordered up, and on motion it was considered *seriatim*.

Section 1 read:

We approve of the appointment of a lesson committee to decide on the lesson course. Further, that this committee also act as the revising committee. We recommend that the Executive Committee, associated with this committee, appoint the editor (the editor having authority to choose sub-editors), and to fix compensation.

Substitute offered that so far as practicable the lesson texts of the international lesson committee be adopted. A spirited and lengthy discussion followed. Adjourned at 9:30 p. m. until 9 a. m. Friday morning for prayer service.

Friday morning the prayer service at 9 o'clock was profitable and interesting, the inclement weather prevailing this morning hindered some from attending.

After the opening exercises, at 10 o'clock, the discussion of the question under consideration at the close of last night's session, the "Use of International Texts," was resumed. Many earnest speeches were made for and against, occupying nearly the entire morning session. At 11:40 a. m., the previous question was called; the vote was taken by yeas and nays, resulting 308 6-15 for, 973 9-15 against, defeating the proposition. It was the most interesting question that, up to this time, had been reached, and its consideration was marked by intelligence and good feeling. The vote being announced, adjournment until 2:30 was had.

At 2:30 p. m., after the opening services, the consideration of the rules was resumed as follows:

We approve of the appointing of a committee to decide upon the lesson course. We recommend that this committee be the revising committee.

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

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

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

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

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

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

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

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

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

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

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

This resolution was adopted by a vote of 54 to 43.

Secretary read several resolutions to be acted upon, the general superintendent having stated that after 4 o'clock p. m.,

no new business would be received.

The special order of the afternoon was the election of officials. The general superintendent was presented and Brn. Thomas A. Hougas, F. E. Cochran (declined on account of inability to attend to duties), J. A. Gunsolley (declined on account of presiding functions he already held, except he was released from the necessity of secular work and be placed where he can), Brn. W. N. Robinson (declined), David Anderson, D. J. Krahl and Gomer R. Wells were nominated. It was decided to take the vote by rising. Vote being called, Bro. T. A. Hougas received 83 votes, J. A. Gunsolley, 34 votes; Bro. D. A. Anderson, 9 votes; D. J. Krahl, 3; G. R. Wells, 43. Highest 83, all others 89; no choice. On motion Brn. D. A. Anderson and D. J. Krahl were dropped. On second vote Bro. Hougas received 94 votes, Bro. J. A. Gunsolley, 38 votes, and G. R. Well, 46. On motion the vote was made unanimous. Bro. Hougas, in acknowledging his appreciation of the confidence of the Saints, stated his willingness to do the best he can and asked the prayers of the Saints.

For first vice president Brn. J. A. Gunsolley, G. R. Wells, D. A. Anderson, F. M. Pitt and Sr. L. L. Resseguie (declined) were nominated. Vote being taken, Bro. Gunsolley received 117 votes, Bro. G. R. Wells, 15 votes; D. A. Anderson, 3 votes; Bro. F. M. Pitt, 14 votes. The election of Bro. Gunsolley was made unanimous.

For second vice president Bro. D. A. Anderson (declined), Sr. Louise Palfrey (declined), Bro. J. F. Minton (declined), D. J. Krahl, Sr. E. F. Miller (declined), Eva Bailey (declined), Geo. Gates, and W. S. Macrae (declined) were placed in nomination. Vote being taken Bro. F. M. Pitt received 87 votes; D. J. Krahl, 15 votes; Geo. H. Gates, 72; Bro. Pitt, 87; all others 87; no choice.

On motion the two highest were selected for second vote. Bro. Pitt received 86 votes, Bro. Gates, 93, the vote being given to Bro. Gates as being an eastern man (Providence, Rhode Island). The motion to make his choice unanimous prevailed.

For general secretary, Bro. W. N. Robinson (declined), Sr. D. J. Krahl, Sr. LaJune Howard, Sr. Belle James (declined), Bro. J. F. Minton (declined), Bro. Robinson again nominated, again declined, Sr. Marie H. Clark (declined), Bro. A. H. Mills (declined), Sr. Dora Young (declined), Bro. F. M. Pitt, J. J. Billinsky (declined), and W. S. Macrae (declined), were nominated. Vote being called, Bro. D. J. Krahl received 112 votes, Sr. LaJune Howard, 53; F. M. Pitt, 15; Bro. J. J. Billinsky, 4 votes. Bro. D. J. Krahl was declared elected; the motion to make this selection unanimous prevailed.

For treasurer Brn. John Smith and Oscar Anderson were nominated. Vote being called Bro. Smith received 75 votes and Bro. Anderson 69 votes.

For librarian Sr. Mamie Allen, present incumbent (with-

drawn), Sr. LaJune Howard, Lamoni, Iowa, Bro. S. A. Burgess, St. Louis, Bro. F. M. Pitt, Chicago, were named. Vote being taken, Sr. Howard received 47 votes, Bro. Burgess 114, Bro. Pitt 9. Bro. Burgess elected. A motion to make the election unanimous prevailed, as did that of Bro. Smith as treasurer.

A vote of thanks was tendered Brn. W. N. Robinson, past general secretary, F. M. Pitt, second assistant superintendent, Bro. A. B. Hansen, treasurer, Sr. Mamie Allen, librarian. Also to Bro. T. A. Hougas, general superintendent, and J. A. Gunsolley, first assistant superintendent, for good work done. A motion to reconsider action naming Bro. Smith as treasurer, owing to his being also treasurer of Board of Publication, was laid on table.

Resolution providing for appointment of a lesson committee to decide on the lesson course, this committee to also act as a revising committee, prevailed. Brn. J. W. Wight (declined), H. C. Smith (declined), F. M. Smith (declined), F. M. Sheehy (declined), J. R. Lambert (declined) Columbus Scott, R. S. Salyards, R. M. Elvin, F. G. Pitt, J. A. Gunsolley (declined), Duncan Campbell were named. Brn. Duncan Campbell and F. G. Pitt were granted privilege to withdraw. This was also granted Bro. Columbus Scott at his request.

Reconsideration of action providing for a lesson committee was moved and prevailed, and the resolution being placed before the house was declared lost.

Motion that we now proceed to elect a revising committee, carried. Substitute was offered that we request the presidency to appoint the revising committee. This request was declined on behalf of Presidency by President Joseph Smith.

Brn. J. W. Wight, R. S. Salyards, Duncan Campbell, R. M. Elvin, Heman C. Smith, Wm. Clow, Columbus Scott, Frank Cochran were named. Motion that nomination close and that the committee consist of three, prevailed. A motion that the three receiving the highest number of votes be this committee, prevailed.

Vote being taken Bro. J. W. Wight received 130 votes, R. S. Salyards 102, Duncan Campbell 76, R. M. Elvin, 51, Heman C. Smith 108, Wm. Clow 16, Columbus Scott 26, Frank Cochran 11. Brn. J. W. Wight 130 votes, Heman C. Smith 108 votes, and R. S. Salyards 102 votes, were declared elected, and a motion to make the choice unanimous prevailed. Adjournment was taken to 7:30 p. m.

7:30 p. m. Opening exercises being concluded, a motion that all speeches throughout this session be limited to three minutes owing to the amount of business to be done and the short time to do it, prevailed.

A motion that the appointment of editor for the *Quarterlies* and the fixing of the compensation therefore be left with the executive committee of the association; prevailed.

It was moved that \$150.00 be

appropriated for the use of the executive officers for expenses during the present year. An amendment was presented to increase the amount \$50.00, carried and the motion as amended, making the appropriation \$200.00 was then carried.

Report of the improvement committee presented their first report, as follows:

Independence, Mo., 4-5, 1901.

To the General Convention of the Sunday School Association:—We, the improvement committee on Sunday School work, make this our final report. Disadvantages have met us in the work we have done because of being so widely separated and having no privilege of a meeting this year; thus having accomplished our work wholly by correspondence. We have experienced a source of satisfaction in the spirit of earnestness, and of almost universal harmony with which all matters examined by us have been considered. We submit our work for your consideration with a feeling of satisfaction that we have done under the circumstances what we could to fulfill the trust imposed in us.

Respectfully submitted,  
J. F. MINTUN,  
LOUISE PALFREY,  
Mrs. B. C. SMITH.

A motion was made to adopt the report and continue the committee. Amendment was offered to strike out that part of the resolution continuing the committee; prevailed, and the motion as amended was declared received.

Elder J. W. Wight of the revising committee made report:

To the Convention:—As one of the revising committee I presume you will expect a report from me. The duties incident to the position are certainly important ones and I am sorry to have to state that both lack of time as well as lack of qualification have militated against my doing justice to the work in hand. Should such committee be continued the greatest of care in its selection should be exercised.

My understanding of the duties so imposed has been that we were required to go carefully over the entire manuscript of each quarterly and to eliminate therefrom any and everything contrary to the doctrine of the church and not in harmony with history. It will at once be seen that such work is no child's play, and while I feel grateful for the confidence reposed in me by those asking me to occupy I am yet sorry that the above mentioned facts have stood between me and a better discharge of my duties pertaining.

I am in bonds,  
J. W. WIGHT.

Recommendations regarding Sunday School song book were read, one signed by Bro. Columbus Scott. The other as follows:

Resolved. That a committee of two be appointed whose duty it shall be to revise such music as may be deemed suitable for the Sunday School, and that from two to four pieces be published in each issue of the *Quarterlies*, said pieces to be electrotyped and preserved till such times as it may be deemed wise to publish them in book form.

F. G. PITT,  
VIDA E. SMITH,  
SR. D. A. ANDERSON.

Moved that the first part of this resolution be stricken out to "whose duty it shall be," and that instead thereof we insert this, "That the committee on music already provided for be authorized to revise," etc.

A motion accepting this resolution after changing the word "electrotype" to "stereotype" prevailed.

Pending the consideration of this subject a motion was offered tabling the whole matter and it prevailed.

The following was then offered but was denied:

*Resolved*, That a committee of three be appointed, of which the General Superintendent shall be chairman, to revise the constitution and by-laws of the association, and report through Herald three months before next convention.

MRS. DAVID H. BLAIR,  
MINA P. KEARNEY,  
MRS. ELLA MILLETT,  
D. J. KRAHL,  
E. A. BLAKESLEE.

The following was then offered, and after efforts to amend, was finally passed:

*Resolved*, That this body do now appoint a committee consisting of Sr. J. T. Erwin, Jennie Newton, Dora Young, Anna Murphy, Carrie Sitsky, Alice Booth, Lucy Ressegule, Eva Bailey, Ethel Banta, Vida Smith, Eunice Winn, Audentia Anderson, Mina P. Kearney and Bro. Warren E. Peak, the first primary teachers present, to consult and agree upon some plan for providing lessons especially adapted to the use of the infant classes of our Sunday Schools.

D. J. KRAHL,  
DORA YOUNG,  
VIDA E. SMITH,

A report from Sr. Burton, showing the work done by the sisters in organizing Sunday Schools in the Society Islands, was read. No action taken on the report; it was, according to the rules, received for record.

The minutes of the evening session were read.

A reconsideration of the action on appointment of committee on primary lessons was moved, and prevailed. The motion being read substitute was offered that this committee be empowered to act and put into practical shape their work, and also be authorized to draw on the treasurer for that purpose. This was declared out of order by the chair for the reason that the convention had previously provided that the executive committee appoint the editor and fix the compensation. Decision of chair appealed from, but he was sustained by the body.

Adjournment taken until 8 a. m. Saturday morning.

The Convention met Saturday morning to finish the business. Report of committee of primary teachers:

*WHEREAS*, From the long expressed dissatisfaction on the part of teachers of infant classes in our Sunday School, it is clearly evident that there is a pressing need of different food form. Therefore be it

*Resolved*, That a teachers' help be issued to meet this demand.

That the lessons in these leaflets be drawn from the life of Christ. [A point was raised on this conflicting with the "uniformity of text" idea. It was discussed.]

That these Helps be prepared upon the following lines: (1) (a) The lesson texts (Simplicity, References); (b) Illustrations (Pictures, Kindergarten methods); (c) Lesson applications (story form). (2) Hints to teachers. (a) Literature—by the names of suggestive books, extracts from Helps, literature.

That our editorship consist of three consisting of Lucy Ressegule, Dora Young, Audentia Anderson.

That Association appropriate the sum of fifty dollars for purchasing such Helps for the coming year.

Amended by adding "and if the fifty dollars be not sufficient, the editors consult with the executive for further money. Amendment carried.

Amended by inserting "incidental" before expenses.

**FORTY-EIGHTH ANNUAL CONFERENCE.**

Reorganized Church of Jesus Christ of Latter Day Saints.

Conference opened at 10 a. m., April 6th, choosing Presidents Joseph Smith, Alexander H. Smith, and E. L. Kelley as presidents of the conference. Hymn 7:20, "Redeemer of Israel" was sung. A very fervent, feeling prayer was offered by President A. H. Smith.

On motion Elder R. S. Salyards was appointed secretary and authorized to choose his assistants. Bro. D. W. Wight and G. R. Wells were so chosen.

Committee on credentials was appointed by the chair. Bro. G. H. Godby, T. J. Sheldon and U. W. Greene were so appointed.

Press committee, consisting of R. M. Elvin, Frank Cochran and D. F. Lambert, was chosen.

Bro. O. L. James was chosen as chorister, he to arrange for assistants and organists.

Ushers chosen: B. C. Smith in charge, Wesley Ballinger, J. J. Luff, George Nesbitt, Sidney J. Preston, G. H. Hulmes, Jr., and Frank Oriley, Jr.

While the credential committee were preparing their report, on motion, short speeches were called for, President Joseph Smith being the first to respond. In part he said:

I greet you this morning with confidence. I have no personal mental reservation. Whatever may be the fate of the body or any individual member, I must answer before the bar of God. There is for me no halting place. My chief effort should be to be able to answer with a conscience void of offense. I am liable to err under trying conditions. From 1860 till now I have never made any claim to infallibility, which only belongs to God and Christ. There must be a continued responsibility that we must lay down only at death. As a servant of the body I expect to serve the body under the light of the inspiration I may possess. The opening prospect before us this morning is good, judging from appearances. The gospel is true. Men may fall; the sun, moon and stars may fade, but he who remains faithful to the end will never lose his reward. The gate is straight and the way narrow, and few find it. Promises made to us by the Spirit have been good. The injunctions have been to come up higher, to achieve personal purity, and keep the influences of immorality from injuring the body. I look upon the motives of my brethren to be good. Men see things in different light. If men run counter to the unwritten law, and we make them sinners because of that, this is a constructive sin. A man may be made a constructive apostate, while his motive may be pure—this is constructive sin. We ought to be careful how we pronounce a man an apostate. Having born the anathema for over forty years I am constrained to be lenient. The situation this morning is good, and propitious of good to the body.

Bro. A. H. Smith spoke as fol-

lows: It is with a good deal of satisfaction and pleasure I meet with you on this occasion. Looking over the assembly this morning I am reminded that it is the greatest work ever delivered to man. In looking back over the history of thirty-five years I can see the growth of the cause. My brother struck a chord when he said he had no mental reservation, and there is no resting place. Once entering I became, in a sense, a wanderer upon the face of the earth, not because I had no home, but because of the demand of the work upon me. My work has demonstrated this thought correct. I was once permitted to see a vision. An open door was presented. I looked through the door and saw beauties and grandeur and triumph of the gospel that was within, and I was anxious to enter in through that door and enjoy what I saw, and I have been trying to prepare myself to that end. The longer I live the more I learn the grandeur that is in the work to me. With me there can be no mental reservation, nor can there be with you. I see before me that labor that indicates that there is no cessation from labor; there is no resting place for a servant of God, no place where he may stop. The only place for an elder to rest is in activity, in the field. I feel encouraged; have felt happy since coming here in this conference, and feel that God is leading, that He will lift the clouds if any, and let light in upon us, and manifest that He is indeed leading, and we shall know that He does lead us.

President E. L. Kelley expressed his pleasure in meeting with the conference at this time, and said, As was stated by the presiding officer, I also entered this work without any mental reservation that, as the promises of the Father are without any mental reservation in His blessings upon His children, so I have felt that all that I had is placed at the service of the Lord; and if this body will move forward in the spirit of consecration to God, it will bring nearer the fruition of promises than we have before realized. If I did not have full faith and confidence in this work, as the work of God, I would not be with you this morning. But, believing as I do, I am assured that God will direct for the good of His work. The basis of our work must be the law of God, and any individual who walks not in this is wrong and will cause whisperings and backbitings, etc. We may come short, and while everyone realizes he may fail, we should not endeavor to fight our own battles, but should look to the Lord with a little more faith, that He will take care of His own work. We are not here in this church for the mere purpose of saving ourselves. The man who has the selfish purpose in this church of merely saving himself is likely to drop out before many years pass. That is not the purpose of the great missionary, Jesus Christ, who came that all may be saved. So with my brethren who have spoken, I am glad to be here this morning.

Let us be united in love, and not permit malice and unkindness to govern, so that we may realize that our work shall be better done than in the past year. While in my work the past year I have realized I was subject to the criticism of my brethren; I felt that I had been right in my official work, and I expect the Lord to acquit me whether or not my brethren do. From my report it will be seen that the brethren had maintained and sustained the cause better than ever. I have confidence in my brethren and have striven to do nothing that would cause any to lose his faith. May God's blessing be upon the conference, that before its close every cloud shall be swept out of the way.

Bro. W. H. Kelley, president of the Twelve, said, Our presence here indicate we are in the faith; that truth lies here. I have no reservation in this work, I started with intention of continuing to the end. In reaching the end we must pass through trial; there is no impediment put in our way we cannot overcome. I have felt well in my work; nothing has occurred to cause me to lose confidence in this work. We may lose confidence in one another; the way to feel right is to feel that all is right deep down; then we can have confidence. Christ is the great head of the church. The Israelites felt bad in the wilderness; they felt God was not with them. Are we going to let little trials and foibles keep us away from the work? Paul passed through severe trials yet he was a servant of God, and he said, "There is a crown of life for me." Satan knows how to attack us; we are here to adjust ourselves that we may meet him successfully. When we go out I hope we may go out strengthened and prepared for the battle.

Bro. D. Campbell, a president of the seventy, spoke as follows:—I have felt well in coming to this Conference, and expect to feel well while I remain. I have a deeper sense and higher appreciation of this gospel, than ever before. We should seek after that harmony spoken of; to do this we each one should bring himself into harmony with the great Head. I received a testimony of this work before entering, though it lead me through humiliation in a human sense. All I hope for future bliss lies in this gospel. May the spirit of peace rest with us.

Bro. C. Derry, president high priests' quorum, spoke as follows:—I am pleased to be here. My brethren have uttered the sentiments of my heart. I came here to help in promoting peace, unity and love. From the moment of accepting this work, save one dark hour, I have never been afraid of the divinity of this work. I have striven to spend my life in this work and desire to spend the remainder of my days, be they few or many, in it. I cannot stand alone, I am too weak for that; my trust is in Jesus Christ, and upon that arm will I continue to lean. I pray God His work may prosper. I have labored for the spread of this work. I will not

say more but may the Spirit of God rest with you.

Bro. J. Caffall, of the Twelve: The year 1844, as it dawned toward Christmas time, I undertook a journey of twenty miles on "pony shanks" to find an individual having authority to administer baptism and laying on of hands. The written word of God had made an impression on me, leading me to this action. In view of the fact that he that was sent forth of God, had come, I was impressed with the thought, I was led to make with God an everlasting covenant, and by it I must practically demonstrate myself loyal to God, the rest of my days. I do not live in the past or future, the now is the battle field I must occupy until Christ shall come.

Elder Columbus Scott, president of Seventy:—I have never had a feeling of discouragement come to me in my experience in this latter day work; not that I have not had trials, but somehow I have not been permitted to look into those things too closely; I have striven to keep faith in God. In dealing with my brethren and sisters I have always tried to give them credit for being honest, and never permitted other thought except upon demonstration, and then I felt sorry for them. Daniel had an entire kingdom against him; they sought to make him bow to an idol, but he refused, and for his loyalty to God he was given great honor and authority in that same kingdom. Another thing I have endeavored to be governed by, and that is the spirit of conservatism, not that I would do nothing for fear of doing wrong, but to move slowly. Doubts may arise, clouds may come, but I have no doubt about the ultimate consequences of the work of the Lord. One of the encouraging things is the fact that those whom we expect to lead us are loyal to God and His work. The things we have to do is to keep the clouds and the mists from between us and the Lord, and like Paul we will be able to say at the conclusion, that I have kept the faith, I have finished the work, I have fought the fight and henceforth there is laid up for me a crown of life, and not for me only, but for all them who love the Lord Jesus Christ, the grand ultimate of the hope of man.

On motion presidents were authorized to arrange the character of the service and appoint the speakers. President announced 2 p. m. as the hour for the afternoon meeting. Adjournment was then taken until 2 p. m. Sung doxology; benediction by President Joseph Smith.

At 2:00 p. m. conference convened, President Smith in the chair. Prayer by Bro. Joseph Luff. The credential committee made an additional report.

Bro. Burton and wife, Devore and wife, H. Case and wife were added to the delegation of the Society Islands. Bro. John McKenzie's name was added to delegation from London district. Report as corrected was adopted.

Delegates from Ohio district

## ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

Annual Report of J. A. Gunsolley, President of Z. R.-L. S.

Dear brethren, sisters, and friends of the Religio-Literary Society, I warmly greet you.

It is with feelings of gratitude towards God that I undertake to address you with this annual report, yet it is with a consciousness of my inability to do the subject justice. The time was when it might not have been so great a task, when we were in our infancy as an organization, but in this day of unprecedented prosperity, to properly set before this convention the condition of the work with its needs, is a matter of no small undertaking, and only the assurance of its being a duty, and of the further assurance that our Father is with those who strive to do their duty, strengthens me for its discharge.

When I said unprecedented prosperity, I would not be understood as meaning that we have anywhere near reached perfection, or that there are not many things which need to be improved upon; but I would be understood as meaning that, all things considered, we were never in better condition than at the present time. For this we owe a debt of gratitude to our God who has so kindly directed us in our efforts to further on His glorious cause. We might have done something of ourselves, we might have made some progress; but the influences of heaven have been with us so that our progress, we think, has been in the right direction. In times of doubt, light has come sometimes in a marked manner and degree. When clouds have obstructed our horizon, they have been dissipated before the rays of the sunlight of truth. When emergencies have confronted us, wisdom was meted out. When sorrow almost overwhelmed us, the cup of consolation was placed to our lips and we were able to say, "Thy will, O God, be done."

It is but fitting that at this, our first annual gathering since he was taken, that we should pay a tribute of respect to our beloved brother and associate laborer in the work, secretary, Bro. John C. Hitchcock. Language cannot express the deep flood of sorrow that swept over the entire society at the news of his departure from earth life. Ah! the struggles that were made in the hearts of the members with the question of the consistency of his being taken, and its being the will of God, when his labors were so much needed. No one, methinks, really doubted the wisdom of God, but that we might be permitted to have but a glimpse of this wisdom so that our hearts might be comforted, and we be reconciled to our loss, was the thought. Well does your presiding officer call to mind making this struggle; and right well does he remember having received, like a sweet benediction, the comforting assurance that though taken from us, he had

only been called to a higher and nobler work in the great mission field beyond. That while hands and hearts were wrung with sorrow and anguish here at his departure, that over there hearts were beating with joy at his coming and that hands clasped his with a warmer welcome than it is possible to experience in this life. I thought of the many, many honest souls who had died without the gospel who would gladly receive it on the other side, and who, perhaps, were waiting his coming to bring it to them. And I thought, too, that in years to come, in the near future, perhaps, when baptism for the righteous dead should be again instituted, and the Holy Spirit should designate those who are to be heirs of salvation in the spirit land, that then we might have the exceeding blessed privilege of witnessing his child, and perhaps our children, going down into the liquid grave as proxy for those who, through his influence and ministrations over there, had learned of Jesus and His power to save. This thought brought comfort, and to a very great degree, indeed, took away the sting of death, and with it came, with added inspiration, a determination to carry on the work which his departure left more fully with us who remain. He was prepared to go and take up the work there because he had been faithful here. He left an example which should be an inspiration to every young person who may know or learn of his life—a life worthy the emulation of us all.

Perhaps the most significant indication of progress the past year lies in the increased interest reported from all parts of the field. Those who have been enlisted in the work are more zealous and active, and many who have not hitherto taken an active interest have entered the work with a zest that must add impetus and vigor. Some who have stood just outside the tent, scarcely within hearing, but with quiet and inquiring glances to us-ward, have become satisfied that ours is a good cause, because it is the cause of Christ and humanity, have removed their hats, come in and are now numbered with us. Missionaries everywhere are becoming not only believers but organizers in the work. General commissions have been issued to several of these brethren, one of whom said that he had five places in view where he expected to organize in his mission. In the Arena we have read the testimonies of some of these brethren as the good received through following the course of study as found there. Societies everywhere, as a rule, report an increasing membership, and that this membership is interested as a general thing and contented with the work being done, but anxious to fit themselves for usefulness in life.

From this new interest a goodly number of new societies and districts have been organized, just how many the general secretary will probably be able to tell. We have read in the *Ensign* the good news that Bro. J. W.

Peterson has organized two or three societies in the island mission, which we think very excellent for one not believing in the auxiliaries. What might some of us do who believe in them with all our hearts, if we could do as much in proportion?

In the way of reunion work we accomplished much, perhaps, judging from results, more than in any previous year. The work seemed to be well received everywhere it was presented; prejudice was removed, and light imparted to the workers, preparing them to do better work than formerly. The Holy Spirit has born witness to the work to the certain knowledge of many. Our work was presented at the following reunions: Clinton, Far West, St. Louis and Independence districts in Missouri, Woodbine, Iowa, Oklahoma, Massachusetts, and others which I cannot now recall. Your president had the work in charge at four of these meetings, and felt that his work was appreciated and reciprocated to a very gratifying degree, in most, if not all places.

Besides the work in reunions we have made commendable advancement in our district convention work. Where districts have been organized the conventions have been held as a rule in connection with the district Sunday School associations, either before or after or interspersed, with very satisfactory results. And in many places where we have no district organizations, through the zeal of the Religio workers and the kindness of the Sunday School workers, our work has been presented at the Sunday School conventions with good results. It has been my privilege to attend and participate in two district conventions, namely, the Decatur and Des Moines.

If there are any special reasons why we should be encouraged in the work of the past year more than another, it is in the development of the Home Department and the Gospel Literature Bureau. These have certainly surpassed the most flattering expectations of the most sanguine. Every month, as we have read of the spread of the work in these two departments, our heart has swelled with gratitude to our Father in heaven for the influences of His Spirit which has enabled those having the work in charge to do so much in this direction. There is no question but that many will, in days to come, rise up and call us blessed for instituting such work and for carrying it forward with such earnestness as those have done who have had it in charge. Even now we can begin to see the good it may do in better educating the people of God in the gospel. We are not able to say how many Home classes have been organized, but we are assured that the work is firmly planted, and that if we are wise in following the beginning that has been made, that we shall in the future see a bountiful harvest of good gathered from this department.

So far as our finances are

concerned, we are also prosperous in this. Our indebtedness is paid with a balance on hand. It seems to me that this is the first time in our history that we have been able to report to the convention a balance on hand with all debts paid; I may be mistaken in this, however. At any rate our assessment this year has met with less opposition than at some times in the past, at least, and while not all have responded, we feel gratified to know that our necessities in this direction are more fully supplied. This improved condition in our finances is due in part, and in quite large part, to the change made in our arrangements with the Board of Publication, the compensation of our editor being provided this year by the Board instead of from our treasury.

We have not only paid off our old debts, but have made an additional expenditure of \$60.00 for a typewriter for the editor's office. This the executive committee felt justified in doing for the reason that the demands upon the time of the editor in the matter of correspondence became so heavy, that to do it with a pen was practically an impossibility, at least it could not have been done without a great loss to the society in point of time, and loss of energy to the editor. Under the circumstances we felt justified in making the expenditure, and trust that it may be entirely satisfactory to the body.

The thing, evidently, of first importance for us to do is to occupy well in the fields already entered. We cannot consistently ask for more territory until we have shown our ability to reach out, after wisely improving and cultivating that already possessed. When we are ready for more it will be given to us by the same divine influence which has bequeathed unto us in the past. Let us not be over anxious about the matter of other worlds to conquer, but let us rather "Get thy needle and thy distaff ready, and God will send thee flax."

We have greater opportunities in reunion work than we have been able to fully occupy. Our work is beginning to be in demand as a feature of the reunion programs. The church people come to these meetings as a place of education in the church work, and they have the right to expect, and are demanding more and more that committees on reunion work will provide for having the auxiliaries represented, that they may at these annual gatherings get not only some inspiration to better living as they may gain it from the preaching and prayer meetings, but that their ability to teach others how to live better likewise may be added to. And why should not this be the case? Surely there is no more consistent thing to do than to provide at these opportune times, that the brethren and sisters who feel the burden of instructing the children and youth of the church in the things pertaining to membership in the church may have the privilege of securing such advantages.

It must seem apparent to all who have given the subject thought that the Home Department offers, at the present time, more opportunity for development than any other. The spirit with which it has been received has been a surprise. In the growth of this phase of the work it has been found that our Home Class leaflet is quite inadequate to the needs of the work. Copy for revision was placed in my hands as long ago as September, but owing to several reasons it has not gone further. Among these reasons the following might be mentioned: First, we were in debt, with an empty treasury. Second, we were gaining by our daily experience a better understanding of the needs of this department so that when we should issue a revision we might more fully meet the demands. Third, we had on hands a supply of leaflets which fairly well met our demands while in embryo. Fourth, there was just a slight current of feeling that the Home Department is not authorized by the constitution, and it would be as well to wait until all such doubts or misgivings were completely removed. This convention ought to appoint a committee to revise the Home Class Leaflet and authorize its publication.

Another matter of deep concern to many, and of more or less importance to the society and to the church, it would seem, is that of having some standard of pronunciation for Book of Mormon names. It is a matter of no little embarrassment to see the great diversity of pronunciation upon the part of our ministry, to say nothing of the membership, and all the more embarrassing when we know that there is no way of remedying it. There will be presented to this convention a pronouncing vocabulary of the Book of Mormon for our consideration and endorsement, and we ought to appoint a committee to examine and recommend to us for our action in this matter.

The attention of the executive committee has been called to the matter of a cheaper edition of the Book of Mormon. It is urged that the time ought to come when it might be had on the same terms as the Bible; that is, if you haven't got ten cents to pay for one, one would be given you with the compliments of the giver. Just how much we might do in this matter, the future will disclose. The Board of Publication certainly would not be averse to receiving any help along this line. It is urged that we should not only have a cheaper edition, but that it would be a good thing to have a small edition divided into verses to correspond with the large edition which we now have. The thought has occurred, while writing this report, that perhaps if the Religio could, by special fund made up of subscriptions for this specific purpose, guarantee to the Board of Publication the cost of new plates, we might secure a cheap edition, perhaps not for ten cents, but very much cheaper than at pres-

ent. This cheapening of the price of the book would do very much towards a more general reading, both upon the part of those out of the church as well as those within. Could not this convention appoint a committee to take this matter in hand and report to this body before adjournment, or we might clothe such committee with power to act under certain instructions and restrictions and let the work go forward.

There has been for some time in the past a feeling that there is need for a set of junior lessons on the Book of Mormon for the younger classes of our members. Just how great this demand may be is not known. But the president has in his possession thirteen lessons for junior classes. These lessons are illustrated and prepared with the idea of meeting this want, and have been handed to us for our consideration. How much merit there may be in them might best be told after a careful examination by a committee. It seems only just to the writer of the lessons as well as wisdom on the part of the body that a committee be appointed to whom they may be referred.

We ought to do something in the way of a systematic method of reports. One district has done much in this direction, and has asked if the general association would do anything in the matter. It would seem that a mention of the matter ought to be sufficient to convince the most casual of the necessity of the association providing some system of reports. This should include reports of Home Classes and members to the local society or district, of locals to districts, and of districts to the General Association.

J. A. GUNSOLLEY.

**Report of Secretary of Zion's Religio-Literary Society.**

Last October your present Secretary received from the Executive Committee of the Religio "authority to act in the stead of him who was called to labor in fields of immortality;" and since then I have endeavored to live up to the requirements and demands of the office.

Two or three years ago some thought that societies had been formed in almost every available place (locality), but not so; since last October from 15 to 20 new societies have been organized, and we believe there are many more yet to follow. True indeed is it that in some places the Religio seed falls in spots where the life is short, but many, many other organizations are formed, and formed, let us hope, to endure until their final work shall be accomplished in aiding in the redemption of the sons and daughters of men.

As our president has covered the field of Religio work and what has been done the past year quite thoroughly, I shall not here enter into minute details. At the present date we have over 140 societies with a membership of more than 4,000; of course we cannot vouch that this is exactly correct, but according to our records it is

very nearly so. Last year we counted 3,095, but this year the membership foots up over the 4,000 mark; numerical strength alone would not make us feel so particularly pleased, were it not that our reports show a corresponding increase of interest in and devotion to the work, and were it not for the greatly improved methods of study now offered by our present programs and that it meant so many earnest young people anxious to take up the careful study of the books who are thus preparing themselves for a life of greater possibilities and usefulness both for themselves and others. Then it is we cannot but feel a measure of gladness that the Religio has arisen to do such excellent work and is building so surely and so well.

The number of district organizations has also increased till now we have 10, and hope the near future may witness a still further increase. The benefits accruing therefrom are manifold; to the locals such an organization means more united effort, and through the district conventions an opportunity to counsel together and so greatly improve their work. The good already accomplished by these conventions and institutes is almost past belief. Personally I should favor a circulation of the programs of this convention work, and free correspondence between district officers, for, while the conditions elsewhere may differ, much may be gained by this interchange of ideas and methods of working. Further than this, the district organization takes part of the oversight off of the general officers, at a time when the number of the societies might prove somewhat unwieldy, and makes it easier for them to visit and otherwise counsel and assist in the work. This is one of the best things within our present reach, and we can but hope that it will be sustained as it deserves. Surely it will.

The Home Class department is another of the good things at hand. There is much we could say in praise of this excellent phase of the work, as we personally know with what gladness it has been received by many who are and have been isolated from church privileges, and that many hands are raised heavenward, prompted by grateful hearts, because the Religio is reaching out after them with its work, its thought, its desire to help. There are many features of the Home Class work upon which we could dwell with pleasure, but we expect this work to be taken care of by our sister, Marie H. Clark, and so desist. The distribution of good literature by our bureau, we believe, will also be taken in charge by Sr. Clark.

One need we have felt this year has been the demand for Removal Blank for the accommodation of those Religians who are obliged to move from place to place, and who desire to join again wherever they may locate. Another need of lesser urgency has been for a district report blank. Probably both of these will be considered at this convention

In conclusion must I especially pay tribute to the Prayer Meeting program, and its framer? From experience I can say, and in all truth fully believe, that to this one evening's service we are indebted for thousands of earnest young people within the fold of the church, who are now being prepared for a larger life than ever before.

A jeweler once took up a stone to cut; in a few minutes he laid it aside completed. Then he took up another; the close of the day, the close of the week still found him working at that one.

"Why is it that you can finish one so quickly, while this other takes you more than a week?"

"Oh, the first was only a common stone, but this one is of the finest water and must be cut just right, for it is for the diadem of the king."

If then we meet with discouragement in our Religio work, and more than our share of difficulties seem to have come our way, even though the way seems impossible at times, should we give up? Never! In the common affairs of life, too great difficulties might justify our laying aside one employment for one more congenial, but here we are dealing with the precious stone of the Great King—obstacles do not wholly excuse, it is only a question of how far can we succeed, even though it takes the whole week, or seven ages of life.

Does it seem that more than our portion of this world's pain and suffering falls to our lot, is not this then a time of probation and trial? And may we not remember that while a common stone requires but little cutting, the precious one, which is to rest in His diadem, can only be through great labor perfected? It has endured this time of preparation and trying that it may at last shine forth in glory in His kingdom, every face, every angle reflecting alone His perfect image. This is indeed a glorious work in which we are engaged; to win souls to Christ and help them through the grind and worry of life, by means of the study of His Word, to become like Him—perfect—and worthy at last to dwell with Him in His celestial kingdom. Then let us with courage move onward, trusting ever to the Master's hand.

ETTA M. HITCHCOCK.

**Report of the Treasurer of Z. R. L. S.**

St. LOUIS, Mo., Mar. 31, '01.

Considering the fact that the request this year was made as much as possible a request and as little as possible an assessment or tax, the returns have been very encouraging. A desire has been frequently expressed and as frequently carried out, "of doing as much as possible for the Religio," many expressing a desire to do more and many actually doing so. A casual survey of the returns from the call of last October, shows no less than nineteen societies which have in some amount exceeded the exact amount requested, as about what would be necessary on the

average. Only four fell short, and that for only 92 cents in the aggregate. Last October about 110 letters were sent out to as many different locals; some responded promptly, some had been disorganized and many more were waiting till they could do more than the then condition of their treasury permitted, and most of them were substantially heard from since. Still March 1st saw thirty-eight societies from which we could reasonably expect an answer, so another letter was sent, which has somewhat reduced the number. Still over twenty have not been heard from at all, but in consideration of the reports we have received from elsewhere, it is only fair to believe that many of them are delaying only in hopes of being able to make a better report.

One other source of great help was the kindness of our editor in printing a short reminder letter in the February *Autumn Leaves*, which served a good purpose at the time, and materially assisted us.

Another source of pleasure has been the encouraging and sometimes very encouraging reports we have received from the locals in regard to the interest taken in the work, study, and prayer meetings, and the evident desire to help the work whenever possible. This latter desire has been shown again by several societies, at present sleeping, sending through their former officers a substantial gift, as have also some few individuals. One local, in addition to the nineteen mentioned above, who exceeded the amount requested, actually went back and sent just enough to pay both this year's and last year's call, which meant more than four times that of this year. How is that for devotion, when you also remember they had been in recent difficulties apparently, as was shown by a falling off in membership.

Briefly, we have been much encouraged in the Religio work this past year, and feel sure that there is some higher power to help in our labors. As a member of the executive committee we have tried to do our full duty, but as the president has already so thoroughly covered that portion, it but remains for us to thank you for your support this past year and hope it may not be less earnest for those placed in charge for the coming year, and years.

In bonds,

S. A. BURGESS.

2933 Harper St.

**Report of Second Assistant Superintendent of the Sunday School Association.**

CHICAGO, Ill., Mar. 31, 1901.

To the officers and members of the General Sunday School Association in regular convention assembled at Independence, Missouri, Greeting:

Dear Brothers and Sisters:—Owing to the fact that this is the first time I have made report to you, I trust that you will accept the following brief statements of what I have done.

I have assisted the superin-

tendent as best I could and I believe that I have complied with and responded to all of the requests that have been made of me. I attended the reunion that was held at Washington Park last August, and assisted in institute work as best I could. As per advertisement that appeared in the *Saints' Herald* and ZION'S ENSIGN, I have prepared some blackboard and object lessons.

At the present time I am acting as district superintendent of the Northeastern Illinois association, and am also in charge of one of the local schools here; so between general, district and local duties I have managed to keep busy.

What few suggestions that I have to make, I have referred them to the Committee on Improvements and I trust that divine light and wisdom will be with you while you are considering and deciding the important matters that will come before you.

I very much regret that I am unable to be with you at this time, so that I could get better acquainted with the workers and also share my part of the responsibility.

May the Lord's Spirit be with you and bless you at this time in the earnest prayer and desire of your brother and co-laborer.

In gospel bonds,

F. M. PITT.

THIS is a peculiar conference because of the various nationalities represented; one from the Society Islands, Elder Metuaore; one from the Island of Ceylon, India, Mr. Tatu Sena Nayaka, a very intelligent young man of twenty-four years; four of the Indian race, the chief of whom is Elder Noah Karahoo; also two of the African race, Bro. Geo. H. Graves and W. H. Fuller. Truly in this land of Joseph we have a cosmopolitan race, and from here the gospel is to go to all the nations of the earth when the end may come.

**LETTER DEPARTMENT.**

ROSCOE, Mo., March 11.

Editor *Ensign*:—I have moved from the east part of this (St. Clair) county to Roscoe, having bought property in Roscoe. I could not feel satisfied to leave my family where they could have no conveniences, they having to go three miles for mail and everything they bought, walking through mud, cold, and no one to do this but my wife or little girls.

I want to attend Conference, but I may not go. I am fixing up at home so as to have nothing to bother or hinder me in the great work the Lord has assigned for me to do. I am determined, by the Lord's help, to do what I can to build up His kingdom here on earth.

There is one family of Saints here beside my family, Bro. and Sr. Killebrew; they are noble Saints; and many more who are near the kingdom; may the Lord move them to accept. A noble lady, the other day, told me she wanted soon to be baptized, and I think others will follow. May the Lord help us to live so as to lead many to accept the gospel.

There have been some seven or eight cases of smallpox in this place, but are of such a light form as to hurt no one, but can do no good preaching on account of the scare in town or country. May the Lord give the spirit of love to all who may be able to attend the coming conference, to guide and direct them in their work, is my desire for the cause of this great latter day work.

Sincerely yours in bonds,  
JOSEPH N. STEPHENSON.

Forty-eighth Annual Conference.

CONTINUED FROM PAGE 3.

permitted to furnish the committee such evidence as they have of being duly appointed, and the committee to report to the body.

Assistant choristers, F. G. Pitt, B. M. Anderson, A. M. Chase.

President Smith read a statement concerning his action in withholding minutes concerning the Bro. Briggs' case. After reading, President Smith vacated the chair and asked the conference to elect a chairman. Bro. F. G. Pitt was chosen. It was moved to make this the special business for Tuesday afternoon. On motion the matter was made the special order for Monday afternoon. One thousand copies of the president's communication were ordered printed and placed in the hands of the delegates.

A memorial from the Colorado district was read concerning the Home and College, asking the conference to appoint a committee to visit Mr. Andrew Carnegie and ask him for a donation of fifty thousand dollars for each of these institutions, and it was moved that this body appoint a committee of three to answer the request of the memorial. A motion was made to make the committee five, and to be appointed by the chair to draft a suitable memorial. A motion to indefinitely postpone was lost. The discussion was upon the propriety of presenting such a petition to Mr. Carnegie.

The motion on a committee of five was taken and lost. The vote on the appointment of committee of three was taken and lost. On motion the memorial was laid upon the table by a decided vote.

Bro. S. W. L. Scott was appointed to preach at night, Bro. St. John to assist.

Announcements were made for Sabbath School at 9:30 Sunday morning. Prayer meeting of all the priesthood Sunday morning at eight o'clock. Prayer service Sunday at 2:30 p. m.

On motion Thursday night was given the Independence choir to render their cantata of "David the Shepherd Boy."

Hymn 257 was sung and conference was adjourned. Benediction by President Smith.

At 7:30 Bro. S. W. L. Scott, of the Seventy, was the speaker. The church was crowded and fine attention was given the subject presented. It was a logical discussion of the Scriptures relating to the covenant with Abraham, and was instructive and entertaining.

SUNDAY, APRIL 7TH.

The morning came bright, bracing and inviting, and at an early hour the worshippers began thronging toward the capacious stone church on West Electric street. At eight o'clock the priesthood assembled in the lower auditorium to the number of 700 or 800, the room being almost filled. Apostle W. H. Kelley, President Joseph Smith and High Priest Chas. Derry were in charge. From the first a spirit of humility, unity, and earnest-

ness characterized the meeting as supplication for divine guidance and blessing was made. Over twenty-five prayers and a few testimonies were offered. President Smith, at the close, spoke in exhortation and instruction that the servants of the Lord should be humble and patient, and that the burden of the work now resting upon the ministry was to preach the gospel and teach the world the ways of life until the armies of the Lord become very great. The spirit of mental reservation and building up of self would lead to disappointment and final ruin of those encouraging it. If the servants were united and devoted, the clouds would be driven asunder, and final union and peace would obtain. That which had burdened some could not be accomplished at this time, but patience must be exercised until the Lord's time. The meeting was productive of good.

In the upper auditorium at 9:30, a very interesting session of the Sunday School was held, in charge of Bro. W. N. Robinson, the superintendent. Bro. T. A. Hougas, General Superintendent of the Sunday School association, was present and assisted. The church was well filled and the exercises were much enjoyed by all, many visitors taking part.

At the morning hour an audience that taxed the capacity of the auditorium and galleries—between 1700 and 1800 in number by count—gave evidence of enjoyment in the opening exercises, in charge of Apostle I. N. White, consisting of hymn 180, prayer by President A. H. Smith, anthem by the Independence choir, and solo by Sr. W. N. Robinson. President Joseph Smith was the speaker, delivering a strong, forceful sermon principally upon the necessity of adding the graces enumerated in 2 Peter 1: 5-7, with fine liberty. He was feeling well and the effort received the closest attention throughout. During the morning hour seven were baptized by Elder O. B. Thomas, and one by Elder T. W. Chatburn.

The sacrament of the Lord's supper, and the prayer and testimony following, which was opened at 2:30 p. m., was held in the upper auditorium, and filled the main floor and galleries. It was an excellent and spiritual service in charge of Bro. Jonas Chatburn, his son, T. W. Chatburn, and his grandson, Frank Chatburn. There were present about fourteen hundred people. The best of order and good-will prevailed, the good Master deigning to speak to us in tongues, interpretation and revelation—promising a removal of the clouds, and the inletting of divine light, if the Saints were humble—Bro. Metuaore spoke very feelingly and intelligently, his tongue being translated by Bro. Joseph F. Burton. Twelve priests were employed to pass the emblems to the vast audience. Bro. Bradley, of Iowa, who is ninety-seven years of age, was present and spoke to the encouragement of all. The meeting was the largest we ever attended and all seemed cheered

and better prepared to enter the business of the conference.

In the north room of the basement there assembled about forty-five or fifty at 2:30 p. m., for administration, blessing of children, and confirmation of those baptized in the morning. Bro. J. H. Lake, of the Twelve, was in charge, being assisted by Bishop E. L. Kelley, O. B. Thomas, B. J. Scott, S. D. Condit, and James Houston. About twenty received administration, two children blessed, one of them, the son of Bro. and Sr. R. E. Givens, of Kansas City, Missouri, being the first child born in that city this century; he was given the name of Joseph Century. The eight persons baptized in the morning were confirmed under the hands of Bro. J. H. Lake, E. L. Kelley, O. B. Thomas and B. J. Scott. The sacrament was administered to the new members and others who were present, by Priest D. J. Krahl. Some good, instructive remarks were made by Bro. Lake, and the assembly then repaired to the "upper" room to enjoy the experiences there.

At 7:30 p. m., the church was again filled to overflowing, many extra seats were placed and many stood in aisles, vestibules, and galleries, but not withstanding the capacity of the church and the efforts of the deacons and ushers to accommodate the attendance, it is said that hundreds were turned away, unable to gain admission. A young man of the city, not a member of the church, said it seemed as if the whole town was out. Had this been known in time, provisions could have been made for overflow meetings. Bro. R. C. Evans was the speaker of the hour, assisted by Elder J. W. Wight, of Lamoni, and gave a very clear and forceful discourse upon the necessity of obedience to the gospel, and to a scriptural definition of the classes termed in the scriptures, "the sheep," "the goats," and "the brethren." He was in splendid form and spirit, and the vast audience listened very closely throughout.

MONDAY, APRIL 8.

The morning prayer service was in charge of Br. T. W. Williams and Fred. A. Smith. The meeting was very spiritual and encouraging, the time being fully occupied in prayer and testimony, one very noticeable feature being the wisdom displayed economizing time, every one keeping themselves within bounds, in regarding the rights and desires of others. It was a grand meeting.

At 11 o'clock Elder U. W. Greene, of Brooklyn, New York, addressed an audience of about one thousand, upon the organization and identity of the church of Jesus Christ. It was a very able effort, and received close consideration.

Conference opened at 2 p. m., with President Joseph Smith in the chair. Song, hymn 104 hymnal, prayer by Apostle J. W. Wight. The minutes on April 6th and 7th were read; list of ex officios was read.

Request of Council Bluffs, Iowa, branch for a Conference

appointee to labor in that city was, on motion, referred to quorum of Twelve.

Petition from Rocky Mountain mission for return of Brn. Gomer Reese and G. R. Wells, and for J. H. Wells to labor in that mission was also referred to the Twelve. Request from Blendville, Missouri, branch and cities within ten miles, showing population of 60,000, linked together with numerous railroads and electric line, asking for appointment of a Conference appointee; this, with all matters in which high priests are to be appointed, was, on motion, referred to Presidency and Twelve.

Petition from Chicago and West Pullman, Illinois, branches requesting the return of Bro. J. M. Terry to labor in that field, if his health permit, was, on motion, referred to Presidency and Twelve.

Petition from Lamoni, Iowa, for appointment of missionary to labor in that branch, referred to Presidency and Twelve.

Appeal in case of Stewartsville, Missouri, branch, vs. W. C. Duncan, Bro. Duncan appealing to General Conference from decision of Far West district, reciting that the Stewartsville branch had refused to issue him a letter of removal, on the objections raised by some, giving him no opportunity to reply to allegations made, which he stood ready to do. On motion the appeal was entertained, and on another motion the matter was referred to a committee of three, appointed by the chair.

Appeal from Grand Rapids, Michigan, branch, complaining that G. A. Smith, president of district, had usurped the authority of the president of the branch in demanding the right to preside at a meeting at which the branch president was in charge, without giving him opportunity of a hearing as to the reasons therefor. A motion to entertain prevailed, and on motion it was referred to a committee. A substitute was offered referring to quorum of Twelve, to which the president of the Twelve objected, on account of one member of that body being partially implicated. It was moved that the motion to refer to quorum of Twelve be amended, striking out quorum of Twelve, and inserting words "Five High Priests." It was proposed on another amendment to strike out words "High Priests," and leave the motion to refer to a "Committee of Five." Vote being taken on the striking out of words "High Priests" was declared a tie. President Joseph Smith, chairman, cast the deciding vote to so strike out, which affirmed the amendment, and vote being taken on referring to a committee of five to be appointed by the chair, was affirmed 167 to 97. The vote on referring to the Twelve received 145 votes. At suggestion of President E. L. Kelley vote was taken upon referring the matter to committee of five or to the Quorum of Twelve. Vote stood 141 for committee of five, and 174 for referring to the Twelve, and it was referred to the latter. President announced commit-

tee on appeal of W. C. Duncan in the Stewartsville case to be F. C. Keck, T. C. Kelley and B. St. John, they to fix time and place of hearing, giving those interested due notice.

The President then vacated the chair for the discussion of the special order of the session. Bro. F. G. Pitt was chosen to preside. A motion to limit all speeches to five minutes was offered; it was succeeded by a motion to indefinitely postpone the five minutes speech matter, and prevailed. A motion to refer to general assembly of priesthood was ruled out of order, the matter now being considered having been by conference action made the special order of the day.

The following is the communication of President Joseph Smith to be considered at this session:

TO THE BRETHREN IN CONFERENCE ASSEMBLED:—On April 27, 1900, after the Conference adjourned, Bro. E. C. Briggs filed in my office the following document, requesting me to not publish in the minutes of the session the report of the Twelve upon the matter of charges against him before the Quorum:

To the President of the Reorganized Church of Jesus Christ of Latter Day Saints:—

Dear Sir and Brother:—I feel anxious with reference to the decision made by the Quorum of Twelve in the matter in which charges were preferred against me in nine several counts, as I understood that it is the intention to publish the decision of the Quorum and send it out to all Saints and the world.

Whatever others may think, I know the charges against me are false, and a publication of the findings will certainly injure me and my reputation.

I was ordained a minister in the Reorganized Church as early as 1852. I have represented the work of the Church as a minister in some capacity ever since, and have preached in the greater part of the United States from Maine to California and in the Canadas.

My friends and fellow-workmen in Christ are scattered over all this vast territory, and a publication by the Church of the charges and findings made against me will extend over all this vast territory and forever injure and slander me before the people, and I have no power of redress to stop this injury, except that you do not publish this matter. I therefore take this opportunity to appeal to you as the highest officer in the Church, that no such publication be made against me, as it will be a great injury to me and my family, as well as the work that I have labored so long to build.

I expect to give like notice to the Quorum of Twelve, also the Bishop of the Church, and the Business Manager of the Herald Office, or Publishing House.

Very truly, with all respects in the gospel of Christ, E. C. BRIGGS.

LAMONI, IOWA, April 27, 1900.

I thereupon took the matter into consideration, consulting with Counsellors A. H. Smith and E. L. Kelley, and those members of the Quorum of Twelve who were yet at Lamoni. After such consultation I gave the matter further consideration, and without involving any of the brethren named in my action, and for the following reasons I decided to not publish the report referred to:—

1. The question of right of appeal on the part of Bro. E. C. Briggs; whether such right exists.

2. The trial before the Quorum was *ex parte*: Bro. Briggs plead to the jurisdiction of the Quorum and requested that he be sent to the High Council; the health of Bro. Briggs was poor, and he was quite unfit, in my judgment, to engage in and endure the stress of a trial at the time.

3. The age of Bro. Briggs and his long period of service, it seemed to me, would warrant the exercise of great leniency; and as the decision of the Quorum was intended to affect his standing in the Quorum only, as stated by themselves, until such time as he might make suitable reconciliation to the Quorum, I deemed it unnecessary to spread the matter be-



HOME CLASS WORK.

Paper read by Marie H. Clark at the General Sunday School Convention, April 4th, 1901.

Nothing succeeds like success. It goes without saying, then, that the home class work, being but little known and thought of even less, has not so far been as successful as its fond originators could have desired; but it is encouraging to remember all future lies before it, and we have at least gained something by our experience. The idea of the home class work was originated by a New York woman who lived in a large flat building and noticed all around her so many children who, for various reasons, were unable to attend Sunday School.

On warm Sunday afternoons she gathered all these little ones in on her veranda and taught them herself the lesson of the day. Gradually the Sunday schools throughout the land took up the idea until now the home class membership is almost as great as the general membership of schools; but the General Sunday School Association, of which of course our church is not a part, have a very cumbersome system of obtaining new members, sending in reports and the like. It involves a very serious outlay of money and time, both of which may be termed scarce commodities with our religions. But our past experience and their own as well emphatically declare the necessity of the course they take—that of personally visiting every member of a church who is in any way prevented from attending regular services, no matter what may be the cause, nor how near or far from the place of meeting they may live. They do not restrict their efforts to members of their church alone, but in localities where it can be done, certain individuals go out in different directions and gather together little children into classes and go and teach them say once a week, and in time build up new schools in such localities. In this, objectionable though it is to us, we must say we can take many lessons from the energy the world displays in their religious efforts as well as in many other things. Through their money and zeal they have placed their home class department in such a high position, it draws success to itself and is rapidly winning its way, since it first gained a foothold. Now, our society has taken advantage of the hint and endeavored to establish this department side by side with its local work. Our first experience was gained when, by means of hundreds of letters in different districts, we tried to excite some interest in the breasts of our brothers and sisters, and, in the main, failed dismally. Their minds were very pure but they refused to be "stirred up." We recklessly put our hands down a little deeper in our pockets, sat up a little later at night, and sent out another delegation of letters, with much the same result. But we learned a few things which we did not anticipate. One was, correspondence was not the way

to reach the scattered members; it is so easy to neglect a letter, or must have been, for there were so many neglected; therefore, if this feature of Religio work is to be made a success it must be done through personal visiting. Another thing we discovered was that there were a large number of old and sick people in our church, very often too far away to attend any meetings, too infirm to take much interest in the movement. There is nothing I know of in the church providing for such a contingency; consequently since the Religio found it out the Religio should try to cope with it, and one district adopted the following plan: When such an individual was found, isolated from all others, their name was given to some one in the district, and a monthly letter was sent them regularly, containing as much interesting local and general news as the writer was able to outline. These names were carried on a special list, they never became members, but they afforded an opportunity for the Religio to show how much of an auxiliary to the church it was, by encouraging and keeping in touch with the scattered members of the church, and without any returns to themselves other than the consciousness of doing a kind act. Another thing we learned was the number of those too poor to join anything that cost money; some with large families and small incomes; others who might have done it if they had been willing to make the effort. What is to be done with these? I think it is the St. Louis district which turns its old *Autumn Leaves* to account by handing them to home class students, immediately after the local has finished with them; so although the student may be a little behind in following the lessons, he is not enough so to make a serious difference. This might be a suggestion for other districts or locals. Nearly all of the larger societies and many smaller ones, as a society take one or more copies of the *Leaves* and these could be used in this manner, as well as copies belonging to individuals, where no other use is made of them. However, the main question is still before us—how are the studies to be placed in the hands of those unable to pay for them? I cannot pretend to answer this, suggesting merely that if any action is taken an investigation might be necessary to disclose whether the individual was really worthy or not. We had a case of this kind during our past term, where a man wrote pleadingly for a B. of M. and a Bible so that he could study; he was too old, too sick and too poor to purchase either and did not own the copies. Through advertising we were supplied with the necessary funds to get the books for him. We received an acknowledgement of our great kindness, but in the same breath he asked us for a Doc & Cov. and a Hymnal. As the man is old and sick, and there is not another member anywhere near, we are at a loss to know what he absolutely needs a Hymnal for and are inclined to

think he could have been more modest in his demands. Such cases as this must be provided against, but there are many in every way worthy and helpless who should be cared for.

Another question—is the General Association to be held alone accountable for the results in home class work, or are not the scattered members themselves in a position to help each other, by correspondence, exchanging plans, methods, ideas, etc., as well as becoming small nuclei around which new home classes can gather? Could not our present membership undertake as their work, the writing of monthly letters, for instance, to those unable to even join the home class, and as they receive help from the General Association become, in turn dispensers to those who can not follow them?

We have been preparing quarterly reviews and asking for examination questions each quarter upon these questions; which papers were corrected by the one in charge and returned to the student. It is humiliating, but none the less true, to be obliged to confess to the reviews thus far presented we have had but three responses, and two of these were from the same person. I merely cite this to evidence to you how careless our people are inclined to be, and at the same time they are in a constant amazement that they do not grow or advance more rapidly than they do. We know positively most of our members are following the questions, but they do not take up as heartily as they might with all the suggestions outlined; hence the effort appears weak when it is not so. One district uses the quarterly review blanks, and this district has been singularly successful in securing reports from their members. We refer to Gallands Grove.

We are inclined to think each district or local should take the home class work under special advisement and take an active interest in pushing the work in that locality over which they have jurisdiction, appealing to the General officer, placed in charge, for direction, but as far as possible relieving the General Association from the expense attached, and great amount of work necessary to conduct such an enterprise from one source principally. If this is not done and the home class work is continued (as of course we expect it will be) it would necessitate the expense of engaging someone to attend to all the correspondence, which, together with the cost of the correspondence itself would make a heavy drain upon the Religio treasury, whereas if each district assumes its own burden it will be lighter on all as well as more successful in every way, as local conditions require local application.

In three or four districts some one person is deputized to travel about and establish home classes or locals, outline duties, correspond, and in a word, have charge of Religio interests; these are the districts which have come to the front. The conclusion is obvious.

How The Reporters View it.

The following from *The Kansas City (Mo.) Journal*, Monday, April 23, will be read with interest as showing the commendable spirit

of fairness existing, and the impression made upon those not members of the church in the exercises Sunday:

Nearly two thousand persons were in attendance yesterday at the meeting of the Latter Day Saints conference. It was a day of religious observation and manifestation of the spirit marked the assemblies. Seldom have there been meetings at which there was more religious feeling excited than yesterday among the Saints.

The service was intensely interesting throughout, and the large church was packed to its utmost. The scene was one of inspiration, and when the Saints gave testimony in unknown tongues many shed tears.

Joseph Smith, the prophet, gave an oration which was a masterpiece of the bright time coming for the church, admonished them to be steadfast in the faith, and that the Lord was pleased with His people. The revelation handed to the church was short but was listened to by the great multitude as that a dropping of a pin could have been heard in any portion of the large building.

The revelation uttered by Joseph Smith was the fore-runner of one of the most intensely interesting times that the Saints expect to enjoy at this conference. It opened the way for a pouring out of the religious spirit, of which these people seem to be full, and they talked in many tongues.

Yesterday afternoon, when communion was observed, and testimony given, the meeting was presided over by three generations of men, Jonas Chaburn, T. W. Chaburn and Frank Chaburn. The large church was packed, and as the bread and wine was passed among the communicants spiritual songs were sung. Interesting testimonies were given. Bro. Chaburn cautioned the Saints to make them short, and therein lay the success of the meeting.

The first to give a revelation to the people was Bro. Weston, of Omaha, who rose gradually, and reaching his hand out over the congregation he uttered a prophecy as to the Latter Day work, how it would prosper among the people, provided the Saints live up to the religion which God had bestowed upon them in these latter days. No sooner had this revelation been given when some gray haired sister in the rear of the church arose to her feet and commenced talking in an unknown tongue. She shook violently as if laboring under great mental strain. The unknown language flowed from her lips in a torrent of words. As soon as she sat down Bro. Roberts, who sat near her, interpreted the saying of the sister, which in brief was an exhortation to live up to the word of God and reward would come.

Melunamora, a delegate from the Society Islands, arose and talked to the Saints assembled through the aid of an interpreter. He told of the Islands of the sea, how the gospel of the Saints had reached that far off land, and he asked that the blessings of the Saints might rest upon the people of his island home. The words of the interpreter had no more than died away before an aged sister in the rear of the church arose and began to talk in an unknown tongue, which was listened to with great interest. When the interpretation followed it was full of consolation and prophecy for the Saints.

One delegate arose and said that he had been raised Roman Catholic. He was the only Saint in the family, and he wanted the prayers of the Saints to sustain him in the faith. Sr. Burton, who sat near the front, started off in an exhortation in English. As the spirit moved her she commenced to talk in another tongue. The prophecy, for such it was, came in quick, short utterances from the sister, and called for close attention from those within the walls.

She spoke at length, extending her hand over her head as if pronouncing a benediction upon the people. When she sat down Bro. Roberts, in the rear of the church, who interpreted the other sister's prophecy, interpreted Sr. Burton's. The prophecy told of the north, south, east and west, and exhorted the Saints to be steadfast in the ways of the Lord.

A brother near the front of the church told of his conversion, and why he knew that the fading of the light was true, and that an angel that came to him while he was yet a scoffer and outside of the church. Like Paul, he saw the light. Numerous testimonies were given, and all of intensely of feeling and great faith in the work of the Latter Day Saints.

A feature of the service was the address made by an Indian. He knew, he said, and he spoke English well, that it was the true gospel and he hoped that the Spirit would work on more of his people. He would go back to them and urge them to embrace the faith.

During these testimonies spiritual songs would be sung, led by the large choir back of the altar. The music was a feature of the occasion yesterday.

Yesterday morning Joseph Smith conducted the service at 11 o'clock. It was full of religious consolation to the Latter Day Saints, the sermon the latter part of the day, the counsel given to live upright lives and to keep the faith. This service was one of the largest of the day, and the church would not hold all of the people. Last evening there was preaching service, and again a large audience filled the church.

Today will probably be one of the most important in the history of the church. The Briggs matter will be taken up and disposed of. Some say that the leniency of the president, Joseph Smith, toward Elder Briggs, will call for re-arrangement of the obituary notice that President Smith made so wisely and for the best interests of the church in expunging from the records that which he deemed not necessary. Yesterday the question of this form of church government was uppermost in the minds of the delegates. As the day grew on and the Briggs matter was more fully discussed, there was seemingly little doubt that the presidency of the church would be sustained in the matter until the conference.

Some claim that if a precedent is established at this conference it will empower the president to expunge from the record, or not allow to be published that which he deems wise.

Others of the delegates upheld the venerable leader in his action, and will go on the floor of the house in his behalf. President Smith has a strong hold on his people and there seems to be little fear that he will be humiliated by his own people. Some of the members of the church, however, believe that he will be reprimanded.

The principal feature of the case is one of church government, and not so much of men. The Latter Day Saints are very strict in the conduct of missionaries. The plea of leniency uttered by the aged elder to the church did not fall on deaf ears when President Smith tempered mercy with justice, but at any rate all admit that his action has raised a breeze in the church as to its government. It will be settled at today's session.

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**Write the Doctor.**

If you have any complaint whatever that does not seem to get well, or you cannot possibly receive, write the doctor freely. You will receive a prompt reply. Write to—

Dr. J. C. AYER, Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, APRIL 18, 1901.

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## FORTY-EIGHTH ANNUAL CONFERENCE.

Reorganized Church of Jesus Christ of Latter Day Saints.

CONTINUED FROM LAST WEEK.

Monday evening, April 8th, the opening hymn was No. 84, prayer by Elder O. B. Thomas, hymn 99 was sung and Elder J. W. Wight, of the apostles, was introduced as the speaker. He took for the lesson of the evening Isa. 10:20-23:

"And it shall come to pass in that day that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy one of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land."

TUESDAY, APRIL 9TH.

The morning prayer service was in charge of F. M. Cushman and L. Gamet.

At eleven o'clock the Saints assembled to a goodly number to listen to the teachings of the Patriarch who was assisted in the stand by Bro. S. D. Condit.

Promptly at two o'clock a hush fell upon the assembly as the gavel, in the hands of President Joseph Smith, announced that the hour for business had arrived. Hymn 188, "There'll Be Rest By and By," was sung, prayer being offered by Bro. J. C. Clapp, of the seventy. Minutes of Monday's session were read. As President Smith was about to vacate the chair previous to the resumption of the

question pending at the hour of adjournment, Apostle J. W. Wight offered a motion that on the pending question no motion for the previous question shall prevail except on a two thirds majority. This motion was carried. Apostle G. T. Griffiths, at this juncture, asked for a privilege of making a statement, withdrawing his assent to the protest of the Twelve, regarding President Smith's action with regard to the conference minutes in the report of the quorum of Twelve, 1900. He read a statement explaining his position. President E. L. Kelley then resumed his argument on the case which was interrupted when the hour of adjournment had arrived at the business session April 8th. At the conclusion of President Kelley, Apostle Heman C. Smith took the floor against the motion of exoneration before the assembly. Pending Elder Smith's argument the hour of adjournment arrived and, on motion, it was so ordered until 2 p. m. Wednesday. The entire session was thus taken in the consideration of this question and but one speech and part of another made, at adjournment, Apostle Smith having floor rights at that time. The spirit of the debate is most excellent. Deep earnestness marked the speaker and hearer. It is an educational experience which will be of much value to those who listen carefully. The question cannot help but exert a good, healthy, moral effect, as establishing the fact that no one man could dominate the policy of this church, or commit any act which has the appearance of an infringement upon the rights of the body, though done with the best of intentions, should such effort ever be made in the future, without being called to account by the body. It also evidences that the interests of a member who may be accused before the body of exceeding his rights therein, will be protected and safeguarded, as well as the rights of the body. The absence of a display of bitterness or recrimination thus far in this discussion is gratifying, and testifies that commendable advancement is being made. Bro. F. G. Pitt, who is presiding, is showing himself a good executive officer, impartial in his rulings, but firm in the exercise of his rightful prerogatives. Hymn was sung, benediction by President Joseph Smith. The railroad certificates were given out by the joint agent, a Mr. Singleton, at the close of the service, after adjournment, and less than half a dozen defective ones found among the number.

At the evening service the auditorium and galleries were well filled. After the opening

hymn was sung, prayer was offered by Elder C. H. Porter, who was in charge of the services of the evening. A duet by Mrs. Carrie and Allie Barbee, of Independence, was sweetly rendered. Hymn 73 was sung and Elder G. T. Griffiths, of the Twelve, was presented as the speaker for the evening, who chose for his text, John 3:39.

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

With this he associated 2 Timothy 3:16, 17, "All scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

WEDNESDAY, APRIL 10TH.

The morning prayer service at nine o'clock was in charge of High Priests John Chisnall, Kewanee, Illinois, and James Moler, Holden, Missouri.

The morning sermon was by Elder Hyrum O. Smith, assisted by Bro. I. P. Baggerly. Hymn 136 was sung, and after prayer number 56 was sung. Bro. Smith took his text from 2 Corinthians 13:5-9, after reading as a lesson the sixth chapter of Ephesians. The especial thought being that contained in the first sentence—"examine your own selves whether ye be in the faith."

The business session opened promptly with President Joseph Smith in the chair. After the opening exercises prayer was offered by Elder James Moler. Credential committee made additional report.

On motion the Daughters of Zion were granted time to exemplify their work Thursday and Friday mornings.

President Smith then vacated the chair and Bro. F. G. Pitt resumed charge, Bro. Heman C. Smith having rights of floor.

The following was read as a question of privilege:

We, the undersigned, who sat as members of the High Council on the case of J. A. Grant and F. M. Cooper vs. E. C. Briggs, desire to state to this Conference, that the above entitled case came before us by petition only and not on appeal. The case was not heard by us but was withdrawn by mutual agreement from before the High Council, by prosecution and defendant, whereupon the decision of the president of the council was that this case should be dismissed. The council was polled and all vote "yea." High Council minutes book, page 79. It was well understood by the council that there was no bar to any future action except by the parties named in the agreement.

Signed by Charles Derry, M. H. Forseuth, F. G. Pitt, J. C. Crab, J. W. Waldsmith, Wm. Anderson, J. S. Snelvy, J. M. Baker, F. M. Weld, Robert M. Elvin.

The following motion was offered by W. H. Pease and Ellis Short:

Resolved, That when Heman C. Smith completes his argument, that speeches from that time shall be not to exceed 15 minutes, and that at 4:15 p. m. President Joseph Smith be permitted to make his statement, and that the vote on the previous question be taken promptly after his statement.

A motion to lay this on the table was denied by a vote of 219 to 103. The motion was then put and affirmed.

At 2:30 p. m. Elder Heman C. Smith resumed his argument interrupted at the close of Tuesday's session by the motion of adjournment. At the conclusion of Elder Smith's argument the following was offered by Bro. J. R. Lambert and J. W. Wight of the apostles:

Moved to amend by striking out all after the word "resolved," and inserting the following: "That it is the sense of this body that the president of the church does not have the right to suppress General Conference minutes from publication, in part as a whole temporarily or permanently; but considering existing conditions and circumstances surrounding the case complained of, and believing the motive of President Smith to have been good, we hereby declare him to be fully released from any disability which may have attached to him by reason of the act of suppression, and exonerated from blame. And be it further

Resolved, That we cheerfully express our willingness and determination to support President Smith in all the high and important duties which belong to his office and calling.

This was discussed under the fifteen minute rule by J. R. Lambert (for), E. L. Kelley (against), J. W. Wight (for), G. H. Hilliard (against), W. H. Kelley (for). The time, 4:15 p. m., having arrived, which, by motion, was assigned to the hearing of President Joseph Smith's statement, after singing stanzas of "Redeemer of Israel" to rest the audience, he took the floor. He read a portion of his statement as published in the ENSIGN. He also read a communication from someone in the Ohio district, unsigned. Also a petition from Plano, Illinois, also unsigned, but which he afterwards ascertained was the action of the Plano branch. Also a petition from the Illinois district conference. Letter from Pecatonica, Illinois, typewritten and unsigned, protesting against suppressing the minutes; various others were also read, including protest of members of the Twelve. He stated he had never refused to be amenable to the law nor to his brethren. He has never been called before a jury of his compeers, and this is the first time in his experience that he has been before the body in this way, and he has always held himself subject to the laws and amenable to the body or any member of it if he is wronged.

After his remarks were concluded, the previous motion was moved, and prevailed by a large majority. The original motion offered by Bro. C. Scott, and the substitute of Bro. G. H. Hilliard, and the amendment of Bro. J. R. Lambert were read. Vote being taken on the amendment received 175 votes in favor and 219 votes against. Yea and nay votes being called for by six or seven, the delegates gathered and formulated their votes; roll being called vote stood by districts, 896 in favor of the substitute and 431 against. Ex-officio vote, 151 for and 86 against; total vote, 1047 yeas and 517 nays.

Adjournment was then taken until Thursday afternoon. Benediction by Pres. Joseph Smith.

At 7:30 p. m. the service was in charge of Elder Geo. Gates, of Providence, Rhode Island; hymn 13 was sung, prayer by the one in charge, number 24 was then sung, when Bro. Jas. Caffall, of the apostles, occupied the stand, taking as a text Galatians 5:24, "And they that are Christ's have crucified the flesh with the affections and lusts thereof." In connection he selected 1 Corinthians 9, "I keep my body and bring it into subjection, lest that by any means, when I have preached to others I myself should be a cast away."

THURSDAY, APRIL 11TH.

Morning prayer service in charge of Bro. J. A. Robinson and John Chisnall. Bro. Robinson opened by a word of wise admonition to the Saints. "Sweet hour of prayer" was sung with spirit and feeling, led by Bro. Chase, when special prayers were asked for many of the afflicted in various parts of the land. Fervent prayer was then offered by a number. "O for a faith that will not shrink," was sung.

The morning sermon was by Elder T. W. Williams, of Los Angeles, California, assisted by Bro. F. M. Slover. Hymn 27 was sung, and after prayer the congregation sang fervently, "Rejoice, rejoice, when Jesus reigns."

The preacher took as a text Corinthians 3:6: "For the letter killeth but the spirit giveth life."

As the hour hand touched the figures indicating the hour of 2, President Joseph Smith's gavel called the assembly to the duties of the hour. Hymn No. 1 was sung, prayer offered by Bishop E. A. Blakeslee. Minutes of Wednesday's session read and approved. Secretary announced the following business on the table: Reports from historian, recorder, secretary, 2d quorum of teachers, statement of thanks from Birmingham,

England, district on appointment of high priest for England; Report from J. W. Wight, missionary in charge of Iowa, regarding membership of D. H. Bays, matter referred to him by last conference. Report from 2d quorum of deacons.

Amendments relating to the Rules of Order, made by resolution of the conference of 1900, the special order for the fourth day of the session of 1901, was read and a motion was offered that the requests of the quorums for place and privilege on the floor of General Conference—priests teachers and deacons—be granted. Spoken to by E. L. Kelley, F. E. Cochran, Bro. Self, C. J. Spurlock, J. C. Crabb, C. J. Clark, T. J. Sheldon. A motion that on account of the matter now under consideration is covered by question to be presented later according to notice given in *Herald*, that the consideration of this question be deferred until such question is presented, prevailed.

Report of Elder H. A. Stebbins, church recorder, was read. Baptisms during the year, 2316; all have been placed in branches except 150 who have been placed in a book among the scattered members. Expulsions, 189; deaths, 374; net gain total, 1557. Present actual membership now on the books, 45,381. Missouri leads with gain of 926; Michigan, 206; Canada, 154; 20 new branches organized during the year.

Report of church secretary was read, had also acted as secretary to President Joseph Smith. No cases of discrimination against any of the ministry of this church entitled to such privilege, by the railroads have been reported. Work on boundary lines of districts were reported, as well as work on quorum organization. Brethren of England requested that a quorum of elders be organized in that country. Secretary again called attention to the large number outside of organizations desiring to become members and asked if other quorums could not be organized and live men in charge to look after these elders. Various other items were mentioned as of work done, and read a list of matters to be considered at this conference.

Bishop E. E. Kelley, on behalf of committee on compilation of resolutions of General Conferences, as being completed, including resolutions of 1900 and is now on sale.

A motion to accept report and discharge committee was discussed as to the advisability of discharging committee. It finally prevailed.

The report of the church historian was then read, giving account of changes in quorums by ordination, expulsions and death. A suggestion was made by the historian that district historians be appointed so that no important happening may pass unrecorded. Has written 6000 word article for encyclopedias and did other work for publications. The fourth volume is now in course of preparation and also a reply to D. H. Bay's book, "Coctrine and Dog-

mas of Mormonism." Communication from Elder F. M. Smith, assistant historian, offering his resignation, and also as one of a committee on histories and encyclopedias.

A motion to accept was offered and prevailed, so far as assistant Church Historian.

A motion giving the Church Historian the privilege of choosing his assistants, to be presented to this body for ratification, also prevailed.

Report of committee on Encyclopedias and Histories was read. It was moved and seconded that the committee on Encyclopedias and Histories be discharged, and that the work now being done by them be done by the historical department. This prevailed.

Report of Second Quorum of Teachers, headquarters at Lamoni, Iowa, was read. Present membership 23, all actively engaged in the duties of their office as circumstances permit, G. W. Blair president.

A motion was offered tendering vote of thanks to retiring assistant Church Historian, F. M. Smith, and to the members of the retiring committee on encyclopedias was given with hearty emphasis.

Report of Second Quorum of Deacons was read, Charles F. Church, president, and C. P. Bergerson, clerk. It was ordered received and spread upon the minutes.

Committee on membership of D. H. Bays reported. It is as follows:

INDEPENDENCE, Mo., April 6, '01.  
To the Conference Assembled, Greeting:—In the matter of the standing of D. H. Bays, as referred to me by you, one year ago, I beg leave to report. I appointed as a court, Elders Joseph Seddon, W. D. Bullard and O. E. Holcomb, requesting R. Wight to act as prosecuting witness. I hereby hand you report of said court, their findings being marked "B" together with all the papers pertaining to the case.

Respectfully submitted,  
J. W. WIGHT.

To the Reorganized Church of Jesus Christ of Latter Day Saints we, the undersigned, appointed by J. Wight as a court of elders to investigate the charges of apostasy by leaving the church, preferred against D. H. Bays by said complainant, the church [report], that after carefully investigating the evidence presented to us, and in default of any defense by said D. H. Bays, we find the charges sustained and respectfully recommend that the said D. H. Bays be disfellowshipped and expelled from the said Reorganized Church of Jesus Christ of Latter Day Saints.

W. D. BULLARD,  
O. E. HOLCOMB.  
COURT, July 23, 1900.

It was moved to insert the word "Reorganized," and that the matter be referred to Gal-land's Grove branch for final action. The vote being called the motion was denied.

A motion was then offered that in harmony with the recommendation the report of the committee as above be adopted. This was unanimously agreed to.

A motion that Elder Davis H. Bays be expelled from the church according to the recommendation of the committee, prevailed, the vote being by uplifted hand, and was unanimous.

Conference then stood adjourned until nine o'clock Friday morning, the evening hour being given to Independence branch to present the cantata of "David the Shepherd Boy."

FRIDAY, APRIL 12TH.

Prayer service was in charge of Bishops Wm. Anderson and C. J. Hunt. "Let us shake off the coats from our garments" was sung with earnestness. Though the rain was falling fast yet the Saints stemmed the storm and mud, peculiar at this time to the streets of Zion.

The morning sermon was by Elder W. R. Smith, of Corn, Oklahoma, assisted in the stand by his brother in the flesh and in the conflict, I. M. Smith.

At 2 p. m., the business session opened with President Joseph Smith in the chair. "Glorious things are sung of Zion," was sung with an earnestness and fervency of spirit expressive of the feelings of the assembly. Prayer was offered by Elder J. H. Lake, of the apostles, after which minutes of previous session were read. Report of a committee appointed to confer with a committee of the Church of Christ. It is as follows:

To the General Conference:—The committee appointed to meet in joint council with a committee of the Church of Christ, presents the following report:

The committee, including Bro. R. C. Evans, appointed in the stead of Bro. Joseph Luff resigned, met from May 1-4, 1900, and held several sessions, the former officers of the council being continued. Questions of general interest to the two bodies represented were considered. The following resolution was adopted by unanimous vote:

Resolved, That we adjourn to meet at the call of the chairman, Bro. A. H. Smith and Bro. Richard Hill, and that they be authorized to call the council, when they are in possession of information that will justify them in concluding that god can be accomplished.

Respectfully submitted,  
ALEX. H. SMITH, Ch.  
R. S. SALYARDS, Sec.  
INDEPENDENCE, Mo., April 12, 1901.

It was moved to adopt report and continue the committee. This motion prevailed. The following report from the 1st quorum of seventy:

To the General Conference:—At a meeting of the First Quorum of Seventy, held April 12, 1901, the following resolution was adopted and ordered referred to the conference for consideration:

Resolved, That when a letter or letters of removal are not granted to parties removing from the vicinity of one branch to that of another, charges should be preferred against the party or parties who are refused such letter or letters, and the party or parties exonerated from or proven guilty of objections held against them.

Respectfully submitted,  
DUNCAN CAMPBELL, Pres.  
R. S. SALYARDS, Sec.  
INDEPENDENCE, Mo., April 12, 1901.

This was discussed until a motion to lay on the table was made, which on vote being taken by rising, prevailed 193 to 64.

President E. L. Kelley took the chair and report of trustees of Graceland College was read as follows:

REPORT OF BOARD OF TRUSTEES OF GRACELAND COLLEGE.

April 11, 1901.  
To the General Conference Session:—The Board of Trustees of Graceland College respectfully submit the following report covering the time from April 24, 1900, to March 31, 1901:

On April 24, 1900, the Board organized with seven members, as follows: Wm. Anderson, chairman, I. W. Allender, secretary, Daniel Anderson, treasurer, J. H. Hanson, R. M. Elyin, D. A. G. Gannon, and Wm. Leeka. The term of office of the following will terminate at this conference, and the vacancies thus caused will need to be filled: Wm. Anderson, Wm. Leeka and J. H. Hanson. The term is three years. The faculty for the past year consists of R. A. Harkness, president; Miss Emma L. M. Rippert, Fred M. Smith and Eleanor Hatch, in the Collegiate department. Fred M. Smith resigned May 9, 1900, and Miss Hatch resigned before the opening of school in September. Miss Rippert assumed her duties September 11th. J. A. Gunsolley is in charge of com-

mercial department. Miss Aleda Logan was in charge of shorthand and typewriting department until close of winter term, at which time she resigned, and Miss Esther Reimer was engaged to succeed her. Mrs. Audentia Anderson in charge of Instrumental music, and Mrs. Ruth Lyman Smith in charge of elocution and physical culture. With the consent of the proper church authorities the board arranged with R. M. Elyin to work in the interest of the college, and though he has given the matter but a part of his time and attention, his work in this connection has been very creditable. The board thought it wise to insure the college for five years instead of from year to year, thus saving a considerable amount to the church, which accounts for the apparent large sum for insurance as reported by our treasurer. For a financial report we refer you to the treasurer's report; for enrollment of pupils, etc., to the report of the president of the faculty, and concerning the library and museum, and their conditions at present time, to the report of J. A. Gunsolley, librarian. The contemplated amendments to the articles of incorporation have been prepared and are referred to the Conference for its action thereupon. If the treasurer is made solely responsible for the money donations, etc., received, we take this opportunity to request that all persons donating or paying same, will do so direct to the treasurer.

Respectfully submitted,  
WM. ANDERSON, Pres.  
I. W. ALLENDER, Sec.

Report of treasurer of Graceland College was then read as follows:

SUMMARIZED REPORT TREASURER GRACELAND COLLEGE.

RECEIPTS.	
Donations,	\$ 613 88
Scholarships,	646 00
Tuition,	323 50
Incidentals,	118 74
Borrowed Money:	
From Bishop Kelley,	\$100 00
From Bishop Kelley,	264 85
From State Savings Bank	300 00
From Bishop Kelley,	111 00
From State Savings Bank,	258 94
From State Savings Bank,	400 00
From Bishop Kelley,	300 00
Total,	\$3,473 90

EXPENDITURES.	
Salaries,	\$2,490 24
Insurance (5 years),	215 50
Fuel,	171 50
Incidentals,	501 67
Int. on Overdraft,	89
Cash on hand,	\$3,889 51
Total,	\$3,473 90

[Signed] DANIEL ANDERSON, Treas.  
Per J. A. G.

The college librarian's report was then presented.

Received during year from all sources, about 70 volumes. Total number of volumes in library about 1127; received about 350 specimens in the museum department. In the Herbarium there are about 1000 specimens.

Report of Professor Harkness, president of Graceland College:

There have been enrolled during the present year in all departments, exclusive of music, 140; in the department of music, 46 students. The average attendance for the year, not including students in the department of elocution—which was not connected with the college last year—has been over fifty per cent above that of last year. The work for the year, in all departments, has been very satisfactory, and the outlook for the future seems encouraging.

[Signed] R. A. HARKNESS  
Statement of the bishopric regarding indebtedness of Graceland College was read, there being a reduction of \$1,500 on the debt:

Graceland College Account of Receipts and Expenditures, from April 1st 1900, to April 9th, 1901.

RECEIPTS.	
Offerings,	\$2,262 41
Sale of lot,	44 50
Interest on bonds,	40 50
Bills payable,	1,04 69
Sale of typewriter,	50 00
Refund freight,	55
Total,	\$4,453 51

EXPENDITURES.	
Due Church April 1, 1900,	\$ 78 75
Orders (personally given),	230 37
D. A. Gannon, Treasurer,	24 00
Interest,	1,07 45
Horender Mfg. Co.,	107 24
440 notes,	140 00
Freight on Typewriters,	2 56
Due bill, Wm. Anderson,	33 47
Resigning deed,	24 00
Return loan,	42 40
Postage and circulars,	3 50
Bible,	2 00
Revenue stamps,	2 00
Bills payable,	114 56
W. A. Hopkins, on account,	200 00
Taxes and refund,	2 39
Total expenses,	\$3,887 10
Balance due College,	225 41
Total,	\$4,112 51

GRACELAND COLLEGE ASSETS AND LIABILITIES.	
ASSETS.	
Bills receivable,	\$ 481 05
Accounts receivable,	50 24
Cash (due from Church),	226 41
Real estate (lots for sale),	13,000 00
Personal property,	2,470
Building and Campus,	29,000 00
Total,	\$38,517 70
LIABILITIES.	
Bills Receivable,	\$24,000 00
Real estate contract,	1,000 00
Total,	\$25,000 00
Net assets over liabilities,	13,417 70
Total,	\$38,517 70

April 9, 1901.  
On motion the treasurer's report was ordered referred to a committee of three.

Secretary read from *Herald* of February 6, 1901, notice of amendments to articles of incorporation of Graceland College.

Chair announced the names of auditing committee for treasurer's report, as John Chisnall, Illinois, H. N. Hanson, Iowa, and Earl D. Bailey, Arkansas.

Motion prevailed to take up the Graceland College amendments and consider them as a whole. Proposed amendments were again read, explanations were asked and given, and by show of hands they were adopted. A motion to proceed to an election of three members of Board of Trustees, to replace members whose time expires, prevailed, those retiring being Wm. Anderson, Wm. Leeka and J. H. Hansen. Bro. Wm. Anderson, Fred M. Smith, Asa S. Cochran, Wm. Leeka (declined), R. S. Salyards (declined), W. R. Pickering (declined), Heman C. Smith (declined), Duncan Campbell (declined), F. M. Weld (declined), E. A. Blakeslee (declined), John Smith, Daniel F. Lambert (declined), were voted in nomination. Those voted for were Wm. Anderson who received 276 votes, F. M. Smith, 220 votes; Asa S. Cochran, 155 votes, and John Smith, 168 votes. Wm. Anderson, Fred M. Smith and John Smith were declared elected as trustees for three years.

On motion choice was made unanimous.

Report from fourth quorum of deacons was read.

Report from first quorum of elders, 2647 sermons, 104 baptisms, 16 marriages. Reports received from 81 out of enrollment of 86 reported.

Report of committee on archaeology was presented and extracts read, as a synopsis of the work done. The entire report was so lengthy that it would require about two hours to read, owing to which fact it was not read.

A motion to adopt the report of the committee and spread upon the minutes was affirmed. It was also decided to print this report in separate form from the minutes.

A motion to reconsider spreading archaeological committee report on minutes prevailed, and it was then decided by vote not to have it so recorded on account of the special publication.

Report from General Convention of Zion's Religio-Literary Society was read, showing very encouraging progress, and bright prospects. It was received and ordered recorded.

Former auditing committee of *Herald* office accounts presented a bill for expert book keeper's

work on bishop's books as follows.

To the Conference, Greeting:—We, J. A. Gunsolley, Duncan Dampbell and P. M. Weld, of former auditing committee, respectfully present the following bill of expenses, and ask you to allow the same. This bill should have been presented at last spring's session, but in the rush and hurry of business we overlooked it.

To expense for expert bookkeeper's work on Bishop's books, in April, 1900, as follows:

E. T. Dobson,	\$ 5 00
J. C. Duncan,	26 97
Telegrams,	4 02
Total,	35 99

J. A. GUNSOLLEY,  
DUNCAN CAMPBELL,  
P. M. WELD.

A vote of thanks was tendered the Independence choir for complimentary tickets to their rendering of the cantata of "David the Shepherd Boy," Thursday evening. It was unanimous.

A resolution depreciating further agitation of the right of the president to suppress conference minutes, was, on motion, laid on the table.

Report of auditors on ENSIGN Publishing House was read, showing total assets, \$7341.69; total liabilities, \$5111.95; present worth, \$2229.74; net gain \$614.64.

The following preamble and resolution was offered:

WHEREAS, The church historian recommended the appointment of district historians to assist him; therefore be it,

Resolved, That he be empowered to so appoint according to his discretion.

A motion was offered at this point to sustain the present church historian, Bro. Heman C. Smith, which was unanimously agreed to by show of hands.

An amendment striking out the word "so" between the words "to" and "appoint" and add to the end of the resolution, "such persons and in such places as he may deem proper," prevailed and the motion as amended was affirmed.

On motion, privilege was given to Elder Richard Hill, of the Church of Christ (Hedrickite) to occupy one preaching service to explain their position.

Notices were read and adjournment for business was taken until 2 o'clock Saturday. Hymn 216, "This God is the God we adore," was sung.

The evening service was in charge of Elder E. H. Durand, of Michigan, who offered prayer after the opening hymn, No. 184, was sung. A beautiful anthem by the choir followed, after which hymn 99 was sung, and Elder J. R. Lambert, of Lamoni, Iowa, of the apostles, was introduced as the speaker.

SATURDAY APRIL 13TH.

Prayer service in charge of Bro. J. C. Crabb and P. Cadwell. "Lord we come before thee now," was sung, a number of requests were announced when prayer was offered. "Sweet hour of prayer" was then sung.

Bro. Crabb in his opening address said, "I have discovered when a servant loses the spirit of humility and prayer, he is at sea in this work."

The morning sermon was by Bro. Warren E. Peak, of Gallen, Michigan, assisted in the stand by President Joseph Smith. Hymn 12 was sung and prayer offered by Bro. Smith. Hymn 73 was then sung. Bro. Peak took as text, John 15:1-8, "I am the true vine and my Father is the husbandman."

Business session convened 2 p. m., President Joseph Smith in the chair: sang hymn 142, prayer was offered by Elder John Hawley. Minutes of Friday's session read and approved.

Report of auditing committee on Herald office accounts signed by two members of the committee, M. F. Gowell and F. M. Weld, was read, Elder R. M. Elvin of the committee, submitting a minority report. They were received and made subject to action.

Auditing committee on Grace-land College treasurer's report made their report, finding the statement correct. Total collections, \$4073.90; total disbursements, \$3989.51; balance on hand March 30th, \$84.39.

Report of second quorum of elders was read, 1650 sermons, 1556 other meetings, 174 baptized. This quorum passed resolution disapproving of the printing of any pamphlet or other published statement derogatory to the character of any member of this church.

Report of 4th quorum of deacons read.

Communication from Gustavus Lund, of Michigan, offering manuscripts for tracts in Swedish language, was read.

Presiding bishop's report was read, a summary of which appeared in the ENSIGN for March 28th. A lengthy statement was also read explanatory of conditions in the bishop's office with regard to his accounts. Some \$70,933.59 were given as the assets over all liabilities.

Communication from Geo. A. Smith, president, regarding boundary lines of Southern Michigan and Northern Indiana and Southern Indiana districts as follows:

To the Conference:—This is to certify that Bro. M. R. Scott, president of Southern Indiana district, and the undersigned, president of Southern Michigan and Northern Indiana district, were, by our respective district conferences, authorized to confer together and agree upon a boundary line between said districts. We have done so, and agree that said boundary line shall be the fortieth parallel of latitude, and that the undersigned should present our decision to this conference.

We therefore respectfully petition your honorable body to establish said fortieth parallel as the boundary between said districts.

Respectfully signed,  
GEORGE A. SMITH.

This was by motion adopted. The following was read:

To the Conference:—WHEREAS: We as a people recognize the great need of Divine guidance, in our present state and conditions, relative to the perfecting of our organization, rules of representation, the affairs of Zion and many other things that we deem of vast interest and importance to the church in general therefore be it,

Resolved, That we, in connection with the president and prophet of the church, petition the Father above to reveal unto us His will in regard to the matters herein named, and to impart such other information as He in His infinite wisdom may see fit. And be it further

Resolved, That we set apart Sunday morning, April 14, 1901, as a time for fasting and prayer in quorum capacity to intreat the Lord in accordance with the above preamble and resolutions.

GOVERNER T. GRIFFITHS,  
E. L. KELLEY.

This was amended to read that the priesthood meet in a body in the lower auditorium at 8 o'clock, and the motion as amended was agreed to.

On motion a prayer meeting was authorized by conference for all not included in the meet-

ing of the priesthood, to be held in the upper auditorium at the same hour.

On motion a committee of three was appointed by the chair to draft resolutions of condolence regarding the death of Bro. M. P. Hansen, who died at his post of duty in Sweden. Swen Swenson, John Wahlstrom and Peter Anderson were named as committee.

Report from third quorum of priests: 892 sermons, assisted 780; baptisms, 26; presided, 307.

Report from General Convention Zion's Religio-Literary Society recommending to conference for approval and action the work of Sr. LaJune Howard, of Lamoni, Iowa, in compiling a pronouncing vocabulary of Book of Mormon names was read, and a motion to refer to a committee of three to consider and report to this body, was offered. This was amended to refer to Board of Publication. Amendment was denied and motion for a committee of three was offered. J. A. Gunsolley, F. M. Sheehy, and A. J. Keck were named the committee.

The following was offered: Resolved, That when this conference adjourns it does so to meet April 6, 1902, at Lamoni, Iowa.

Other resolutions were made to meet at Kirland, Ohio; Independence, Missouri, and Boston, Massachusetts. The vote being taken, was as follows: Lamoni, 173; Kirland, 128; Independence, 7; Boston, 4.

Lamoni was declared the unanimous choice. Announcements were read. A motion prevailed appointing the afternoon for preaching service. Arrangements were made for baptisms and for overflow meetings, and conference stood adjourned for business until 2 p. m. Monday. Doxology was sung, benediction by President Joseph Smith.

The evening sermon was by Apostle J. H. Lake; hymn 192 was sung, and prayer by Will H. Kelley, of Indiana; an anthem was beautifully rendered by the choir, 119 was sung, when Elder Lake selected Matthew 5: 48; Colossians 3: 13, "Be ye perfect as your father in heaven is perfect." Above all these put on

SUNDAY, APRIL 14TH,

The morning dawned bright and beautiful. At an early hour the Saints were astir, preparing for the services of the day. At eight o'clock the priesthood met fasting in a prayer meeting which was indeed a glorious experience. Some of the prayers offered were marvels of inspiration, and the Holy Spirit was poured out in much power. The lower auditorium was nearly full, about five hundred or more being present. In the upper auditorium a large audience assembled, and engaged in fervent prayer and supplication mingled with testimony. President Joseph Smith was in charge. At 9:30 at Shultz pond a little assembly gathered to witness the baptism of one of a nation, probably its only representative in the church, Ratuwa Sena Nayaka, of Ceylon. It was an impressive ceremony, as was the confirmation which took place in the afternoon. Sr. Elizabeth Hall, of Wichita, Kansas, who was bap-

tized Saturday morning by Elder J. Frank Curtis, her brother-in-law, was also confirmed at the same time. Sr. Hall, it is said, is the first fruits of the Colorado tent service. At eleven o'clock President Joseph Smith, assisted by his son, Frederick Madison Smith, occupied to an audience that filled the main auditorium to overflowing. President Smith preached with vigor and clearness, and his effort was much appreciated. At the same hour Bro. Geo. W. Robley preached to an overflow in the lower auditorium. He was assisted by Bro. Joseph Ward.

At the 2:30 hour the house was well filled. A delegation of about 150 was present from St. Joseph and surrounding points, which, together with visiting and local Saints, made a very fine looking audience. Before the sermon two were confirmed by President Joseph Smith and J. M. Terry. One confirmed was Bro. Ratuwa Sena Nayaka, a native of Ceylon and Asia, who has been in this country four years. After the confirmation, Bro. John Smith was introduced by Bro. F. A. Smith as the speaker. Bro. Smith took as a text, "Arise and be baptized and wash away thy sins" (Acts 22: 16), from which he presented to the vast audience a plain, spiritual gospel sermon, containing words of comfort, exhortation, reproof, in a spirit of brotherly love. The service was closed in due time by singing hymn 110.

The evening sermon was by Elder Heman C. Smith, church historian, assisted by Bro. Walter Smith, who was in charge. The choir rendered a beautiful anthem. The house was filled to repletion and the sea of faces, beaming with the love of God, certainly bore witness that the angel's message was not in vain.

MONDAY, APRIL 15TH.

The morning prayer service was in charge of Bro. M. H. Bond and J. C. Crabb.

Preaching at 11 o'clock by Bro. I. M. Smith, assisted by Bro. W. R. Smith.

Business session convened at 2 p. m., President Joseph Smith in the chair. Hymn 35 was sung and fervent prayer was offered by Elder Charles Derry of the high priests. Minutes of Saturday's session were read and approved. President Joseph Smith then vacated the chair, President E. L. Kelley taking charge, and President Joseph Smith then presented to the conference a revelation covering points on which light had been asked. It was delivered in a very impressive manner, President Smith stating that as he retired Sunday night, feeling weary in body, he, as he had been doing, engaged in earnest prayer, when suddenly he found himself very wide awake, and instruction came to him upon the questions presented in the light of a quickened mind, and all through the night he was blessed in Spirit though weary in body, and concluded his presentation with the words, "They are with you." At its conclusion President Smith asked to be excused, pending its consid-

eration, and left the room. The following resolution was then offered:

Resolved, That as soon as practicable the matter presented be given to the quorums of the church after which it shall be presented to the conference.

The following substitute was offered:

Resolved, That the matter presented by the President of the church be received and adopted by this body, and become the rule of its action in harmony with the directions on the subjects presented.

After some discussion the substitute was denied, and the original was then adopted.

A motion to have a number of copies printed for each *ex-officio* was discussed and finally tabled.

The majority report of auditing committee on Bishop's books reported as follows:

INDEPENDENCE, MO., APR. 15, '01.

To the General Conference, Greeting:—We, the auditors appointed to examine the Bishop's books and accounts for the year 1891 to 1900, and report to a general committee, were unable to report to that committee, having had the books and accounts to do the work required. Neither can we satisfactorily report to this conference for the year 1900, having had access to the books but eleven days just prior to the conference, and because of numerous correction entries in the books which involve transactions and accounts of former years, therefore requiring more time than otherwise, and making it impossible to consider this year's work independently of former years.

Respectfully submitted,  
M. F. GOWELL,  
F. M. WELD.

A minority report of same committee was next read as follows:

MINORITY REPORT.

To the General Conference, Greeting:—Concerning that it is due to the church at large, and in particular, I beg leave to file this minority report of the auditing committee of work done in the examination of the books and accounts in the presiding bishop's office. On account of the late hour of the present bookkeeper of the bishop's office, an annual report, and the seriousness of the bishop, it was not until March the 21st that we were permitted to commence the work of auditing for the business of the year ending January 19, 1901. We checked every item of the receipts and expenditures of the bishop as entered in the day book, journal and cash book; we also checked up the bishop's agents' reports with the bishop's report and balance sheet of the same. We also checked up the auditors' reports with the bishop's balance sheet of their reports. We likewise checked up the statement of bills receivable and bills payable; these received the closest scrutiny by an examination with the books and the ledger account of the same. January 11th the committee counted the cash, but failed to invoice the bills receivable.

April 1st we closed our labor without certifying upon the books and reports of the bishops as to their correctness. However, the conference will please be advised, that, as a member of the auditing committee, I stand ready and willing to sign the usual certificate and wish to state that the church is to be congratulated upon the improvement, found in the financial affairs of the church and the efficiency of administering the same over the system in use in by-gone years.

As this branch of church work is a work of development, and there is no particular system of book keeping fully adapted to meet all the necessities that are constantly arising. Your committee, if they had assiduously attended to this work and ample time to have given you a full and accurate report of the condition of the bishop's books and accounts.

Respectfully submitted,  
ROBT. M. ELVIN,  
Of the Auditing Committee.

INDEPENDENCE, MO., APR. 4, 1901.

Report from church historian was read:

To the Conference:—In the matter of nominating an assistant historian, I have to report that after some consultation with others I am not prepared to make the nomination for the reason that I wish to secure the services of one who is at liberty to devote his time, or such portion of it as may be necessary to the work, and I know of no suitable person who is available. I therefore ask permission to place some one in the office, during the year, if suitable arrangements

ZION'S ENSIGN.

Entered at the Post Office at Independence Mo., as Second Class Matter.

American Archaeology Sustains the Book of Mormon.

Committee on Archaeology, F. M. Sheehy, Wm. Woodhead, W. H. Kelley.

Our last report, which was at the Conference of 1897, was chiefly in relation to preparation of a map of the ancient people of this continent upon the theory of the Book of Mormon, the purported history of them written by themselves. The archaeological phase of the subject was only incidentally used. The map question being approximately settled, we devote ourselves now more to the archaeological aspect, which necessarily advances us towards the scientific side. That we may not be thought presumptuous by some who are, or may be, thoughtless touching it, we quote the words of Herbert Spencer, "What is Science? To see the absurdity of the prejudice against it we need only remark that science is simply a higher development of common knowledge."

An enlarged view, then, of the subject under consideration is purely scientific. The truth is necessarily cumulative, while error is the opposite. Under the most rigid scrutiny and intellectual investigation a truth grows stronger and stronger, and rubbing brings out its lustre. A diamond is only polished by friction.

For about twenty years the Book of Mormon has been on trial. Seemingly all the adverse winds possible during that period have blown against it, but in vain. It stands to-day more firmly entrenched than ever. Its merit as a teacher of purest and highest moral truth, begotting and perpetuating in the soul of its student a reverence for God as He is revealed, in and through Jesus, the Christ, is lovingly appreciated. Its harmony with and supplementary companionship of the Bible is faith producing. It finds its great enemy in the Prince of Darkness, whose aim is, ever has been, to keep within the pale of darkness, consequently ignorance. Many who condemn it are generally those who know the least about its contents, while the faithful student of its teaching is the most ardent advocate and admirer. In the realm of archaeology, the argument does not diminish as time advances. As a working hypothesis for the exceedingly entrancing subject that has engaged the mind of men since the crew of Columbus startled their commander with the cry of "Land!" and brought to the astonished vision a new world, with its myriads of inhabitants, and astounding evidence of a higher order of civilization, it is not impeded, but is still "walking on all fours."

True to our church culture, to honor a fact, and face the front, we continue to concede that one fact disposes of all theories or hypothesis, no matter how fondly cherished.

The Book of Mormon, then, is subject to the test of honorable

criticism, and should one fact be found to stand against it, honesty and consistency would compel its abandonment. With this introductory statement, we humbly and cheerfully enter the arena with the consciousness inspired by a desire for truth, even at its true cost. Briefly, then, allow us to state the case.

The Book of Mormon purports to be an abridged history of three distinct nations or people who came to this continent from the old, one of which was a colony from the Tower of Babel, as mentioned in Genesis 11: 8: "So the Lord scattered them abroad from thence upon the face of all the earth."

This colony, in the Book of Mormon known as Jaredites and located in Central America, after an occupancy of about 1,500 years, they by civil war disappear. This people were succeeded by the Nephites who found their remains and rebuilt upon them.

The Jaredites mentioned their civilization (page 520 Book of Mormon): "And the whole face of the land northward was covered with inhabitants; and they were exceedingly industrious, and they did buy and sell, and traffic one with another, \* \* \* and they did work all manner of ore, and they did make gold and silver, and iron, and brass, and all manner of metals; \* \* \* and they did have silks and fine twined linen, and they did work all manner of cloth; \* \* \* and they did make all manner of tools to till the earth, both to plough and to sow, and to reap and to hoe, and to thrash, and they did make all manner of tools with which they did work their beasts, and they did make all manner of weapons of war, and they did make all manner of work of exceeding curious workmanship, and never could a people be more blessed than were they and more prospered by the hand of the Lord."

These are those whom we identify as cotemporaneous with the so-called extinct animals they mention, "the elephant, cureloms, cumoms," (page 533 B. of M., small edition), as also "all manner of cattle, oxen, cows, sheep, swine, goats, and many other kinds of animals which were useful for the food of man" (page 533 Ibid), and they also had "horses and asses." The large animals are mentioned as being "useful unto man," more especially the "elephants, cureloms and cumoms."

"They were to walk humbly before the Lord and they were also taught from on high" (page 533 Ibid).

EVIDENCES CONCERNING THE EXTINCT ANIMALS MENTIONED IN THE B. OF M.

"And in nearly every State west of New England portions of this creature have been disinterred, and every year there are several found more or less in a state of complete preservation. The circumstances of several skeletons having about them evidences of man's work is extremely interesting. \* \* \* We are able to say that man and the mastodon are contemporaneous. (Mound Builders, p. 40, Dr. J. B. Holden).

Dr. J. S. Phene, of London, explored the mounds and sees in them animals peculiar to Asia and Europe." (Ibid, p. 190)

History of the New World Called America, by E. J. Payne, (p. 59, V. 2): "In both worlds man was contemporary with great mamalla long extinct, \* \* \* though man unquestionably entered the new world as an emigrant from the old world."

"Assuming that these post-glacial gravels about Trenton supply one of the earliest authentic starting points in the history of culture on this continent, the later developments of industry will furnish a number of other data. This first date was long before the extinction of the native American horse, the elephant, the mammoth, and other animals important to early man. (Essays of an Americanist, p. 32). "The mounds are in shape of animals, some of which are extinct (Pett).

From elephant pipes and inscribed tablets in the Museum of Academy of Natural Sciences, Davenport, Iowa, by C. E. Rutnam, 1886, (p. 24), we find in the transaction of the St. Louis Academy of Science, in 1857, a detailed statement of Dr. A. C. Koch, of the remains of a mastodon found in Gasconade county, Missouri, and with it among ashes, bones and rocks, several arrow heads and stone axes, which relics are preserved in the British Museum. Dr. Dickson, of Natchez, many years ago found the pelvic bone of a man with the remains of a mastodon and Megalonyx, which specimens are preserved in the Museum of the Philadelphia Academy of Sciences. Count Pourtales in 1848 found in Florida some human bones in a calcareous conglomerate, estimated by Agassiz to be ten thousand years old. Pourtales will be remembered as the friend and favorite pupil of the great naturalist. In an excavation in New Orleans some charcoal and a human skeleton were discovered, to which Dr. Dowler attributes an antiquity of no less than fifty thousand years. This estimate was based upon the deposits and forests found above the remains, and as connected with this question was the age of the delta of the Mississippi. It may be stated that this has been estimated by Sir Charles Lyell as probably reaching one hundred thousand years.

In 1857 Dr. C. F. Winslow sent the Boston Natural Historical Society the fragment of a human cranium found in connection with the bones of the mastodon and elephant 180 feet below the surface of Table mountain. Prof. Whitney deposited in the Museum of the State Geological Society of California a cranium found deep in the gold drift and covered with five successive overflows of lava. T. T. Clev contributed to the Smithsonian Institute a specimen of ancient basket work or mat made of interlaced reeds, found on Petite Anse Island some fifteen or twenty feet below the surface and on a bed of rock salt, and about two feet above it were the remains of the tusks and bones

of a fossil elephant. This mat is now in the National Museum at Washington. In 1867 E. W. Hilgard and Dr. E. Fontaine, Secretary of the New Academy of Science, explored the location last above referred to, and discovered twelve feet below the surface and immediately adjoining the rock-salt incredible quantities of pottery mingled with the fragments of the bones of the elephant. Dr. Holmes made a communication to the Philadelphia Academy of Science several years since in which he describes the occurrence of fragments of pottery in connection with the bones of the mastodon and megalonyx. See for proof, Foster's Prehistoric Races in the United States, p. 52-78; Lubbock's Prehistoric Times, pp. 286-288; Prehistoric America, by Nadallac, pp. 33-45; Baldwin's Ancient America, pp. 47-56; Mastodon, Mammoth & Man, by McLean, pp. 13-20; McLean's Mound Builders, p. 136; Nott & Glidden, Types of Mankind, p. 352; Antiquity of Man, Sir Chas. Lyell, pp. 43-208; Dana's Manual of Geology pp. 577, 578; Transaction of St. Louis Academy, Vol I, p. 62, 1857; Smithsonian Contributions to Knowledge, No. 248; On the Geology of Lower Louisiana and the Salt Deposit on Petite Anse Island, by E. W. Hilgard, p. 14; Southall's Recent Origin of Man, pp. 550-560; Short's North Americans of Antiquity, p. 112-130; Winchell's Preadamite, pp. 435, 436; Mesozoic and Canozoic Geology & Paleontology, by S. A. Miller; Journal of the Cincinnati Society of Natural History, Vol. 4, p. 215; Contributions to the Geology of Ohio, by Col. Whittlesey, pp. 10-13; Evidences of the Antiquity of Man in the United States, paper read before the Association for the Advancement of Science, at Chicago, 1867, by Whittlesey; Antiquity of the North American Indian, by C. C. Jones, Jr.; also North American Review for 1874, which has the following: "While we cannot at present ascertain, and perhaps never will be able to determine the antiquity of the North American Indian, we think it now may be affirmed with considerable confidence, 1st. That the primitive people of the Mississippi Valley, and of the southeast portion of the North American continent were domiciled here when the mammoth, the mastodon, and other extinct animals roamed the primeval forests. 2nd. That many of the grave mounds and earth works of the Red race are fully a thousand years old, while others may well claim an antiquity far greater than this. 3rd, and lastly, that the Indian occupancy in various portions of this continent was very ancient, probably dating as far back as the earliest traces of man in Western Europe."

Prehistoric America, pp. 15, 23, 32 and 42; Atlantis, p. 350, says: "Of the Ancient Americans, among their carvings have been found representations of the elephant and the lions, both animals not known in America."

Second. A colony of Jews who left Jerusalem about 600 B. C. Third. A colony of Isra-

elites among whom were descendants of Zedekiah, king of Judah. The second, called Nephites, are those who are responsible principally for the account given in the Book of Mormon; the others, incidentally. The intellectual status of this colony is indicated by the following biographical statement of their young leader: "I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; \* \* \* yea, I made a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians." (Nephi 1:1). This colony later on divided, developing into two nations, called by themselves Nephites and Lamanites. This starts us with a class of people whose cultus is high, also intellectually advanced, having the accomplishment of a written language. This first settlement was in South America on the western coast near latitude 30, south. In "Prehistoric America," by Nadallac, p. 400, speaking of the early settlers of that region, the writer makes the point that they were other than nomadic in their methods and habits, viz: "One thing we think certain, such monuments cannot be the remains of a civilization of local growth, nor could a race unaided have developed from its own genius such architectural knowledge. We share the conclusion of Agard, that the civilization of which the remaining ruins bear the impress, could not have taken its rise on these frozen table-lands. Man must have arrived upon them sufficiently armed for the struggle by previous experience of social life."

Squier, Gibbs, and numerous other ethnologists believe in emigration from the West to South America. (Pre-historic America, p. 523).

The Peruvians attribute their progress to Manso Capac and to the beautiful Mama Oello, his sister and his wife, who had crossed the sea to their country. (Ibid, p. 527).

The Nephite colony consisted of Lehi, four sons, the two sons of Ishmael and Zoram, with the servant of Laban. Ishmael, having died before they embarked from the old world, is not counted among the emigrants that peopled the "choice lands" of America. We have, therefore, eight men as leaders. This was sub-divided into the four brothers, sons of Lehi. Eventually, Nephi, youngest of the four, became principal leader.

Reverer and Tscheder say: "Peru was populated about five hundred years after the deluge. Its first inhabitants flowed in abundance toward the Valley of Cuzco, conducted by four brothers, Ayar, Manco, Ayarache-Topa, Ayar-Auca-Topa, and Ayar-Uchu-Topa, who were accompanied by their sister and wives, named Mama Cora, Hip-Hancum, Mama-Huacum, and Pilca-Huacum. The youngest of the brothers, according to tradition, was at the same time most skillful and handy. (Peruvian Antiquities, p. 52).

This last tradition states that

these were the first inhabitants of Peru. Manco is here called Ayar-Manco-Topo.

Fernando Montesino gives these men's names as Ayar-Manco-Topo, Ayar-Chaki, Ayar-Auca, and Ayar-Uyssu. (See Atlantis, p. 391.)

And Baldwin quotes him as saying that "the youngest of these four brothers assumed supreme authority and became the first of a long line of Peruvian sovereigns. (Ancient America, p. 264.)

"Ayar," says Senor Lopez, "is the Sanscrit Ajar, or Aje, and means primitive chief; and Manco, Chaki, Auca and Uyssu, mean believers, wanderers, soldiers, husbandmen. We have here a tradition," says he, "of castes like that in the four tribal names of Athens." (Atlantis, p. 391.)

"Capac," Prescott says, "meant great and powerful." (See Conquest of Peru, Vol. 1, Book I, Chap. 1, Note, 9, p. 31.)

Prof. Brinton says the meaning of the name "Manco" is unknown; the other three names signify, he says, in the order given: Messenger, enemy or traitor, and the little one. (Myths of the New World, p. 212, Note 2). The Professor, though, gives their names as Manco, Cacha, Auca, Uchu, these were not these men's original names, but *second names*, descriptive of their life work; one of them had developed into an enemy or traitor; one was great and powerful; the same one, the youngest, was skillful and handy. So that these men's names were not revealed in these traditions. "Mama," we are told, means Mother. (See Prescott's Conquest of Peru, Vol. 1, Book I, Chap. 1, p. 31, Note 8).

"Manco-Capac," teaching the men the arts of agriculture, and "Mama Oello," initiating her own sex in the mysteries of weaving and spinning. (Ibid., Vol. 1, Book I, Chap. 1, p. 32.)

These four men were married, and had children, and were accompanied by their sisters, and Manco Mama Oello are said in one tradition quoted to have "crossed thesea." Squier, Gibbs, and numerous others believe that such a colony came "from the west" and made a landing on the "west coast of South America." And we will see later on, that this colony are pointed by the finger of tradition, by many other branches of the red race, which are scattered over both North and South America, and these traditions come to us as their registry of their own pedigree.

"The Tupis" (a tribe of Indians), of Brazil, claim a descent from four brothers, three of whose names are given by Hans Staden, a prisoner among them about 1550, as Krimen, Hermitan and Coem. Myths of the New World, p. 101. This tribe "dwelt on the Atlantic coast from the mouth of the Amazon to the Plata river, and along the shores of the former (the Amazon) almost to the great Cordillera of the west." Ibid. 46.

By turning to the map of South America, we can see at a glance that the Tupis were scattered along the Atlantic coast, according to Prof. Brinton, for two

thousand miles, and that this tribe occupied the coast country of Uruguay, which is at the mouth of the Plata river. These Indians were scattered along the banks of the Amazon "and tributaries almost to the great Cordillera of the west." The great Cordillera of the west extend through Peru. We see by this explanation that the Brazilian Tupis were neighbors to the Peruvians; they came in touch with each other at the head waters of the Amazon, both peoples claim descent from four brothers.

Prof. Brinton, quoting from Guevara's "History of Paraguay," says, "Their" (that is the Tupis) "southern relatives, the Guaranis of Paraguay, also speak of four brothers, and gave two of their names as Tupi and Guaranis, respectively, parents of the tribes called after them." Myths of the New World, p. 101, note 1. That is the Paraguayan Indians speak of four brothers, and they claim descent from two of the brothers. Here we see the Israelite method of naming a tribe after the head of the family.

"The four-fold division of the Muyscas of Bogota was traced back to four chieftains created by their hero God, Nemquteba."

Here Mr. Brinton quotes from E. Restrepo's *Aborigines of Columbia*, chap. 3, Ibid. p. 101, note 1.

Bogota is the capitol of Columbia. These Muyscas were neighbors to the ancient Peruvians on the north, and were located on the east side of the Magdalena river.

Quoting Humboldt, Mr. Brinton says, "The Nahuas of Mexico much more frequently spoke of themselves as descendants of four or of eight original families than of seven."—Myths of the New World, p. 101, note 1.

The Nahuas were the ancestral stem from which the Aztecs, Toltecs, Chichimecs, and their various branches sprang. In this group the Mayas are not included; their traditions stand apart in some respects from the Nahuas. At the discovery, their (the Mayas) contiguous bands occupied all the soil of Yucatan, and most of that of Guatemala, Chiapas, Tabasco and Western Honduras." (Ibid. p. 43.)

The Mayas of the Yucatan peninsula were divided up into eighteen tribes. American Archaeology p. 267. They are said to have been related to the Ancient Toltecs. See American Archaeology, p. 240.

This Nahuatl stock were scattered over a great part of North America. The Uto-Aztecan language is traced from Nicaragua to the Columbia, and Aztec is a child of Nahuatl. These Nahuas of Mexico traced their descent to four or eight and sometimes seven families. "The Ottoes, Pawnees and other Indians had a tradition that from eight ancestors all nations" (natives of course) "and races were descended. The division into clans or totems which prevails in most northern tribes, rests theoretically on descent from ancestors. The Shawnees and Natchez were divided into

four such clans; the Choctaws, Navajos and Iroquois, eight, thus proving that in those tribes also the myth I have been discussing was recognized." (Myths of the New World, p. 101, Note 1).

"The Creeks were at first divided into four clans, and alleged a descent from four female ancestors." (Ibid. p. 95). So also the Algonkins and Dakotas traced their lives back to four ancestors.

The Haytiens when first discovered by the Spaniards had a similar genealogical story. They traced their way back through the Maze to four brothers.

"These brothers in time became the fathers of a nation, and to them they traced their lineage." This inquiry into the Haytiens' ancestors was made by order of Columbus, and this story appears to have been a part of the original narrative written by Romain Pane, and published later by the Abbe-Brasseur, Paris, 1864." (See Myths of the New World, pp. 95, 96, and Note 1, p. 96.)

In all the Aztec and Toltec histories there are four characters who constantly reappear, either as priests or envoys of the gods, or of hidden and disguised majesty, or as guides and chieftains of tribes during these migrations, or as kings and rulers of monarchies after their foundation, and even to the time of the conquest, there are always four princes who compose the supreme government, whether in Guatemala or in Mexico." (Ibid., pp. 96, 97). "Hardly a nation on the continent," says Mr. Brinton, "but seems to have had some vague tradition of an origin from four brothers; to have at some time been led by four leaders or princes, or in some manner to have connected the appearance and action of four important personages with its earliest traditional history." (Ibid. p. 94).

Eight original Aztec families are represented in the Aztec picture chart. (See John Delafield's work, and Bancroft's *Native Races*, Vol. 2, p. 548, 549).

Mr. Delafield seems to approve of Boturini's and Bullock's reading, a part of which is that the leader of this colony had four sons. (See Delafield's Work, pp. 98, 99).

This chart may explain why the Aztecs and Toltecs sometimes trace their pedigree to four leaders or chiefs, and again at other times to eight; from this chart there appears to have been eight original Aztec chiefs. May we ask, were these eight chiefs Aztecs? This colony is represented as traveling southward, and that is one reason why scientists look for their original starting place northward from Mexico.

Brasseur de Bourbourg places it in California, Humboldt, about 42 north latitude; Foster, in New Mexico; Fontain, in the Mississippi Valley; Bandelier, in Florida; Boturini speaks of the Gulf of California (Pre-historic America, pp. 284, 285, and Note 3); Cyrus Thomas points to the Hudson Bay, or west mountains, and Professor Brinton, to the

west mountains in high northern latitudes. In the map of their migrations presented by Gemelli, the place of the origin of the Aztecs is designated by the sign of water (alt. standing for Aztlan) a pyramidal temple with grades, and near these a palm tree. (Ancient America, p. 218).

The Aztecs and other northern races may have migrated southward to their respective locations as found at the time of the discovery, but this original starting point referred to in their charts is not likely to be found in high northern latitudes. This palm tree seems to suggest a warm climate.

Again, this Aztec colony seems to be pointed at by nearly all the Indian tribes, except the Mayas. It is eight chiefs or eight leaders, or four leaders or four brothers, eight ancestors or four ancestors; these were their leaders in their migrations and the founders of their nation. This proves a common origin. They point to the same ancestors, so that the four brothers, or eight chiefs, were the original ancestral stem; the native tribes the branches.

"A distinct and well authenticated myth of the deluge was found among the Athapascan, Algonkins, Iroquois, Cherokees, Chickasaws, Caddos, Caraxas, Guaymis, Pumarys, Pawnees, Natchez, Dakotas, Apaches, Navajos, Mandans, Pueblo Indians, Aztecs, Zapotecs, Tascalano, Mechoacans, Toltecs, Nahuas, Mayas, Quiches, Haytiens, Natives of Darien, Popoyan, Muyscas, Quichuas, Tapinambas, Achaguas, Araucanians, and many others. (Myths of the New World, p. 245, Note 1).

This distant and well authenticated myth of the deluge came rolling down the ages. The natives did not make it—they may have changed it. So the eight or four original ancestor myth was an inheritance, left by their ancestors.

In Peru it is four brothers, in Hayti it is four brothers, in Brazil it is four brothers, in Paragua it is four brothers, in Columbia it is four chiefs, Mexico it is four or eight chiefs, and sometimes seven; with the Pawnees it is eight ancestors, with the Ottoes and other tribes eight ancestors; with the Shawnees it is four clans, with the Natchez it is four clans, with the Virginians it is four clans, with the Choctaws it is eight clans, with the Navajos it is eight clans, with the Iroquois it is eight clans. And remember this division into clans rests on descent from different ancestors. So that the native races present to us a registered title as old as the tribe, to the same genealogical ancestors. Each tribe has a deed for the same piece of property.

Their original ancestral home was Tulan. Professor Brinton says, "The Aztec priests never chanted more regretful dirges than when they sang of Tulan the cradle of their race." (Myths of the New World, p. 105).

Here is one description of this distant, Orient. The Calchiquel MS. says: "Four persons came from Tulan, from the direction of the rising sun—that is one

Tulan. There is another Tulan in Xibalbar, and another where the sun sets, and it is there that we came, and in the direction of the setting sun there is another where is the god, so that there are four Tulans; and it is where the sun sets that we came to Tulan from the other side of the sea where their Tulan is, and it is there that we were conceived and begotten by our mothers and fathers." (Atlantis, p. 166).

That is to say the birth-place of the race was across the sea, at a place called Tulan, and their first settlement in America they called Tulan also; and besides these there were two more, making four Tulans.

Tulan is sometimes Tula or Tullan, Tulla, Tolan, and Tollan. It is the same place. (See American Archaeology, p. 255). This land (Tulan) was also called "Tlalocan" from Tloloc, the God of rain, who there had his dwelling place, and Tlapallan, the land of colors, or the red land, for the hues of the sky at sunrise floated over it. (Myths of the New World, pp. 105, 106). That is, Tlalocan and Tlapallan are identified as the same place as Tulan.

Sahagun was asked by the natives if he came from Tlapallan. He had crossed the sea to their country, and the inquisitive native wanted to know if he came from the same place their ancestors did. (Ibid. p. 106).

"Cabrera," says Huehue-Tlapallan, "was the ancient country of the Toltecs. Its simple name was Tlapallan, but they called it Huehue old, to distinguish it from their other Tlapallans which they founded in the districts of their new kingdoms." (Ancient America, p. 202).

The traditions of the Mexicans and Central Americans regarding the sudden appearance in their midst, and as sudden departure of great reformers and civilizers, who were afterwards regarded as cultus heroes, have been and still continue to puzzle, in regard to which students have as yet, been unable to offer any generally accepted solution. It is Quetzalcoatl among the Mexicans, Votan among the tribes of the Usamacinta, Cukulcan and Itzamna among the Mayas of Yucatan, and Gucumatz with the tribes of Guatemala." (American Archaeology, p. 363).

It is true that the Algonkin hero God, like all the American heroes, Isokela, Quetzalcoatl, Zamna, Bochiac, Viracocha, and the rest, disappeared in some mysterious way, promising again to visit his people, and has long delayed his coming, and now call him the "Cheat," because he stays away so long. All the tribes have a name for him, expressive of the same characteristic. Roger Williams mentions him as found among the New England Indian, viz: "A man had wrought great miracles among them with some kind of broken resemblance to the sonne of God."

E. G. Squier in 1846 showed that the legend was of an aboriginal source rather from contact with Europeans. Art. in American Review, 1848.

This person came "from the

distant East, from the fabulous Huehue Tlapalman. This mysterious person came to Tula, and became the patron God and high priest of the ancestors of the Toltecs." (North Americans of Antiquity, p. 269).

That is, this "person came from old Tlapalan." (Hue means old.) He came to the ancestors of the Toltecs. The true national name for the Toltecs is unknown, that given to them is derived from their capital. "Tolan or Tula," see Prehistoric America, page 12, note 1. We have no national name for the Mound Builders, their mounds suggested the name, "Mound Builders." Ancient America, pages 14, 15.

We have no approximate chronology to fix the date of Quetzalcoatl's appearance among the ancestors of the Toltecs, but the distance must be great. The Aztecs were the predecessors of the present Spanish era in Mexico, and the Chichimecs were the predecessors of the Aztecs, and the Toltecs were the predecessors of the Chichimecs, so that there is the Spanish era, the Aztec era, and the Chichimec era, between us and the Toltec era. The Toltec era is referred to as the "golden age" in Mexico. See Prehistoric America, page 275.

Quetzalcoatl, this mysterious person whose sudden appearance to the Toltecs, and sudden departure from them is said to have been "born of a virgin in the land of Tula or Tlapalan, in the distant Orient, and was a high priest of that happy realm." He was "of white complexion clothed in long, white robes, and, as many of the Aztec gods, with a full and flowing beard. When his earthly work was done he too returned to the east, assigning as a reason that the sun, the ruler of Tlapalan, demanded his presence." Myths of the New World, pages 214, 215.

This is the fabled Tlapalan. "Its supposed location was in the east." Myths of the New World, page 106.

In note 2, p. 106, Myths of the New World, Tula is again identified as Tulan. This distinct Orient across the sea is found under different names. It is Tula, Tulan, Tlapalan, Tlaocan. See Myths of the New World, pp. 100, 105, 106, 108.

Nadaille says: "This country called Hue Hue Tlapalan in the Popal-vul, Tulanauia, by other historians, must be the same as the country of Amaquemecan, the birth place of the Chichimecs." Prehistoric America, 272.

"The Popal-vul is the sacred book of the Quiches and they are a branch of the Maya race. So that this distant Orient, the birthplace of those people, are Tlapalan with the Quiches, Amaquemecan with the Chichimecs, and Tulan with the Aztec." This mysterious person came from Tula or Tlapalan—Tlapalan is the birthplace of the Quiches, and Tula is identified with Tulan, the birthplace of the Aztecs, and Amaquemecan, the birthplace of the Chichimec, "must be the same place as Hue Hue Tlapalan," so that the Quetzalcoatl

came from the same place they did. The Aztecs came from the other side of the sea. Atlantis, p. 166. We can see that the roots of their beliefs reach back to a time far more ancient than the beginnings of their tribal origin.

Quetzalcoatl "was worshipped by the people as the incarnation of Tonacateatl, the serpent sun, the creator of all things, the supreme god of Nahuatl mythology." Prehistoric America, p. 274.

It is to this person that the myths and traditions of the Nahuas chiefly refer. Ibid 274.

The sign of his office was a mace like the cross of a bishop. Myths of the New World, p. 114. He is represented in the Trocadero Museum, Paris, in a sitting posture cross legged like the Hindoo Buddha.

We see this position occupied by Buddha was also the one occupied by the Jewish judges. Writers have forced the conclusion that this Mexican image was identical with Buddha, but it applies just as well to the ancient custom among the Hebrew, and harmonizes with the traditional race we are now following to Jerusalem, as evidence the following:

"The ceremonies which were observed in conducting a judicial trial were as follows: First, the accuser and accused made their appearance before the judge or judges who sat with legs crossed upon the floor which was furnished for their accommodation with carpet and cushion." Page 713 Encyclopedia Religious Knowledge. (See Prehistoric America, p. 278). On page 75 he is represented as standing; on p. 166, Vol. 6, Kingsborough's Mexican Antiquities, he is represented as a person crucified. He is said to have been of fair complexion, white, indeed, but the historian Ixtlecochitl, says the old legends assert that all the Toltecs, natives of Tollan or Tula, as their name signifies, were so likewise." (pp. 214, 215, Note 2). "He returned to the east." (North Americans of Antiquity, p. 271). "When his work here was at an end he returned to the east, assuming as a reason that the sun, the ruler of Tlapalan, demanded his presence" (Myths of the New World, p. 215) "with a promise to return at some future time." (Ibid, p. 109, and Prehistoric America, 291). And such was the impression left on the native mind by this mysterious person, that notwithstanding the centuries had rolled away since his appearance, the Aztecs thought he had re-appeared "when the Spaniards landed on their coast; they rushed into the water to embrace the prows of their vessels, and dispatched messengers throughout the land to proclaim the return of Quetzalcoatl." (Myths of the New World, p. 221).

The first Spanish writers choose to see in Quetzalcoatl, Sir Thomas, who they thought had "passed from India to America" (Prehistoric America, p. 274).

Even among the low Indians of Paraguay the early mission-

aries were startled to find this tradition of the maiden mother of the god, so similar to that of which they had come to tell. (Myths of the New World, p. 172).

When the Spanish conquerors reached Cuzco and witnessed the religious ritual at the feast of Raymi, which consisted of a feast of animals, llama (sheep), grain, flowers, and sweet-scented gums; later came the distribution of bread and wine by the high priest, the orthodox Spaniards were taken by surprise at "the striking resemblance to the Christian communion as in the practice of confession and penance, which in a most irregular form indeed, seems to have been used by the Peruvians, they discerned a coincidence with another of the sacraments of the church. The good fathers were fond of tracing such coincidence, which they considered as the contrivance of Satan, who thus endeavored to delude his victims by counterfeiting the blessed rites of Christianity. Others in a different vein, imagined that they saw in such analogies the evidence that some of the primitive teachers of the gospel, perhaps an apostle himself, had paid a visit to these distant regions and scattered over them the seeds of religious truth." (p. 97, History of Peru, Prescott, Vol. 1).

Acosto writes, "that which is most admirable in the hatred and presumption of Satan, is that he not only counterfeited in idolatry and sacrifices, but also in certain ceremonies, our sacraments, which Jesus Christ our Lord instituted, and the holy church uses, having especially pretended to imitate, in some sort, the sacrament of the communion, which is the most high and divine of all others" (Ibid, p. 97, Note 33).

Herrera writes: "The father of lies would likewise counterfeit the sacrament of confession, and his idolatries sought to be honored with the ceremonies very like to the manners of Christians." (Ibid, p. 97, Note 34). Cieza de Leon could see in these ceremonies, "The real apparition of Satan." (Ibid, p. 97, Note 35).

Piedrahita, the historian of the Muyscas, is satisfied that "St. Bartholomew visited that country." (Ibid, Note 36).

"The Mexican Antiquaries consider St. Thomas as having had charge of the mission to the people of Anahuac," (Mexico). These two Apostles, then, would seem to have divided the New World, at least the civilized portions of it, between them. How they came, whether by Behring Strait, or directly across the Atlantic, we are not informed." (Prescott's Conquest of Peru, Vol. 1, Chap. 3, pp. 96, 97, Notes 33, 34, 35, 36).

What the Indians saw in his ceremonies as the stamp of divinity, some of the "orthodox Christians" saw the father of lies, "destroying their souls;" other of the invaders could see the footsteps of two of the apostles scattering the "seeds" of "religious truths" over the "New World."

In Mexico the Spanish in-

vaders came to just the same conclusions; the evidences were about the same. "Their religion possessed so many features similar to those of the old world, that the Spanish priests declared the devil had given them a bogus imitation of Christianity to destroy their souls—the devil," they said, "stole all he could. They had confession, absolution of sin, and baptism. When their children were named, they sprinkled their lips and bosoms with water, and the Lord was implored to permit the holy drop to wash away the sin that was given it before the foundation of the world." (Atlantis, p. 351).

In summing up his facts Mr. Brinton says that these reformers were "credited with an ethical elevation in their teachings which need not blush before the loftiest precepts of the old world's moralists."

According to the earliest and most trustworthy accounts, the doctrines of Tonapa were filled with the loving kindness and the deep sense of duty which characterized the purest Christianity.

"Nothing was wanting in them," says a historian, "save the name of God and that of his son, Jesus Christ." (Myths of the New World, p. 337).

The "Fathers," seeing the evidence of a Christian life among the people, and the sacraments of the church observed, though "irregular," were taken by surprise, "startled," they admitted that the red man was in possession of the story that they had come to tell, the only question raised was the title to it: one party contended that they had a good title, obtained from two of our Lord's disciples. The other party claimed they had obtained possession through fraud, from a party who had no legal right to transfer it, and hence their deed was null and void.

The blood on the door-posts and lintels in Egypt was a sign to the angel that "Israelites live here." The paschal supper was a sign to the foreigner that those eating were Israelites in faith; the Lord's supper has gone wherever Christianity has been taught, and is a sign that we remember him—Christians.

We cannot tell who the red man is by the color of face, or the shape of his head, because local conditions may change his complexion, and artificial means will change the shape of his skull, but he may tell us who he is in an unconscious way, by a sign on the door-post, a feast, a remembrance—his traits or traditions.

The Mexican Quetzalcoatl, the Usumacinto Votan, the Maya Cuculkan, nor the Guatemala Gucumatz, could not have been St. Thomas, nor St. Bartholomew, nor any other one of our Lord's disciples. This person was born of a "virgin," the "incarnation" of the "Supreme God."

To the Christian there is but one such person born on this sin-cursed globe. (John 1:14). But how came the red man to know that there was such a person? How did the Christian learn that there was such a person?—the Bible tells us so. Did

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the red man have a bible to tell him?

The Book of Mormon is certainly clear on this point, viz.: Jesus the Christ visited the "other sheep" here on the Occident.

Is the Mexican Quetzalcoatl, and the Maya Cuculkan, the Bible Jesus—the only begotten of the "Father?" This person "taught the loving kindness and the deep sense of duty which characterized the purest Christianity." "Nothing was wanting," says the historian, "save the name of God and that of his Son, Jesus Christ." They had a genuine article so far as their ethical teaching was concerned.

If this person was Jesus, then the native races are Israelites, because they came from the same place. This view of the red man will account for the temple and palm tree which stand at the starting place from which his ancestors came. Compare the Gamelli and the Boturini Charts. The Aztecs say that their forefathers came from Tulan, from the other side of the sea.

The Mayas say that they came from Hue (old) Tlapalan, and came in ships across the sea. The Peruvians say that Manco-capac came over the sea. But what part of the old country did they come from? Donelley and a number of others would say, Atlantis, Squier and Gibbs, and a number of other ethnologists say a landing was made on the west coast of South America. Quite a number say from Asia via Behring Strait; some say from Greenland via Labrador. Josiah Priest says that "The Peruvians were doubtless from China originally and the Mexicans from a more northern region—Mongol, Tartary and the Japan Islands" (American Antiquities, p. 342, Ed. 33.)

[TO BE CONTINUED.]

Forty-eighth Annual Conference.

Continued from third page. can be made, subject to the approval of the next General Conference.

On motion the request of the church historian, as above, was granted.

A motion to adopt the minority report of the auditing committee on bishop's books was offered and discussed; pending its discussion, a motion prevailed to hear the statement of grievance of the minority of auditing committee of bishop's books read.

A statement from the secretary on the same matter was read. Bro. M. F. Gowell also made a statement of his side of the matter at issue, as did also Elder F. M. Weld, on his own behalf.

Notices were read. Adjournment.

At 7:30 p. m. hymn 110 was sung, prayer offered by Bishop G. H. Hilliard, hymn 144 was sung and Elder Richard Hill, president of Church of Christ (Hedrickites), was introduced as the speaker of the evening, according to previous arrangement, to present some points at which they are at variance with the Reorganized church, and why he cannot work hand in hand with us.

The morning prayer meeting was in charge of Bro. R. White and D. A. Hutchins. At 10:45 Bro. Henry Kemp called the house to order and introduced the service by announcing, "Redeemer of Israel," which was sung with zest, as was also "Hail to the brightness of Zion's glad morning," after prayer, and Bro. J. D. Erwin was introduced as speaker.

To Buy Palestine. Milwaukee, Wis., April 14.—Fifteen hundred Hebrews held a meeting today in the interest of the Zionist movement and demonstrated approval of the plan, which, it is hoped, will restore the ancient prestige of the Jews as a nation.

the organization is located at Milwaukee. Dr. Caro, of this city, one of the chief promoters of the movement, says the cause is to be prosecuted with fervor. The Kansas City (Mo.) Journal, April 15, 1901.

EVANIELA LOST, a duet by Bro. J. Cole Moxon. Fine souvenir engraving of the little gospel boat. Everyone should possess a copy. Not a very great many of them left, better send in your orders for one or more before there is nothing left you but regrets that you do not possess a copy. Only 25 cents each. Let us hear from you promptly.

To the Saints. If those who attend General Conference and wish to get a general description of Jackson county, Independence and Kansas City, will call at my office, they can get one of my pamphlets free. It will be found to be of worth to any person who contemplates making Jackson county their future home.

W. S. LOAR. Music Hall, Independence, Mo. Saints, Take Notice. Send me 50 cents or \$1.00 and see how many useful articles I will send you, and also a sample of my low prices.

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FOR SALE. I will offer for sale at Lamoni, Iowa, one frame five room house, two blocks from business center, and one frame six room house, three blocks from business center. Also one frame two story, eight room house, three blocks from business center. All of the above property has good wells and cisterns and barns, and all in good repair, and all paying good rental. For particulars apply to B. D. FLEET, Lamoni, Iowa.

Epworth League Meeting. San Francisco, California, July 18-21, 1901, round trip \$45.00. Stop over allowed in each direction. For full particulars call "29."

National Shooting Festival of National Shooting Bund, Shell Mound Park, California, July 14-23, at round trip, \$45.00. J. W. DUGAN, Agt.

Visitors to the Pan-American Exposition. If you contemplate going to Buffalo during the Pan-American Exposition, drop a line to the undersigned, who will mail to you a beautiful illustrated pamphlet issued by the Bureau of Publicity and Accommodation of the Pan-American Exposition. It is free. GEO. J. CHARLTON, Geo. J. Charlton, Chicago & Alton Ry. Chicago, Ill.

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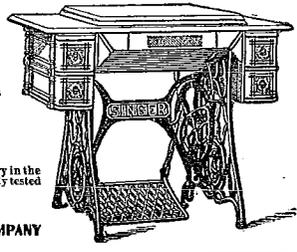
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R. R. TIME TABLES. MISSOURI PACIFIC—MAIN LINE DEPOT. TRAINS WEST. No. 95—Wichita and K. C. Mail. 12:49 a.m. 9—Kansas & Nebraska Lim. 4:34 a.m. 93—Texas, Joplin & K. C. Ex. 8:15 a.m. 3—St. Louis Express. 6:35 a.m. 73—Lexington Branch Pass. 8:35 a.m. 7—Fast Mail. 10:00 a.m. 91—Joplin and K. C. Mail. 3:16 p.m. 4—St. Louis Mail and Ex. 5:17 p.m. 5—St. Louis Mail. 5:55 p.m. 71—Lexington Branch Pass. 6:45 p.m. TRAINS EAST. No. 96—K. C. & Wichita Mail. 2:55 a.m. 72—Lexington Branch Pass. 6:55 a.m. 6—St. Louis Mail. 7:25 a.m. 92—K. C. Texas & Joplin Mail. 8:35 a.m. 2—St. Louis Through Mail & Pass. 10:17 a.m. 78—Lex. Branch Passenger. 6:10 p.m. 4—St. Louis Through Mail. 1:27 p.m. 94—K. C. Tex. & Joplin Ex. 1:40 p.m. 8—St. Louis Through Mail & Pass. 9:30 p.m. 10—Kan. & Neb. Limited. 11:12 p.m. Nos. 7, 9 and 10 do not stop.

LIBERTY STREET DEPOT. TRAINS WEST. No. 73—Lex. Branch Pass. 8:30 a.m. 71— " " 6:40 p.m. TRAINS EAST. No. 72—Lex. Branch Pass. 6:56 a.m. 8 " " 6:15 p.m. Tel. 17. F. A. MILLARD, Agent. CHICAGO & ALTON EAST BOUND. No. 104—Local Way Freight. 7:00 a.m. 1—St. Louis & Chicago Mail. 8:30 a.m. 85— " " 5:55 a.m. No. 51—Chicago Limited. 6:40 a.m. 49—St. Louis Flyer. 9:40 a.m. WEST BOUND. No. 91— " " 9:15 a.m. 102—Local Way Freight. 6:40 a.m. 8—Chicago & St. Louis Mail. 5:55 a.m. All trains make regular stops. Through tickets to all points in the United States and Canada. For further information regarding rates, etc., call on J. W. DUGAN, Agent J. CHARLTON, G. F. & T. Agt., Chicago.

GENERAL CHURCH NEWS.

INDEPENDENCE.

Andrew Hilliard, youngest son of Bishop G. H. Hilliard, returned from the Philippine Islands, Saturday last.

Rebecca Jane Snider, of Kansas City, Missouri, was baptized at Independence last Sunday by Bro. B. J. Scott, and was confirmed by Bru. A. Allen and B. J. Scott.

Thursday evening the cantata of "David the Shepherd Boy," was rendered by the members of the Independence choir and chorus. Complimentary tickets were issued to all General Conference appointees. The total receipts were \$85.00, which is applied to the purchase of a pipe organ for the church.

We unintentionally overlooked the mention in last week's issue of the very excellent entertainment given by the young sisters of the "Gleaners" Society, of the branch, in the auditorium of the church, Thursday evening, the 28th ult. The young people had been working very hard, and naturally were a little anxious as the eventful evening arrived, but the parts rendered showed the careful and painstaking study they had made of the work, and the audience was simply delighted with their presentation. Of course, some of the young sisters were nervous as they made their first appearance, but they managed, as they usually do, to conceal it pretty well, and rendered their program with grace and self-possession. There were piano solos, duets and a trio, vocal solos, duets and a quartet, a humorous and instructive representation of a Woman's Rights exponent, entitled "The Champion of Her Sex," who was more enthusiastic in attending club meetings than in the cares of her home. Mrs. Emma Hendrickson, Della Criley, Lottie Gould, Carrie Barbee, Anna Farrow, Hattie Luff, Andentia Hansen, and Fannie Mills doing their parts finely. Three tableaux were given which could not be surpassed in beauty, the "Rock of Ages," "Maurine" and "Gleaners." We have not space for further details. The reading of the "Gleaner's Prophecy" was entertaining. Sr. Shannon sang a solo, as did also Sr. Alice Barbee, her selection especially showing the compass of her beautiful voice. We regret that the church was not filled to enjoy this event. As it was they cleared about \$35.00 which goes to the purchase of a piano for the Sunday School and Religion. The girls covered themselves with glory, and were congratulated heartily upon their success after the close of services. No applause was permitted, at their request.

Care of Plants in Spring.

"In the spring time when plants are making strong and rapid growth, particular attention should be given to training them," writes Eben E. Rexford, in the March Ladies' Home Journal. "If neglected in this respect they soon get beyond control, and the only way to

bring them into subjection then is by sacrificing a good deal of the growth they have made. This there is no need of doing if the training is begun in the right way and at the right time. If a branch is inclined to out-grow others pinch off the end of it, and keep all such branches from growing by pinching until other branches have had a chance to catch up. If a plant is not bushy and compact make it so by pinching off the end of all its branches. Keep up this treatment until as many branches have started as you think the plant ought to have. If you desire a plant to grow in tree form, train it to one stalk until it reaches the height you desire, and then nip off its top and force it to branch. Save the branches at the top to form the head of the tree. If you want a shrubby plant begin the pinching process when it is small, thus forcing it to branch close to the pot. The old saying of, 'as the twig is bent the tree inclines' applies pertinently to the training of plants when in their early stages of development."

CONFERENCE MINUTES.

Conference of Spring River district convened at Webb City on the 1st of March, District President E. A. Davis in chair; T. S. Hayton, secretary; W. S. Macrae, assistant secretary.

Branches reporting: Weir City, Lamanite, Fairland, gain by baptism 3; Blendville, gain by baptism 20; Pleasant View, gain by baptism 5; Webb City, gain by baptism 9; Columbus, gain by baptism 3; Maysville and Traverse reports referred back for correction.

Ministers reporting: seventies, F. C. Keck (baptized 4), E. A. Davis, Elders, A. H. Herke, J. W. Thorpe, J. L. Lancaster, S. D. Love (baptized 2), W. S. Taylor (baptized 1), J. C. Severine, J. A. Graves, Noah Karahoo, J. T. Riley, W. E. Haden, (baptized 1), A. M. Baker (baptized 3), W. S. Macrae (baptized 1), T. S. Hayton, B. N. Sims, E. Dupue, Z. Decker, W. H. Smart, J. M. Richards, Priests, H. J. Thurman, W. B. Hillen, J. I. Young, Richard Bird. Teachers, George M. Rhonemose, L. H. McCall, V. A. Herron, George Jones, I. N. Fuller, A. P. Free, M. S. Frick, Deacons, R. J. Parker, R. O. Drake.

The district treasurer's report showed balance on hand \$38.21. Audited and found correct.

The bishop's agent's report showed receipts, \$674.55; paid out, \$538.76; balance, \$135.79. Audited and found correct.

The petition of the Saints at Galena, Kansas, for branch organization was granted, and referred to F. C. Keck, missionary, and the president of district to effect the organization.

The district secretary was authorized to have blanks printed for branch president's reports to district presidents.

The welfare of the Weir City branch was placed in the hands of the missionary in charge and the district president.

Bro. J. M. Richards was elected district president and T. S. Hayton district secretary and treasurer.

A vote of thanks was tendered ex-president of district for faithful services rendered the district.

The reunion boarding house committee was authorized to draw on the district treasurer for amount of \$15.

Delegates were appointed to the General Conference.

Frank G. Christee was ordained an elder.

As a token of good will, a motion prevailed to pay out of the district treasury, the expenses of our district secretary to the General Conference. Conference adjourned to convene

with the Pleasant View branch, on 7th June, 1901.

T. S. HAYTON, Sec. 1102 Bellevue St., GALENA, Kas.

Massachusetts district conference convened February 23, 1901, 2:30, at Providence, Rhode Island, chairman, F. A. Coombs, F. M. Sheehy, and G. H. Gates; clerks, M. C. Fisher and W. A. Sinclair.

All branches in district reported: Boston, 187; Brockton, 22; Cranston, 37; Dennisport, 62; Little Compton, 14; North Plymouth, 37; New Bedford, 20; Providence, 220; Plainville, 103; Fall River, 122.

Ministerial reports as follows: W. H. Kelley, F. A. Coombs, G. H. Gates, M. H. Bond, Richard Bullard, N. R. Nickerson, Geo. Burnham, Wm. Bradbury, D. F. Shaw, John Marchington.

District Treasurer R. Bullard reported: balance, \$71.97; collections, \$10.12; total, \$82.09; expenses, \$15.00; balance on hand, \$67.09.

Signed by auditing committee January 14, 1901.

Bishop Bullard reported, balance due December 31, 1899, \$539.75; receipts for 1900, \$1356.37; total, \$2896.12; expenses for 1900, \$2734.34; balance on hand December 31, 1900, \$161.78. Signed by auditing committee January 14, 1901.

Communication from W. H. Kelley regarding appeal of C. L. Potts from decision of Fall River branch court, and district conference, in which their decision was sustained; report adopted by the conference.

Election of officers resulted, district president, F. A. Coombs; vice president, G. H. Gates; clerks, M. C. Fisher and W. A. Sinclair; treasurer, M. C. Fisher.

Next place of meeting left to the call of the district presidency, to be published one month in advance.

Delegates to General Conference appointed.

Motion prevailed that hereafter our auditing committee audit accounts of bishop and district treasurer in advance, and have their report read at same conference at which said accounts are presented.

District clerk authorized to purchase new record books and have old ones copied into new forms, drawing on district treasurer for funds.

Motion carried that only missionaries, district officers and president of branches be required to report in writing to district conference regarding priesthood work.

R. Bullard, F. P. Busel and M. C. Fisher were instructed to purchase district tent.

New auditing committee, F. P. Busel, E. H. Fisher, and H. D. Simpson, for one year.

General and local authorities sustained.

Providence Saints given vote of thanks for entertainment of Saints during conference.

Adjourned to call of district presidency.

M. C. FISHER, Dist. Clerk.

Kirtland district conference held at Cleveland, Ohio, February 23d and 24th, 1901. In absence of district president Bro. G. T. Griffiths was chosen to preside, with F. J. Ebeling and O. B. Thomas as his assistants. In absence of district secretary Sr. Dora McFarland was elected to act pro tem.

Eben Miller and O. B. Thomas were appointed as a committee to look after the press.

The following reported: Elders, F. J. Ebeling, Richard Baldwin, John Fuller, Wm. Kimball, Charles Cramer, George E. Harrington, F. Steffe, and D. M. Strachan. Priests, W. J. Baldwin, Eben Miller, J. Hollibaugh, J. McConaughy, and Bro. Manchester. The following branches reported: Cleveland, Kirtland, Blakes Mills, Washingtonville, Youngstown, Toledo and Akron, Ohio; Coneauctville and Sharon, Pennsylvania.

Bishop's agent's report left over from last conference held at Blakes Mills, in October, 1900, to be audited; a committee of two was appointed by the chair to audit this one, and the present one. O. B. Thomas and John B. Gillespie were appointed.

Reports of Richard Baldwin and F. J. Ebeling concerning Toledo branch,

# DR. PRICE'S Cream Baking Powder

Good Health depends upon the food you eat.

Adds to the healthfulness of all risen flour-foods, while it makes the food lighter, sweeter, finer-flavored, more delicious.

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PRICE BAKING POWDER CO. CHICAGO.

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### Reunion Notice.

The undersigned committee of the Northern Missouri reunion met at the house of Bro. A. W. Head on the 22d of March, in Stewartsville, Missouri; They decided to hold the coming reunion in Stewartsville, Missouri; commencing August 16th and ending August 25th, 1901.

Watch the Herald and Ensign for further announcement of speakers and other arrangements.

- T. F. HENNING, Pres.
- CHAS. P. FAUL, Sec.
- A. W. HEAD.
- BENJ. J. DICE.
- D. E. POWELL.

**OVERWORK**

You know all about it. The rush, the worry, the exhaustion. You go about with a great weight resting upon you. You can't throw off this feeling. You are a slave to your work. Sleep fails, and you are on the verge of nervous exhaustion. What is to be done? Take **Ayer's Sarsaparilla**.

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\* I have used Ayer's medicines for more than 40 years and have had from the very start that you made the best medicine in the world. I cure your Sarsaparilla saved my life when I first took it 40 years ago. I am now past 70 and am never without your medicines." FRANK THOMAS, F. M. Jan. 24, 1892. Enos, Kansas.

**Write the Doctor.** If you have any complaint whatever and desire the best medical advice you can possibly receive, write the doctor first. You will receive a prompt reply, without cost. Address, DR. J. C. AYER, Lowell, Mass.

W. J. BALDWIN, Dist. Sec. 100 Oakland avenue. SHARON, Pa., March 5.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, APRIL 25, 1901.

NUMBER 17.

## ZION'S ENSIGN.

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J. W. LUFF, BUSINESS MANAGER.

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## STATEMENT AND REVELATION.

Before entering further upon the business I have something to present. I spent a sleepless night. After retiring to my rest, weary, as you must know, I engaged in a season of prayer, quietly, as I had been doing all day; and I suddenly found myself very wide awake; and from that on I was, as we say, in the Spirit, the spirit of inspiration burning in my breast; and by it I was bidden to come to the house of assembly and tell what was given to me of light and instruction. I trust that it shall be so to you.

I arose in the morning early and took down the heads as they were presented to me, remembering quite well the substance of the instruction that I received; and with your permission, Brother Chairman, I will present it.

**THE VACANCY IN THE PRESIDENCY.**  
The successor of my servant W. Blair is with the body, but the conditions are not ripe for this addition to the Presidency; but it shall be made in due time. In the meantime let the Presidency continue as at present constituted.

### VACANCY IN THE TWELVE.

2. To fill this vacancy I was instructed to present the name of "my servant Peter Anderson."

### EVANGELICAL MINISTERS.

3. The patriarch is an evangelical minister. The duties of this office are to be an evangelical minister; to preach, teach, expound, exhort; to be a revivalist, and to visit branches and districts as wisdom may direct, invitation, request, or the Spirit of God determine and require; to comfort the Saints; to be a father to the church; to give counsel and advice to individuals who may seek for such; to lay on hands for the conferment of spiritual blessing, and if so led, to point out the lineage of the one who is blessed.

4. He is to be free from responsibility—ministerial—as a traveling minister, and from the care of the local branch or church and district affairs. When traveling and preaching, holding revival meetings, he is to labor in connection with the branch and district officers, not subject to the ministerial control of the missionary in charge, except he should transcend his bounds and teach false doctrine or be found in transgression. He is not to meddle with branch affairs or district affairs. He is not to listen to complaints made by individuals to

him, but if persons insist upon presenting their troubles, he is to request them and require them to make them in writing, signing the name, giving time, place, and character of the trouble, with the witnesses, which it will be his duty to present to the branch or district officers, as the case may require. He is not to be put in charge of either branch or district. These are the privileges which attach to the office of patriarch and evangelical minister.

5. The presiding patriarch is to be considered the first, and when patriarchs meet in council, is to preside. Besides these duties, the patriarch may meet with quorums in their quorum meetings, where he may be asked for counsel, but will not have either voice or vote, except by courtesy, having no direct control of quorums.

6. Other evangelical ministers beside the presiding patriarch have similar duties in the districts where they are appointed. Revelations have been given, as my people know, that these men should receive ordination, but hitherto those upon whom this burden has lain have neglected, for the reason that they did not understand the duties and prerogatives that attach to the office. Let my servants take heed and hesitate no longer.

### RULES OF REPRESENTATION.

7. My servant was directed to present to the church rules of representation, and he so stated to the body at different times that he was so led; but the conference of my people saw proper to change those articles and rules of representation, and propositions are pending that they be still further changed. The direction of the Spirit is that they be left as they now are until such time as the increased numbers of the members of the church shall require either an enlargement of the number entitled to delegate, or that there may be a closer line drawn as to the number of delegates which the church shall require to meet.

8. The word "elders" in the law signifies those holding the Meichisedec priesthood only; all classes and orders of this priesthood are characterized by the word "elder."

9. The only qualification for delegates chosen by the branches or districts should be membership and good standing, it being given by the Spirit that those other than the eldership should be represented in this way.

### STAKES.

10. My people are directed to establish two stakes; one at Independence, one at Lamoni, Iowa, organizing them after the pattern which is found in the law; a presiding high priest with counselors, a high council, and a bishop and his counselors. These stakes shall be made to comprise the boundaries of the districts as they now stand, the center at the towns and places named; and the majority of the councils that should be chosen should be residents of the places named, in order that there may ever be a sufficient body to transact the business required.

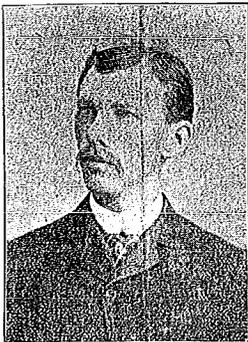
### TRACTS.

11. It is the duty of the church to provide tracts in the Scandinavian, German, Chinese, Japanese, and Portuguese languages, and others as the missions may require; these tracts to be written by those in the ministry and those of the brothers who are not of the ministry who have a talent for writing, and to be submitted to the presidency before being published. They should be short, clearly stated, and a sufficient number should be printed to furnish the traveling min-

istry with the quantities desirable for them to distribute.

### FOREIGN MISSIONS.

12. The missions abroad other than those in the land of Joseph which were opened officially during the lifetime of the martyrs shall be considered as having been opened unto us, whether they were at once undertaken and prosecuted during the lifetime of the martyrs, or whether subsequent to their death they were prosecuted in righteousness—wherever they were sent. Other missions not thus opened, it will be requisite that the Twelve



APOSTLE PETER ANDERSON.

shall either go, or in the exercise of their missionary authority send, as provided in the law, of the seventy.

13. For prosecuting the work in two of these missions, this is offered and directed: Send the Bishop to England with my servant Gomer T. Griffiths, to aid in arranging the affairs of the church there, organizing the ministry locally, and determining what help in the missionary field may be required from America. Authorize the selection and the ordination of a high priest to officiate in the office of bishop in England, that it may be accomplished as soon as practicable and without fail, in answer to the request made by my servants in that land. Authorize the patriarch, as one of the presidency, to visit Australia and the Islands of the sea, the Society Islands, authorizing him to assist the authorities there in arranging their missionary labor by his advice, and also selecting and ordaining a high priest to act in the office of bishop, carrying with him the authority of the conference.

14. Branches and districts are to be conducted according to the rules given in the law as directed in a former revelation: They shall take the things which have been given unto them as my law to the church to be my law to govern my church. And these affairs are not to be conducted by manifestations of the Spirit unless these directions and manifestations come through the regularly authorized officers of branch or district. If my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they cannot expect the riches of gifts and the blessings of direction.

15. Prophecy over them that are sick in administering to them, has been a fruitful source of trouble among my people. They must observe that this they are not required to do except there be a direct manifestation of the Spirit which may direct it. Pray over the sick, anoint them with oil, as commanded in the law, and leave them in my hands, that the Spirit may deal with them according to my wisdom. Many spir-

itual manifestations have been had. Some of these have been false, and under the operation of the law which I gave many, many years ago, those who make these false presentations are not to be feared among my people. They are not justified in permitting their human sympathies to overcome that which has been written in my scriptures. The spirit of the prophets is subject to the prophets.

16. The college debt should be paid, and ministers going out from the conferences held by the elders of my church, are not expected or authorized to throw obstacles in the way of the accomplishment of that which has been intrusted to the bishopric to pay this great debt. Their right to free speech, their right to liberty of conscience, does not permit them as individuals to frustrate the commands of the body in conference assembly. They are sent out as ministers to preach the gospel, and their voices, if opposed to what may be presented to the conference, should be heard in the conferences, and not in the mission fields, to prevent the accomplishment of the object with which the officers of the church have been intrusted.

These things, brethren, were given unto me in the light of a quickened mind; and all through the night I was blessed in the Spirit, though weary in body. They are with you.

The above was presented by President Joseph Smith, Monday afternoon, after the opening of the business session.

## FORTY-EIGHTH ANNUAL CONFERENCE.

Reorganized Church of Jesus Christ of Latter Day Saints.

[CONTINUED FROM LAST WEEK.]

TUESDAY, APRIL 16TH.

At 2 p. m. the business was opened by prayer by Bro. H. O. Smith, President Joseph Smith in the chair. Because of a funeral being held in the lower auditorium, singing was dispensed with.

Minutes of Monday's session were read and approved.

Motion prevailed that no new business be received after two o'clock Wednesday.

The Third Quorum of elders reported sermons preached 2,015, baptisms 88, confirmations 90, administrations 1,350, children blessed 65, marriages 32. Twelve new members have been received. The quorum is now full.

The following was offered by Bro. Ellis Short:

WHEREAS, In the past the auditing of the accounts of the Bishop, Herald office, ENSIGN, and other church accounts has given rise to confusion and dissatisfaction, also that the Bishopric may be protected, and the body made secure, we move you, That the presiding bishop, in connection with the other bishops in the church, be authorized by this conference to employ a thoroughly competent auditor, whose duties it shall be: First, To audit the books and accounts of all bishops, Herald office, ENSIGN, college, and all other general church accounts that do now, or may hereafter, exist. Second, To report regularly to the

general conference of work done by him, and condition of all church accounts, making such suggestions as to improvements of the different accounts kept as may be seen necessary. This will not absolve the Bishop and others from making a financial report which must be certified to by the auditor, before it is presented to the general conference.

It was moved to lay on the table, 94 favor, 101 against. Motion denied. The original motion was spoken to by Bro. E. D. Bailey (favor), J. R. Lambert (against), E. Short (for), C. Scott (against).

G. H. Hilliard offered an amendment as follows:

Insert after the word auditor, the words, "who shall be approved by the general conference."

The amendment was spoken to by Bro. J. W. Wight and C. J. Spurlock.

A substitute was offered, placing the right of appointing an auditor in the hands of the Twelve. The chair ruled the substitute out of order until the amendment was disposed of.

The amendment was then spoken to by Bro. A. M. Chase, J. A. Robinson, E. L. Kelly, Joseph Luff, G. H. Hilliard, R. S. Salyards and W. E. Peak. Previous question being called and affirmed the amendment was put upon its passage; prevailed 177 to 37. The motion as thus amended was then presented and failed 79 for, 139 against.

The following resolution was then offered and discussed:

WHEREAS, We have two reports from the auditing committee on the Herald office accounts; and

WHEREAS, The majority report is, we believe, correct, and contains all that is necessary, therefore be it

Resolved, That we adopt this report as the sense of this body.

The majority report was called for and read, including the detailed statement, submitted with their report. The minority report was also called for and read. Some discussion ensued, and previous question was moved and carried. The resolution was then put upon its passage and prevailed 100 for and 63 against. A motion to discharge the committee was affirmed.

Report of committee to which was referred the matter of Grand Rapids, Michigan, was read, and was, on motion, adopted.

To the Conference:—In the matter of the Grand Rapids branch, vs. G. A. Smith and W. E. Peak referred to the quorum of the Twelve. The quorum, after careful examination, adopted the following, which is hereby submitted for consideration.

WHEREAS, The complainants in the case of Grand Rapids branch, vs. G. A. Smith, of the high priests' quorum, and W. E. Peak, of the first quorum of seventy, are not present to prosecute the case, and

WHEREAS, The defendants deny the correctness of some of the allegations as set forth in the appeal, we therefore recommend that the complaint be dismissed, and the question

of branch organization be referred to the missionary in charge of Michigan, and that if any have complaint against the ministerial conduct of Elders G. A. Smith and W. E. Peak, they be instructed to present their complaints to the quorums of which these brethren are members.

H. C. SMITH, Sec. Quorum.

The summarized report of Board of Publication was read.

A motion that a two-thirds majority is required to secure previous question, was tabled.

Report from second quorum of seventy was read: 49 members in quorum, 6530 sermons, 325 baptisms, 207 confirmations, 2616 administrations to sick, 275 children blessed, 61 ordinations.

Report of high priests' quorum read: 52 members present, 5295 sermons, 289 baptisms, 430 confirmations, 296 children blessed, 103 ordinations, 3926 administrations, 68 marriages, 9 bishops, 3 acting as bishops' counselors, 27 have acted as district presidents, and 38 as branch president.

Report of committee on vocabulary of Book of Mormon names was read. Question as to ownership of the manuscript, and finally agreed that the Board of Publication could decide upon that point, and a motion referring it to such board was affirmed. Doxology sung and benediction by President Smith.

At 7:30 p. m. services opened by singing hymn 171, "Beyond the glittering, starry sky," prayer was offered by Elder I. N. Roberts. Hymn 165, "Where wilt thou put thy trust," was sung, and Elder D. W. Wight was presented as the speaker of the evening. He chose no particular passage as a starting point, but expressed himself as having a special desire that what may be said should be truth. He was more and more convinced in his experience that truth is to be sought for, and no matter what might be our positions in the matter, the truth cannot be shaken. He was pleased with the statement of the brother who occupied on the previous evening on some lines, that his mind was open to receive light. He believed that the individual who desired light and humbly sought for it, would be placed where he might receive it. He also agreed with the brother that mere numbers would not affect the truth. In the outset of his remarks he wished to lay down one proposition as a basis upon which to build his argument, and that is, that truth always harmonizes with itself. He continued:

WEDNESDAY, APRIL 17TH.

The prayer service, at 9 a. m., was in charge of Elder Chas. Albertson and A. J. Layland, both of the Rocky Mountain mission. The time was well occupied; a number of prayers were offered especially in behalf of those who had sent in petitions for prayer. The testimonies were expressive of faith in God and His work; how He had heard and answered earnest prayers, in time of need.

At 10:45, Elder J. M. Terry opened the service. Hymn 92 was sung and after prayer the congregation joined in singing number 12, and Bro. J. M. Baker

was introduced as the speaker. Business session opened promptly at 2 p. m., with President Joseph Smith in the chair, sang hymn 53; prayer offered by Elder J. R. Lambert, of the apostles. Minutes of Tuesday's session read and approved.

The secretary announced that the reports of the quorums were in his hands, regarding the communication received from the Presidency, and these reports were presented in the following order:

Presidency.—A. H. Smith reported as follows:

The articles presented were considered by the quorum of the first Presidency and adopted as the instructions of the Spirit of God for us in our labors and the government of the church.

The Twelve reported as follows:

INDEPENDENCE, Mo.,  
April 17, 1901.

Resolved, That the communication presented to the body by President Joseph Smith and referred to us for quorum action thereon, be endorsed by us as containing inspirational instruction suited to the present necessities of the church, and that as such we honor it, and endeavor to make it efficient for good by faithful observance of its requirements.

Respectfully submitted,

HEMAN C. SMITH,  
Secretary of quorum.

The High Priests.—President Chas. Derry, on behalf of the quorum, reported that the quorum have accepted the revelation from God.

The first Seventy reported as follows:

At a meeting of the first quorum of Seventy, held this day, the communication read by President Smith on yesterday, was read, taken up paragraph by paragraph, each paragraph adopted unanimously, after which the following passed the quorum by unanimous vote:

Resolved, That we as a quorum accept this communication as a whole, as the voice of the Spirit to the church, and that we hereby adopt it as a rule of action, and comply with its recommendations. Also the president and secretary are hereby authorized to report our action to General Conference.

DUNCAN CAMPBELL, Pres.

GOMER R. WELLS, Sec. pro tem.

The second Seventy reported

as follows: The document entitled, "Statement and Revelation," was presented to the second quorum of Seventy for their consideration in quorum capacity, at 10 o'clock this date. It was taken up by motion and considered paragraph by paragraph, and thus adopted; after which, it was adopted as a whole for what it purports to be, a "statement" by the president of the church, and a "revelation" from God. The adoption as a whole was unanimous.

Elders' quorum reported as follows:

The several elders' quorums met in joint session this (April 17) a. m., and examined the "Statement and Revelation" given by the president of the church. Action was had as follows:

Moved that paragraphs 1-16 of this document be accepted as a revelation from God, and a law to govern the church. Carried unanimously.

ALFRED WHITE, Chas.  
J. D. WHITE, Sec.

Bishopric.—Reported by G. H. Hilliard.

The Bishopric accepted it as a revelation and instruction from God to assist us in our present condition, and to guide us in future, and we are pleased and thankful to receive it.

Priests, teachers and deacons reported as follows:

The priests, teachers, and deacons met in joint session and considered

the "Statement and Revelation" as presented to the assembly by President Joseph Smith, and by unanimous vote accepted and acknowledged same as revelation and direction.

D. J. KRAHL, Act'g. Pres.  
A. B. HANSON, Act'g. Sec.

The following resolution was presented:

Resolved, That the communication from the Lord, as presented to the assembly, Monday, April 15th, by President Joseph Smith, be accepted as a revelation and instruction, and is hereby adopted as a law to govern the church, and the Board of Publication is hereby instructed to publish the same in the book of Doctrine and Covenants.

An amendment was offered to strike out the words "from the Lord." This was denied. This was followed by the following substitute:

Resolved, That the communication presented to us by President Joseph Smith, April 15, 1901, be endorsed by us as containing divine instruction, suited to the present necessities of the church, and that we endeavor to faithfully observe its requirements.

This being put upon its passage was also denied. The original motion was then put and carried.

The following also prevailed:

Resolved, That the communication received by the president of the church, as a revelation from God and endorsed by the church, be published in book of Doctrine and Covenants form, and sent to subscribers of the *Saints' Herald*.

This was amended by adding "and the ENSIGN," making the resolution read, "and sent to subscribers of the *Saints' Herald* and ENSIGN."

Committee on resolutions of condolence, on death of M. Peter Hansen, in Norway, reported as follows:

RESOLUTION OF RESPECT AND CONDOLENCE.

WHEREAS, It has pleased the Master, in His infinite wisdom, to remove from our ranks, by death, Bro. M. P. Hansen, who was appointed by the last General Conference, to labor in the Scandinavian Mission; and

WHEREAS, He died at his post and endeavoring to establish the work he loved, therefore,

Resolved, We hereby express our appreciation of his effort, his love, and readiness to sacrifice for the truth, and extend our heartfelt sympathy to bereaved ones, praying our heavenly Father to bless and comfort them in their affliction, and that we, with them, may so live as to be worthy of a grand and happy reunion in the day of the Lord and Savior Jesus Christ.

SWEN SWENSON,  
JOHN WAHLSTROM,  
PETER ANDERSON.

A motion that the president provide for the ordination of Bro. Peter Anderson as a member of the quorum of Twelve, that he may act for his quorum, prevailed unanimously. The ordination of Jacob Hansen, as counsellor to the president of the fourth quorum of deacons, was referred to missionary in charge. The ordination of Brn. Peter Anderson and John B. Roush were then performed, President Joseph Smith being spokesman for Bro. Anderson of the Twelve, and Apostle W. H. Kelley, president of the quorum of Twelve, was spokesman for Bro. Roush as high priest. It was a solemn and impressive occasion.

A petition from Bro. E. C. Briggs, asking that he be restored to his rights in his quorum, the High Council session of

1900 having established his release from disabilities. His correspondence with his quorum was also read. A motion to refer to the quorum of Twelve was offered and discussed, as was also a resolution to refer back to the petitioner for completion, the latter resolution to refer to Bro. Briggs, prevailed by a vote of 231 for, and three against.

On motion Bishop E. L. Kelley was permitted to add a statement, made at a previous session, regarding auditing of his books.

Elder Briggs having completed and returned his petition to the secretary, a motion was offered that the matter be referred to a committee of six, composed of two high priests, two seventy, and two bishops, appointed by the chair.

A substitute was offered to refer the matter to the High Council.

The reading of the completed petition was called for and it was so read.

A motion to indefinitely postpone was denied.

The following was offered as a substitute:

Resolved, That as it appears from the statements of the petition of Elder E. C. Briggs, that reconciliation and adjustment between himself and the quorum of the Twelve cannot be effected, and inasmuch as the General Conference is not empowered to reinstate him in his quorum, contrary to its will, without reconciliation, it is the sense of this body that the petition and the decision on which it is based, be referred to settlement to an assembly of the quorums as provided in the law.

A motion, that the matter be referred to a general assembly, lie on the table, prevailed. Previous question being called and affirmed, the resolution to refer the matter to the High Council was put upon its passage and was affirmed by a vote of 173 to 44. A motion that this Conference provide for the organization of the stakes referred to in the late revelation, and that it be made the special order for tomorrow. A substitute was offered that the matter of organization of the stakes referred to in the "Statement and Revelation," be referred to the Presidency, the Twelve, the High Council, and the Bishopric, to organize as may be found practicable.

On motion privilege was granted the elders of the Church of Christ (Hedrickites), to continue the representation of their views before the Conference. Adjournment was then taken, hymn 216 was sung, benediction by President Joseph Smith.

At 7:30 p. m. services were in charge of Elder J. N. Ames, who offered the opening prayer, after which Elder T. J. Sheldon was presented as the speaker. His subject was two prophets which should do a work in the latter days based upon the text found in Isaiah 1: 27, 28.

THURSDAY, APRIL 18TH.

The morning prayer service was in charge of Brn. D. J. Metcalf and E. H. Durand. The morning sermon was by Elder H. E. Moler. Hymn 128 was sung, and prayer offered by

Bro. Taylor. Bro. Moler selected as his text, Matt. 6: 19-21.

The business session began its proceedings at 2 p. m., with President Joseph Smith in the chair. Hymn 98 was sung. Prayer by Elder H. J. Hudson. Minutes of Wednesday's session were read and approved.

Secretary then read a report from the presidents of Seventy:

The presidents of Seventy have held eleven meetings. All the members of the council present, viz., D. Campbell, C. Scott, James McKiernan, J. C. Foss, H. O. Smith, J. F. Minton and W. E. Peak.

Various matters were presented and considered by us. The following items of business transacted by us are of interest to the church:

A committee has been appointed to prepare a history of the council for the benefit of the Historical Department of church.

In pursuance of our duties as pointed out in the law we have considered names of elders and selected for ordination to the office of Seventy a number which will be presented to the conference for approval by the quorum to which they have been assigned. During the eleven sessions held by us the Spirit of peace and unity prevailed.

DUNCAN CAMPBELL, Pres.,  
C. SCOTT, Sec.,  
J. F. MINTON, Asst. Sec.

A report of the First Quorum of Seventy was read as follows:

INDEPENDENCE, Mo.,

April 18, 1901.

To General Conference Assembled, Greeting:—Since the convening of this conference the First Quorum of Seventy has held seven sessions, beside one joint session with the second Seventy, with thirty-seven members present. Fifty-nine of the quorum have reported and the total items of labor are as follows:

Whole number of services attended 11,265; sermons preached, 6,420; assisted, 1,933; other services held, 1,805; baptisms, 319; confirmations, 311; assisted to confirm, 175; ordained 1 Seventy, 13 elders, 13 priests, 10 teachers, 13 deacons; 1 district organized, 9 branches, 7 Sunday Schools, 2 Religios; solemnized 56 marriages; blessed 275 children; administered to sick 2,448 times. At the beginning of our sessions the quorum numbered 63; we have lost one member since by call to the apostles' quorum, viz., Bro. Peter Anderson, making the present number 62. On April 18th the following eight names of elders were presented to the quorum by the presidents of Seventy for ordination to the office of Seventy, to become members of the first Seventy: 1, Oscar Case; 2, W. S. Macrae; 3, A. M. Baker; 4, Richard Baldwin; 5, W. J. Haworth; 6, Romanan Wight; 7, L. E. Hills; 8, S. O. Foss. These names were duly considered, and the recommendations of the presidents concurred in. By order of the quorum they are now presented to the body for consideration, and provision for their ordination is asked for.

Respectfully submitted,  
DUNCAN CAMPBELL, Pres.,  
G. R. WELLS, Sec.

The following resolution was offered and prevailed:

Resolved, That the recommendation of the Seventy be approved, and the ordinations provided for.

The following from the Second Quorum of Seventy was presented:

INDEPENDENCE, Mo.,

April 18, 1901.

Presidency and Brethren, Greeting:—The Second Quorum of Seventy have recommended the following named elders for ordination to the office of Seventy in the second quorum, and we were authorized to present them to your honorable body for consideration, and if accepted by the brethren named, we request that their ordination be provided for by the conference. Their names are: 1, E. A. Erwin, Texas; 2, Eli Hayer, Iowa; 3, J. W. Rushton, Scotland;

4, J. M. Stubbart, Iowa; 5, Wm. Aylor, Missouri; 6, G. W. Thorburn, Iowa; 7, J. R. Sutton, Iowa.

C. SCOTT, Pres.,  
H. E. MOLER, Sec.

The following prevailed:

*Resolved*, That the recommendations of the Second Seventy be approved, and the ordinations provided for.

A motion prevailed as follows:

*Resolved*, That those recommended by the Second Seventy not present be referred to the missionary in charge in their respective fields.

Report from the First Quorum of Priests was read, and on motion the selection of Bro. J. J. Luff as second counsellor to the president of the quorum was approved, and his ordination ordered provided for.

Report of committee on appeal of Bro. W. C. Duncan, vs. Stewartville, Missouri, branch, and Far West, Missouri, district reported adversely to Bro. Duncan, recommending that the decision of the Stewartville branch be sustained, and that the settlement of the matter be referred to the Stewartville branch under the direction of the missionary in charge.

A motion to adopt the report and recommendations of the committee was submitted and discussed.

A motion to refer back to the committee for further consideration was made and also discussed.

A substitute that this matter be referred to the missionary in charge was offered and affirmed.

A motion to take up the subject matter referred to in *Herald* of December 12, 1900, regarding amendment of rules for elders' courts prevailed.

The adoption of amendments as read and to take action upon each paragraph separately was moved.

The following motion was offered, that the matter under consideration be deferred and made the special order for the 3d day of the next General Conference. Discussion was had on the motion to defer, and being voted upon was affirmed.

At this point of the proceedings hymn 77 was sung and the ordinations of those selected for the seventy was called up: Bishop Ellis short having chosen Bro. Earl D. Bailey and Albert L. Newton as his counsellors, a motion that they be now ordained prevailed.

The exercises were in charge of Apostle W. H. Kelley, he choosing as his assistants, J. H. Lake, Duncan Campbell, J. R. Lambert, C. Scott, I. N. White, J. C. Foss, R. C. Evans and W. E. Peak. The candidates were called to the platform and were ordained in the following order, the first named party officiating respectively being spokesman:

Washington S. Macrae, seventy, by J. R. Lambert and C. Scott.

Arthur M. Baker, seventy, by R. C. Evans and W. E. Peak.

Wm. M. Aylor, seventy, by I. N. White and J. C. Foss.

Elam A. Erwin, seventy, by Duncan Campbell and J. H. Lake.

Richard Baldwin, seventy, by Columbus Scott and J. R. Lambert.

L. E. Hills, seventy, by W. E. Peak and R. C. Evans.

Romanian Wight, seventy, by J. H. Lake and Duncan Campbell.

Samuel O. Foss, seventy, by J. C. Foss and I. N. White.

James M. Stubbart, seventy, by Duncan Campbell and J. H. Lake.

Earl D. Bailey, first counsellor to Bishop Ellis Short, by R. C. Evans and J. R. Lambert.

Albert L. Newton, second counsellor to Bishop Short, by Duncan Campbell and W. E. Peak.

John Joseph Luff, second counsellor to president of first quorum of priests, by I. N. White and J. C. Foss.

George Thorburn, seventy, by J. R. Lambert and Warren E. Peak.

The High Council was called to meet in case assigned them by this conference; and Bro. A. J. Moore, M. H. Bond and F. M. Sheehy, high priests, were selected to complete the council for this case and on motion approved by the conference, the regular members of the council to that number being absent.

Report from joint council of Presidency and Twelve was read, and its adoption moved, and affirmed. It is as follows:

INDEPENDENCE, MO.,  
April 18, 1901.

To the Conference:—The following resolutions were this day adopted in a joint council of the Presidency and Twelve, and are presented to the body subject to its action.

1. *Resolved*, That it is the sense of this council that an elders' quorum should be organized in British Isles.

2. *Resolved*, That it is the sense of this council that all the elders in the British Isles, who may so choose, are eligible for enrollment in a quorum there, and that notice of such enrollment made to quorum authorities in America, will authorize their names being dropped from such record.

3. *Resolved*, That it is the sense of this council that the missionary in charge and the bishop, if deemed wise, and desired on the part of the European Conference, be authorized to organize the lesser priesthood of that country into quorums.

Respectfully submitted,  
HEMAN C. SMITH, Sec.

Amendments were made and adjournment was taken to regular order. Doxology was sung and benediction given by President Smith.

The evening service was in charge of Elder J. C. Clapp, hymn No. 60 was sung, prayer by Elder Clapp. Elder John R. Haldeman, of the Church of Christ, was presented as the speaker of the evening. He prefaced his discourse by expressing his pleasure at having the privilege of addressing those before him, which would be increased if all were able to see alike and work together in the great cause of salvation. Without taking a text he began his reply to the effort of Elder D. W. Wight, Tuesday evening.

FRIDAY, APRIL 19TH.

The morning prayer service was in charge of Bro. W. M. Self and Wm. Mannering.

At 10:45 Bro. V. M. Goodrich introduced the service by announcing hymn 16, and after prayer No. 72 was sung with spirit and feeling, when Bro. J. F. Mintun was introduced, who

read 1 John 4: 15-17; with which he associated John 14: 20.

The business session was opened promptly at two o'clock, with President Joseph Smith in the chair. Hymn 62, "God is wisdom, God is love," was sung. The invocation was offered by Elder F. E. Cohrt. Minutes of yesterday's session were read.

Bro. Joseph Luff submitted to the conference the name of A. B. Hanson for ordination to the office of elder. His ordination was moved by Bishop E. L. Kelley and Apostle J. R. Lambert. The vote was unanimous.

Bishop Kelley stated that Bishop R. Bullard, of the Massachusetts district, had chosen Bro. M. H. Bond and G. H. Gates, as his counsellors, and moved that their ordination be provided for. This prevailed unanimously.

The Second Quorum of Seventy made a report recommending Elder Peter Muceus for ordination to the office of Seventy. The report was on motion adopted, and the ordination of Bro. Muceus ordered provided for.

The High Priests quorum presented additional report. It is as follows:

We are authorized by the quorum to present the following additional report:

On April 11, 1901, Bro. Charles Derry presented the following paper: "To my Brethren of the High Priests Quorum, Greeting:—My beloved brethren in Christ, believing that the time is now come when, because of increased disabilities, on account of increasing years, and because of the demands which are and must be made upon the quorum of high priests as one of the very important quorums of the church, and in order that the quorum may be brought up to that state of efficiency demanded by the great Master and His church, in order that the several members may be fitted for the high and responsible duties devolving upon them, I feel it my duty to resign my position as president of the quorum, in order that a more competent man may be selected for that office. I take this opportunity of handing to you this, my resignation, in the hope that you will accept it, and release me from a position which I feel that every year renders me less capable of filling. My desire for the welfare of the work of God should exceed all desire for personal honor, and I hope it always will do, as I believe it does at the present time. You have patiently borne with my incompetency for years. Nor, do I know of any instance in which you have expressed disapprobation because of the same. And now, thinking you with all my heart for your forbearance and patience with me, a 1d asking you to forgive my impatience, I pray God to guide in the choice and appointment of a presiding officer in my stead, and remain with brotherly love,

"Your fellow laborer,  
"CHAS. DERRY."

This paper was duly considered by the quorum and finally accepted. The matter of a successor was made the subject of fervent prayer, and we are herewith authorized to present the name of Bro. F. G. Pitt for ordination as president of the High Priests' quorum, and F. A. Smith as first counsellor and T. W. Williams as second counsellor. We respectfully request that provisions be made for their ordination.

By order of the High Priests' Quorum,  
C. E. BUTTERWORTH, Pres. pro tem.,  
F. B. BLAIR, Asst. Sec. pro tem.

The report was on motion adopted, and the ordinations asked for, ordered provided for.

Report of Fifth Quorum of elders read. Received reports from 81 members, attended

6,280 services, preached 2,768 sermons, assisted 1,484 times, held 1,209 other services, baptized 229, confirmed 206, assisted to confirm 143, have organized 1 branch, 12 Sunday Schools, 1 Religio district, and one local Religio, 41 marriages, 81 children blessed, administered to sick 3,132 times.

Fourth quorum of priests reported sermons 196, baptized 6, administered sacrament 59 times, prayer meetings presided over 253, preaching 245, families 304, marriages solemnized 3.

Fourth quorum of elders. Fifty brethren have reported a total of 2,224 sermons; 1,483 other services, 79 baptisms, confirmed 80, assisted 68 times, ordained 11, assisted to ordain 20, blessed 182 children, administered to 1,750 sick, married 33 couples. Fifteen of our members were in the general missionary field the past year, and still desire to be the coming year. This report was on motion referred back to the quorum for further consideration of the case of aged Bro. Joseph Westwood, of Independence, who had been dropped for failure to report.

An additional report from Second quorum of elders was read. Two of number ordained to Seventy, Bro. O. Case and Romanian Wight. 11 received into the quorum.

Daughters of Zion reported that they had held two meetings during the sessions of conference. The first one was informal in its nature, the sisters expressing continued interest and confidence in the usefulness and mission of the organization. The second meeting was the annual one for business. Reports read were encouraging, and the prospects for advancement of the movement are very gratifying. The Advisory Board as at present constituted was re-elected for the coming year. The recording secretary and the treasurer of the organization were also continued. Signed by Mrs. M. E. Hulmes, president, Audencia Anderson, secretary *pro tem*.

The following report of the General Sunday School Association was read as follows:

Reporting for the General Sunday School Association as per resolutions adopted by a previous General Conference we beg to state,

That we met in General Convention on the morning of April 4th and continued until the morning of the 6th of April, holding in all seven sessions of interest and profit to Sunday School workers. Various matters of importance were decided for the good of the work, including the question of the adoption of lesson texts for the coming year for the quarterlies. Earnest, brotherly discussions, but no contention, marked the different sessions.

The statistical report of membership show 53 districts organized into the district associations, having a total of 350 schools and a membership of nearly 10000.

The report of our treasurer shows the association to be out of debt and a comfortable working balance on hand. The convention elected officers for the coming year as follows: general superintendent, T. A. Hougas, Henderson, Iowa; assistant superintendent, J. A. Gunsolley, Lamoni, Iowa; second assistant superintendent, Geo. Gates, Providence, Rhode Island; general secretary, D. J. Kralh, Lamoni, Iowa; treasurer, John Smith,

Lamoni, Iowa; librarian, Samuel Burgess, St. Louis, Missouri.

The second quorum of priests reported 41 members in quorum, five having been ordained elders during the year; 32 members of the quorum have reported, but many reports are indefinite and incomplete so that the items given do not represent all the work done by members of the quorum. Services, 1635; 419 sermons; 421 assisted; other services, 342; baptized, 25; visited, 496.

A letter of appreciation in the appointment of a bishop for Great Britain, signed by C. H. Caton and W. Ecclestone, was received and ordered spread upon the minutes.

The following from the quorum of Twelve was read and its adoption affirmed.

I am authorized to report that at a joint council of the First Presidency and quorum of Twelve, held this 11th day of April, 1901, the following resolution was adopted.

"*Resolved*, That it is the sense of this council that *Sashdrin's Banner* be published."

[Signed] HEMAN C. SMITH, Sec.

The proposed amendment of section 99, "Rules of Order" relating to the calling of the previous question by a two-thirds vote, was, on motion, deferred until the General Conference of 1902.

The matter of the organizing of the stakes appointed by the late revelation was called up and the resolution to refer the matter to the Presidency, Twelve, High Council and Bishopric to be completed when practicable, was sought to be amended by striking out the words, "Twelve, High council and Bishopric," leaving the matter in the hands of the Presidency to complete.

A substitute was offered that the matter of organization of stakes be referred to the Presidency and Twelve, and they be authorized to proceed. This unanimously prevailed.

President E. L. Kelley took the chair. The resolution relative to the appointment of an auditor for bishop's accounts, and of a committee of three auditors, were presented and the following moved:

*Resolved*, That the Presidency in council with the Twelve and the Bishop of the church appoint a board of auditors, composed of three well qualified for the work, whose duty shall be to examine and audit the finances of the bishop's office from January 10, 1900, and report the same to the General Conference of 1902.

Amendment was offered striking out the words "well qualified for the work." This, on vote, carried. The motion as amended was then voted upon and affirmed.

It was moved that the same committee audit the accounts of the *Herald* office, Graeland College and ENSIGN accounts. This was amended by striking out the words, "*Herald* office and ENSIGN office," and substitute the words "the board of publication." The amendment carried as did the resolution thus amended.

The following report on boundary lines was presented and, on vote, adopted.

By action of our district conferences held in our respective districts, we were requested to present their action in regard to boundary line, and re-

spectfully request you to ratify the same.

At their last conference they voted to change the boundary line as follows:

WHEREAS, the Platte river has heretofore been the boundary line, it be now changed to the south line of Sarry, Saunders, Butler and Polk counties, as the dividing line between the Northern Nebraska district, and the Southern Nebraska district.

FRED A. SMITH, Pres. Northern Neb. Dist. J. W. WALDSMITH, Pres. Southern Neb. Dist.

A resolution for the appointment of a committee to select two hundred additional hymns, and form hymnal No. 2, or to add to the present book and call it hymnal No. 1 and 2, was briefly discussed. The resolution is as follows:

WHEREAS, The needs of the work demands an enlargement of the Hymnal, therefore be it.

Resolved, That there be a committee appointed who shall be authorized to make suitable selections from the Harmony, or other sources, to the number of 200 or 250 hymns, words and music combined, and these numbers be printed and issued as hymnal No. 2, or be combined with the present publication and issued as Nos. 1 and 2 combined, and the publishing committee be authorized to issue as soon as practicable.

Upon being put to vote it was denied by a vote of 36 for and 136 against.

The matter of authorizing the Bishop to accompany Elder G. T. Griffiths to England, and A. H. Smith to Australia and Society Islands, for the work to be done there, as instructed in the late revelation, was taken up and a motion that the parties named be authorized to so act, prevailed.

The following was moved:

That when a member applies for a letter of removal, in order to unite with any other branch, said letter shall be granted, or if objection be made, that steps be taken to deal with the member as the law directs as soon as practicable.

A motion that the committee appointed to audit Bishop's accounts, also audit accounts of Herald, Autumn Leaves, Graceland College and ENSIGN accounts, was amended by striking out Herald, Autumn Leaves and ENSIGN accounts, and inserting Board of Publication accounts.

The following was moved and discussed:

That all advertisements by specialists and of patent medicine, be kept out of our paper, Zion's ENSIGN.

A motion to refer this matter to Board of Publication prevailed by a vote of 109 favor, 71 negative.

The following from Elder T. A. Hougas, general superintendent Sunday School Association, was read as an item of interest to the traveling ministry:

To the brethren laboring under Conference appointment, we wish to call your attention once more to the offer we made last year to furnish the Gospel Quarterly free to all missionaries laboring under General Conference appointment, if wanted for their individual use.

But to get the benefit of this, it will be necessary to make your desires known to the general superintendent, as the business manager of the Herald office has no instructions to furnish free Quarterlies to any one. We make this offer because we want you to have the Quarterly, and have it on time; and not all of our missionaries are situated at all times as to be able to send for them. Again, we believe the General Association is well able to do this. If you wish the senior Quarterly for the next Conference year, write your name and field address on a card

and send the general superintendent, T. A. Hougas, Henderson, Iowa, stating what it is for, and your name will be placed on the free list. We say field address because this class of mail matter cannot be forwarded, and it is to you that we are sending it for use in your field. Should you lose my address you will find it in every issue of the Herald at the head of the Sunday School department. You may have either grade you wish, but unless otherwise instructed, we will send the senior.

Many have had their names on this list for the past year, but it will be necessary for them to renew their request, as we do not carry the list beyond the Conference year. The list is set to terminate with the second quarter of each year, no matter when you start in. We trust that no one who needs the Quarterly will hesitate to write us about it.

T. A. HOU GAS.

Items of business for Saturday's session were read, and President Joseph Smith, resuming charge, addressed the assembly about twenty-five minutes. Hymn 51 was sung, benediction by President Smith.

The evening service was in charge of President A. H. Smith. Hymn No. 109 was sung, prayer by President Smith. Hymn 161 was sung, and Elder David Wight was presented as the speaker of the evening.

SATURDAY, APRIL 20TH.

The morning prayer service was in charge of Bro. J. A. Tanner and W. H. Perse. It was spiritual and edifying. The Patriarch spoke in words of inspiration to the edification of all.

The morning sermon was by Bro. F. B. Blair, assisted in the stand by Bro. T. W. Williams. Hymns 28 and 211 were sung, and prayer offered by Bro. Williams. Bro. Blair read as a lesson and text Alma 3: 8 Book of Mormon, and with this selected John 6: 44. He spoke feelingly on the theme of the baptism of the Spirit, and warned against extreme ideas on this subject. We regret our lack of space forbids an insertion of even an excerpt of this sermon as it was very edifying.

Closed by singing 228, and benediction by Bro. T. W. Williams.

Business session was opened promptly at 2 p. m. by President Joseph Smith, hymn 123 was sung, prayer by Elder I. N. White. Minutes of last session read and approved. The report of the standing High Council in the petition of E. C. Briggs, referred to it, was read. The report is as follows:

To the General Conference Assembled. Greeting:—Herewith I return the petition of Elder E. C. Briggs referred to us with our report thereon. The council was polled and all voted yes.

R. M. ELVIN. INDEPENDENCE, Mo., Apr. 20, '01. INDEPENDENCE, Mo., Apr. 20, '01.

To the General Conference Assembled, Greeting:—The High Council to which the "appeal" of Elder E. C. Briggs, of the Twelve, to be reinstated in the Quorum of Twelve for quorum privileges, was referred by action of conference, herewith report: That after hearing the statements of Elder H. C. Smith on the part of the Twelve, and of Elder E. C. Briggs on his own behalf, and Elder T. W. Chaburn as counsel on behalf of Elder Briggs, and an examination of the papers submitted to the council by conference, took the matter submitted into consideration, as follows:

First, Was the action of the High Council in the case of J. A. Grant and P. M. Cooper vs. E. C. Briggs, brought before it at the April session of conference of 1900, a discharge from the charges against Elder Briggs.

Second, Are the statement and apology of Elder E. C. Briggs as made to the quorum of Twelve and submitted to the conference in the petition of Elder E. C. Briggs, a sufficient confession and apology.

Third, Has the council the authority to order that Elder E. C. Briggs be restored to quorum privileges upon this submission of the petition to it by the conference.

The opinion of the council upon the questions is:

First, That the question of the guilt or innocence of Elder Briggs upon the charges preferred, was not determined by the council which sat last April, as the case was removed from before the council by the plaintiff's declining to prosecute and a mutual agreement that the case should be dismissed, and Elder E. C. Briggs relieved from further liability to answer to the charges in the case, the guilt or innocence of Elder Briggs not having been inquired into. The action of the council must not be taken as a verdict of guilt, nor a declaration of innocence.

Second, The statement and apology of Elder Briggs to the quorum as they are submitted to the council are sufficient for the reason that they contain statements of self-justification, and reflect unfavorably upon the quorum and others connected with the affair, and are lacking in that frankness which should characterize an appeal for unrestrained fraternity between brethren so closely allied in labor as the Twelve must necessarily be.

Third, That the council has not the authority upon this submission of the petition for restoration to quorum privileges, to make such an order. We, therefore, recommend that should Elder E. C. Briggs desire to be restored to the privileges for which he petitions, he should, without reserve or self-justification, withdraw the recriminating statements he may have made against the motives of those who have taken part in this affair, or apologize for them. And as Elder Briggs has not in this petition called the verdict of the Twelve in question, he should submit to such verdict as reached by them upon the evidence presented to them. And should present to the quorum an apology to the quorum, the church, and all persons who may have been injured in any wise by him during the continuance of the affair, with a declaration that if restored to such privileges as he petitions for, he will engage in the duties of his calling with a more careful supervision of speech and conduct. All of which is hereby submitted for your action as privileged in your resolution of submission, of petition of Elder E. C. Briggs.

Done at Independence, Missouri, April 20th, 1901.

JOSEPH SMITH, Pres. of Coun. Attest, R. M. ELVIN, Sec. High Council.

The adoption of the report was moved, an amendment was offered that the president of the church be the judge as to whether the reparation is sufficient. This was discussed, previous question was called and affirmed and the amendment denied. The motion to adopt the report of the High Council was carried. An additional report from the Fifth Quorum of Elders was read.

Report of Presidency and appointments of Twelve was read as follows:

INDEPENDENCE, Mo., April 20. To the Conference now assembled:—The first presidency report the following appointments for the members of the quorum of apostles: 1 W H Kelley, Eastern Mission, i. e., Nova Scotia, New Brunswick, Eastern and Middle States, District

of Columbia, Ohio, the Virginias and Maryland.

2 James Caffall, Nebraska and Dakotas.

3 John H Lake, Michigan and Indiana.

4 Heman C Smith, Northern Illinois and Wisconsin, except Nauvoo district.

5 Joseph Luff, Colorado, east Wyoming, New Mexico and the Pacific Slope mission.

6 Joseph R Lambert to travel and labor under the direction of the first Presidency, as his health shall permit.

7 G T Griffiths, European mission. 8 I N White, Missouri, Kansas, Southern and Central Illinois, and that portion of Indian Territory and Arkansas that is embraced in the Spring River district.

9 R C Evans, the Canadas. 10 J W Wight, Iowa, Minnesota and Nauvoo district.

11 Peter Anderson, Rocky Mountain mission.

By order of the Presidency, ALEX. H. SMITH, Sec.

The following report of appointments of Seventy and High Priests in charge, and of High Priests to labor in field, made by joint council of First Presidency and quorum of Twelve was read:

To the Conference:—Herewith is submitted the report of appointments made by joint council composed of the First Presidency and quorum of the Twelve.

MISSIONARIES IN CHARGE. SEVENTIES.

1 Butterworth, C A, Australasia. 2 Smith, H O, Southwestern mission.

HIGH PRIESTS. 1 Burton, J F, Society Islands.

2 Roberts, I N, Southeastern mission.

ELDERS. Waller, G J, Hawaiian mission.

The following appointments were made:

HIGH PRIESTS. 1 Baker, J M, Little Sioux district.

2 Blair, F B, Northern California district.

3 Bond, M H, Massachusetts district.

4 Bullard, Richard, Massachusetts district.

5 Butterworth, C E, Omaha, Nebraska.

6 Carmichael, A, Southern California district.

7 Carmichael, J B, Central California district.

8 Closson, A V, Wisconsin.

9 Crabb, J C, Des Moines district.

10 Davies, J T, Southern Illinois.

11 Derry, Chas., Iowa.

12 Elvin, R M, Decatur district.

13 Evans, J B, Decatur district.

14 Forscutt, M H, Southern Nebraska district, Nebraska City objective point.

15 Godbey, G H, West Virginia and Northeast Kentucky.

16 Goodrich, V M, Ohio.

17 Green, George, Canada.

18 Hulmes, G II, Independence district.

19 Hunt, C J, Galland's Grove district.

20 Jeffries, S J, Ohio district.

21 Kemp, Henry, Fremont Iowa district.

22 Leverton, Arthur, Canada.

23 Longhurst, R C, Canada.

24 May, Roderick, Independence, district.

25 McDowell, W A, Wisconsin.

26 Moler, James, Clinton Missouri district.

27 Montague, George, Oklahoma.

28 Moore, A J, Southwestern mission.

29 Mortimer, A E, Canada.

30 Nunley, E W, Texas.

31 Parsons, A H, Kirtland district.

32 Pease, W H, Independence district, Kansas City and suburbs objective point.

33 Peters, J H, Michigan.

34 Pitt, F G, Pittsburg district, Pittsburg objective point.

35 Roush, J B, Colorado.

36 Sheehy, F M, Chicago.

37 Smith, F A, St. Louis.

38 Smith, G A, Southern Michigan and Northern Indiana.

39 Snively, J S, Nodaway Missouri district.

40 Tanner, J A, Northeast Missouri district.

41 Terry, J M, Far West district.

42 Turpen, M M, Nauvoo district.

43 Waldsmith, J W, Southern Nebraska district.

44 Weld, F M, Decatur district.

45 Williams, T W, Southern California district, Los Angeles objective point.

The following action was had regarding matters referred to us by the body.

Resolved, That we find it inexpedient to grant the petition for a special missionary to Lamoni, Iowa.

The petition from Southwestern Missouri for special missionary was referred to missionary in charge to supply the demand, with a recommendation of F. C. Keck for the place.

The following were appointments made in the Society Islands:

1 Hawkins, John.

2 Jansen, Herman.

3 Kehauri.

4 Luis Bellais.

5 Maevatua Harurau.

6 Mahuru.

7 Metuaore.

8 Pou Haroatea.

9 Taneaerua

10 Tutetuturiria, a Pamanu.

11 Tutetiripia a Tolepea.

12 Tapu.

13 Varoa, a Moa.

The following Seventies were appointed to foreign fields:

1 Kaler, John, Australasian mission.

2 Mucus, Peter, Scandinavian mission.

3 Peterson, J W, Society Islands.

4 Wells, Gomer R, Australasian mission.

The following elders were appointed to foreign missions.

1 Enge, N C, Scandinavia.

2 Gilbert, J W, Society Islands.

3 Haworth, W J, Australasian mission.

4 Rushton, J W, Scotland.

5 Williamson, James, Scotland.

Respectfully submitted, HEMAN C. SMITH, Sec.

The following appointments by the Twelve were presented:

To the Conference:—The following appointments are presented for your consideration.

FIRST QUORUM OF SEVENTY.

1 Adams, J W, Far West district, Missouri.

2 Allen, Arthur, St. Louis district.

3 Barber, A M, South Missouri district.

4 Baldwin, Richard, Kirtland district, Ohio.

5 Beatty, T J, Southern Ohio.

6 Campbell, Duncan, Decatur district.

7 Case, Oscar, Nebraska.

8 Chambers, D R, Pottawattamie district, Iowa.

9 Carpenter, J A, Michigan.

10 Case, Hubert, Oklahoma.

11 Clapp, J C, Decatur district.

12 Cooper, F M, Pottawattamie district, Iowa, Council Bluffs objective point.

13 Cornish, J J, Michigan.

14 Daley, Thomas, Northern California district.

15 Davies, E A, Eastern mission.

16 Davis, J Alfred, released at his request.

17 Davis, J Arthur, Kewanee district, Illinois.

18 Davis, R W, Central Illinois district.

19 Devore, L R, Ohio and West Virginia.

20 Duncan, C R, Colorado mission.

21 Etzenhouser, Rudolph, Northern and Central California districts.

22 Foss, J C, Northeast Kansas district.

23 Foss, S O, Maine.

24 Greene, U W, Eastern mission, New York district, objective point.

25 Hansen, H N, Little Sioux district, Iowa.

26 Harris, D L, Rocky Mountain Mission.

27 Inenson, E L, Texas.

28 Hills, L E, Eastern Iowa district.

- 29 Holt, H L, released in harmony with his request.
- 30 Jenkins, George, Southern Indiana.
- 31 Kaler, John, Australasian mission.
- 32 Kephart, W H, Galland's Grove district, Iowa.
- 33 Macrae, W S, Arkansas.
- 34 McDowell, J F, Ohio and Pennsylvania.
- 35 McKiernan, James, Nauvoo district.
- 36 Maloney, R M, Oklahoma.
- 37 Mintun, J F, Fremont district, Iowa.
- 38 Morgan, J W, Eastern Colorado.
- 39 Payne, S D, Eastern Nebraska.
- 40 Peak, W E, Galien, Michigan, and vicinity.
- 41 Pender, V S, Rocky Mountain mission.
- 42 Reese, Gomer, Eastern Montana.
- 43 Renfro, B F, Texas.
- 44 Robinson, H H, Eastern Mission.
- 45 Robley, G W, Eastern Mission.
- 46 Roth, J S, Eastern Iowa district.
- 47 Rumel, W M, Nebraska.
- 48 Sheppard, T J, Texas.
- 49 Short, M T, Northwest Kansas district.
- 50 Smith, David, Northern and Eastern Michigan.
- 51 Smith, F C, Eastern Michigan.
- 52 Smith, I M, Eastern Mission.
- 53 Spurlock, C J, Southeast Missouri and western part of St. Louis district.
- 54 Thomas, O B, South Missouri district.
- 55 Wells, G R, Australasian mission.
- 56 Whiteaker, A L, Wisconsin.
- 57 Wight, Romanan, Pottawattamie district, Iowa.
- 58 Wildermuth, E M, Northern Illinois and Wisconsin.

SECOND QUORUM OF SEVENTY.

- 1 Aylor, W M, Oklahoma and Indian Territory.
- 2 Baggerly, I P, Oklahoma.
- 3 Barmore, A C, Canada mission.
- 4 Beckley, J R, Northern Michigan.
- 5 Blanchard, W W, Western Maine and New Hampshire.
- 6 Burr, C H, Wisconsin.
- 7 Chase, A M, Oregon.
- 8 Chaburn, F J, Northeast Missouri district.
- 9 Chaburn, T W, Wisconsin.
- 10 Condit, S D, Rocky Mountain mission.
- 11 Davis, John, Washington.
- 12 Ebeling, F J, Kirtland district, Ohio.
- 13 Ellis, W D, Michigan.
- 14 Erwin, E A, Texas.
- 15 Erwin, J D, Spring River district.
- 16 Goodrich, J L, West Virginia and Northeast Kentucky.
- 17 Gowell, M F, Wisconsin.
- 18 Gregory, Frederick, Canada mission.
- 19 Howlett, R B, Canada mission.
- 20 Jackson, J W, Arkansas.
- 21 Kelley, T C, Minnesota.
- 22 Keck, F C, Spring River district.
- 23 MacGregor, Daniel, Canada mission.
- 24 Marshall, W C, Southern Indiana.
- 25 Noler, H E, Southern Ohio.
- 26 Parker, R J, Colorado mission.
- 27 Porter, C H, Nebraska.
- 28 Radd, D M, Northern Illinois.
- 29 Russell, F A, Kewanee district, Illinois.
- 30 St John, Benjamin, Canada mission.
- 31 Scott, Columbus, Des Moines district, Iowa.
- 32 Scott, J M, Southeastern mission.
- 33 Scott, M R, Jr., Southern Indiana.
- 34 Scott, S W L, Eastern mission.
- 35 Shields, John, Canada mission.
- 36 Shinn, D L, West Virginia.
- 37 Simmons, S W, Northern Texas.
- 38 Slover, F M, Southern Illinois district.
- 39 Smith, W A, Little Sioux district, Iowa.
- 40 Snow, C L, Kentucky and Tennessee.
- 41 Sparling, Henry, South Missouri district.
- 42 Stead, J D, Decatur district.
- 43 Stedman, E A, Davenport, Iowa.

- and Rock Island and Moline, Illinois.
- 44 Stubbart, J M, Colorado mission.
- 45 Swenson, Sven, Far West district, Missouri.
- 46 Thuerburn, G W, Dakotas.
- 47 Tucker, D E, Oklahoma.
- 48 Walters, R T, Central Illinois district.
- 49 Ward, Joseph, Arkansas.
- 50 White, D C, Nodaway district, Missouri.
- 51 Wight, D W, Rocky Mountain mission.

ELDERS.

- 1 Albertson, Charles, Rocky Mountain mission.
- 2 Allen, S D, Southeastern mission.
- 3 Ames, J N, Maine.
- 4 Anderson, D A, Eastern mission.
- 5 Bailey, J W, Eastern Michigan.
- 6 Bailey, O H, Kewanee district, Illinois.
- 7 Baker, J H, Oklahoma.
- 8 Barr, Andrew, Eastern Michigan.
- 9 Bekham, C F, Eastern Texas.
- 10 Bell, T J, Southern Indiana.
- 11 Berve, Amos, Northern Michigan.
- 12 Blackmore, Joseph, Canada mission.
- 13 Booker, W J, Southeastern mission.
- 14 Booker, W L, Southeastern mission.
- 15 Bryan, J W, Texas.
- 16 Chute, G T, Kentucky and Tennessee.
- 17 Cochr, F E, Little Sioux district, Iowa.
- 18 Craig, James, Southern Ohio.
- 19 Crawley, D S, Oklahoma.
- 20 Crumley, G E, Oregon.
- 21 Crippen, A R, Galland's Grove district, Iowa.
- 22 Cunningham, S G, Maine.
- 23 Cushman, S F, Eastern mission.
- 24 Curtis, J F, Colorado mission.
- 25 Dana, R R, Southern California.
- 26 Davis, William, Eastern Michigan.
- 27 Davidson, J J, Nova Scotia.
- 28 Dopev, E W, Northern Pennsylvania.
- 29 DeVries, H J, Michigan.
- 30 Dice, B J, Far West district, Missouri.
- 31 Durand, E H, Southern Michigan and Northern Indiana.
- 32 Fannon, E S, Modaway district, Missouri.
- 33 Flina, P A, Southern Indiana.
- 34 Fry, Charles, Fremont district, Iowa.
- 35 Gamet, Levi, Nebraska.
- 36 Gibson, William, San Bernardino, California, and vicinity.
- 37 Goodenough, E J, Eastern and Southern Michigan.
- 38 Goodwin, E A, Northern Michigan.
- 39 Grant, J A, Northern Michigan.
- 40 Graves, G H, Chicago, Illinois.
- 41 Grimes, J F, Arkansas.
- 42 Hackett, J T, Northern Illinois.
- 43 Haden, W E, Far West district, Missouri.
- 44 Hand, C E, Eastern Iowa district.
- 45 Hanson, A B, Colorado mission.
- 46 Harder, H R, West Virginia and Northeast Kentucky.
- 47 Hawley, John, Texas.
- 48 Hay, S R, Texas.
- 49 Hayer, Eli, Minnesota.
- 50 Hayton, T S, Spring River district.
- 51 Henley, G H, Canada mission.
- 52 Hudgens, J W, released for cause.
- 53 Houghton, Leonard, Dakotas.
- 54 Hugbill, R W, Northern Michigan.
- 55 Hutchings, D A, Nodaway district, Mo.
- 56 Jeth, T J, Southwest Texas.
- 57 Johnson, L F, released on account of ill health.
- 58 Karahou, Noah, Indian Territory.
- 59 Keck, A J, Northern Illinois.
- 60 Kemp, James, Colorado mission.
- 61 Keeler, E, Central California district.
- 62 Kelley, Uriah, Maine.
- 63 Layland, A J, Rocky Mountain mission.
- 64 Love, S D, Spring River district.
- 65 McCoy, H A, Des Moines district.
- 66 Mamerling, W H, Clinton district, Missouri.
- 67 Metcalf, J W, Kentucky.
- 68 Miller, B F, Eastern Iowa district.
- 69 Mortimer, J L, Canada mission.
- 70 Odell, W R, West Virginia and Northeast Kentucky.
- 71 Omms, F D, Minnesota.
- 72 Phillips, A B, Northern California district.
- 73 Phillips, T A, Canada mission.
- 74 Pickering, W R, Oklahoma.
- 75 Porter, J D, Indiana.
- 76 Prentzman, C W, Nebraska.
- 77 Randle, E, Colorado mission.
- 78 Rites, J T, Indian Territory.
- 79 Roberts, J W, Northeast Kansas district.
- 80 Robinson, W P, Wisconsin.
- 81 Russell, R C, Canada mission.
- 82 Sawley, F L, Nodaway district, Missouri.
- 83 Schreur, John, Michigan.
- 84 Self, Robert, Nebraska.
- 85 Self, W M, Nebraska.
- 86 Sheldon, N V, Galland's Grove district.
- 87 Sheldon, T J, Eastern mission.
- 88 Shinnel, George, referred to missionary in charge and Bishopric.
- 89 Smart, W N, Northern Texas.
- 90 Smith, E A, Southern California district.
- 91 Smith, Henry C, Kirtland district, Ohio.

- 92 Smith, W R, Southeastern mission.
- 93 Smith, W W, Northeast Missouri district.
- 94 Sorenson, S J, Des Moines district.
- 95 Sory, M L, Memphis, Tennessee.
- 96 Southwick, Henry, Northern Illinois.
- 97 Spurling, William, Dakotas, to labor seven months in the year.
- 98 Stroh, Samuel, Southern Michigan and Northern Indiana.
- 99 Summerfield, William, Far West district, Missouri.
- 100 Sutton, J R, Eastern Iowa district.
- 101 Tomlinson, G C, Canada mission.
- 102 Tomlinson, Samuel, Canada mission.
- 103 Ulton, L D, West Pennsylvania and Virginia.
- 104 Vaughn, Joseph, Northwest Kansas district.
- 105 Welch, C P, Clinton district, Missouri.
- 106 Wells, J H, Montana.
- 107 White, Alfred, Clinton district, Missouri.
- 108 White, J D, Independence district, Kansas City and suburbs objective point.
- 109 White, T R, Clinton district, Missouri.
- 110 Wight, L L, Texas.
- 111 Wildermuth, J B, Colorado.

PRESTS.

- 1 Allen, D L, Ohio.
- 2 Baggerly, I P, Oklahoma.
- 3 Beebe, G W, Northeast Kansas district.
- 4 Bennett, Walter, Canada mission.
- 5 Boswell, J J, Indiana.
- 6 Burr, A E, Northern Michigan.
- 7 Corthall, Earl, Northeast Missouri district.
- 8 Davis, J T, South Missouri district.
- 9 Davis, J W, Eastern Michigan.
- 10 Fuller, W H, Detroit, Michigan.
- 11 Gurwell, L G, Northwest Kansas district.
- 12 Hanson, John, Northern Michigan.
- 13 Hansen, Paul, Little Sioux district, Iowa.
- 14 Harp, John, Southwestern Texas.
- 15 Irvin, E A, Southern Michigan and Northern Indiana.
- 16 Kinsley, Alvin, Canada mission.
- 17 Long, F E, Ohio.
- 18 Luff, J F, referred to missionary in charge of Colorado and Bishopric.
- 19 McMullin, Alex., Canada mission.
- 20 Nunn, G, Minnesota.
- 21 Pierce, F J, Northeast Kansas.
- 22 Powell, D E, Washington.
- 23 Rich, C H, Eastern New York.
- 24 Schmidt, E P, Central California.
- 25 Silvers, A C, Clinton district, Missouri.
- 26 Smith, S S, Oklahoma.
- 27 Sweet, J L, Eastern Michigan.
- 28 Stephenson, J N, Clinton district, Missouri.
- 29 Thomas, Harry, Southeast Missouri, and western part of St. Louis district.
- 30 Thurman, Henry, Indian Territory.
- 31 Upton, Alma, Oregon.
- 32 Washburn, G D, Northern Michigan.
- 33 Williams, D D, Clinton district, Missouri.
- 34 Joehnk, C C, Northern California.

Respectfully submitted, HEMAN C. SMITH, Sec.

A motion carried, that the secretary be authorized to make transfer of names which appear under wrong heads in list of appointments, when notified of same.

Additional report of Fifth Quorum of Elders was read, as was also one from the Fourth Quorum of Elders, restoring Bro. Joseph Westwood to quorum.

The following from the reporters of the press was read:

The reporters of The Kansas City Journal and Times desire to express their appreciation and thanks to the Press Committee and the kind consideration of the Conference extended. C. A. CARROLL, Journal. R. H. WOMACK, Times. April 20, 1901.

A vote of thanks was extended to the representatives of The Kansas City Journal and Times, also Sentinel, Examiner and Daily News, of Independence, and all other papers represented.

Additional report from Quorum of Twelve was read:

INDEPENDENCE, MO., April 20. To the Conference:—The Quorum of Twelve submit this additional report:

ELDERS.

- 1 Robert Perle, Pennsylvania and West Virginia.
  - 2 W E LaRue, Eastern Missouri.
- Respectfully submitted, HEMAN C. SMITH, Sec.

A motion prevailed that the First Presidency be sustained, also on separate motions, the quorum of the Twelve, the Bishopric, the High Council, the Patriarch of the church, the quorums of seventy, the high priests quorum, the quorums of elders, the quorums of the Aaronic priesthood, the recorder of the church with his assistant, C. I. Carpenter, the secretary of the church, the librarian, Grace-land College, the Daughters of Zion, the committee on revision, the Sunday School, the Religion and the Prayer Union.

The following preambles and resolution were offered:

WHEREAS, one year ago the bishop's books were reported to be in an unsatisfactory condition, and

WHEREAS, the General Conference instructed the bishop to secure bookkeepers to assist him to make a complete examination of all his books, papers and accounts of former years, and make a complete report from the time he became presiding bishop; and

WHEREAS, The General Conference also directed the said report to be presented to an auditing committee, the auditing committee to report to a general committee, and this general committee to make a published report; and

WHEREAS, the above named committees have failed to report: therefore be it,

Resolved, That the above committee be discharged, and another committee be appointed to consist of the president of the church, one member of the Twelve, and one member of the quorum of high priests, whose duty it shall be to receive the above mentioned report from the bishop, also to employ the services of a professional auditor to do the work of auditing that was required of the former committee, and that this committee be required to report to the next General Conference.

A substitute was offered as follows:

Resolved, That the committees appointed last year to examine and report on bishop's books from 1890 to date be discharged. Be it further,

Resolved, That the work assigned them be assigned to the committee provided for to make such examination and report from January 10, 1900, to 1902.

Original resolution was then affirmed.

Bro. R. M. Elvin, of the auditing committee, discharged, stated he had made a minority report and asked for disposition. It was on motion ordered given the president of the committee of seven.

Bishop E. L. Kelley stated experience had shown the necessity of placing one member of the Board of Publication, who resided at Independence, on the board, and submitted the names of Bro. Ellis Short, R. May and W. N. Robinson, in place of J. A. Gunsolley. Bishop Short declined. Bro. H. R. Mills was nominated in his place. Putting it to vote the result was as follows: R. May, 20; W. N. Robinson, 47; H. R. Mills, 58. No choice. On second vote the result was, W. N. Robinson, 56; H. R. Mills, 78. Bro. H. R. Mills was declared to be the choice.

A motion to sustain the Board of Publication was offered. The president named the following as present members of the board: Bishop E. L. Kelley, John Smith, F. B. Blair, J. W. Wight and H. R. Mills. On motion Bishop E. L. Kelley

was sustained as member and president of the board, and on separate motions Bro. John Smith, F. B. Blair, J. W. Wight, and H. R. Mills were also sustained.

The Board of Trustees of Graceland College was sustained.

A motion that the presidents of the quorums from whom the members are to be selected for the committee to employ an auditor, name the members of their quorum, prevailed.

A motion to sustain the archaeological and encyclopedia committee was carried.

Hymn 120 was sung, and invocation was offered by President Joseph Smith, when the following brethren were ordained to the offices for which they had previously been selected:

High Priest Frederick G. Pitt, President of the High Priests' quorum, by President Joseph Smith and Apostle Gomer T. Griffiths.

Priest Alma B. Hanson, an elder, by High Priest John A. Robinson and Apostle Joseph Luff.

High Priest Frederick A. Smith, 1st counsellor to the president of the High Priests' quorum, by Apostle Gomer T. Griffiths and President Joseph Smith.

Elder Peter Muceus, a seventy, by Apostle Joseph Luff and High Priest John A. Robinson.

High Priest T. W. Williams, second counsellor to the president of the High Priests' quorum, by President Joseph Smith and Apostle Gomer T. Griffiths.

High Priest M. H. Bond, first counsellor to Bishop R. Bullard, of Massachusetts district, by High Priest John A. Robinson and Apostle Joseph Luff.

Elder Geo. H. Gates, second counsellor to Bishop R. Bullard, by Apostle G. T. Griffiths and President Joseph Smith.

Minutes of afternoon session were read.

The following was offered and prevailed:

Resolved, That the action of this body upon the matter of auditing the Bishop's accounts for the first nine years of his incumbency, shall not be construed as a reflection upon the committee discharged, or the Bishopric, or as our opinion in any matter of controversy that has arisen out of the attempt to audit those accounts.

A motion to adjourn to meet at Lamoni, Iowa, April 6, 1902, prevailed. Hymn 217 was sung, benediction by President Joseph Smith, and the 48th annual conference became history.

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### American Archaeology Sustains the Book of Mormon.

Committee on Archaeology, F. M. Sheehy, Wm. Woodhead, W. H. Kelley.

[CONTINUED FROM LAST WEEK.]

Julia Menair Wright says that "South America had" (at the discovery) "five cities with names identical with cities in Asia Minor and North Africa." "This," says she, "could hardly be accidental." (Bricks from Babel, p. 164).

Were the names of these cities a remembrance of old country towns in the region from which the South Americans came?

If they had been Japanese names, or Chinese names, we might have inferred that the South American colony came originally from one of those countries, but African and Asia Minor names indicate that region as the cradle of the red race.

Recently Crete (or Candia) has worked its way to the front with students of Antiquities. When the Admirals of the allied Powers were in their harbor trying to prevent the recent revolutionists from driving the Turkish official into the sea, naval officers began to go ashore, and soon reports were circulating that they had seen interesting bits of antiquities of various kinds. The idea was that Crete had a record, Paul quoting one of their own prophets as saying that "Cretans are always liars, evil beasts, idle gluttons." (Titus 1:2). Then he clinches the remark, "This testimony is true." But who were the old Cretans? The present Candia was the New Testament Crete. The New Testament Crete was the Old Testament Caphtor; its people now are Candians; they were Cretans. Cretans were Cherebites—Cherebites were Philistines—Philistines were Caphtorim. (See Researches in Archaeology in Sunday School Journal and Bible Students' Magazine for Feb., 1901).

Crete has a pedigree to be sure; she has had a veil over her face all these years. Thanks to archaeology. Here is a lesson—names are like the leaves of a tree, they drop out of sight, new ones are coined to suit changed conditions.

Ezra changed the ancient names of several Bible places which had become obsolete, and substituted for them new names by which they were at that time called. (See Ency. of Religious Knowledge, p. 522. See our former Report).

In turning to look for the starting point from which the native races came, we may not find the name "land of Tulan" or the "land of Tapallan," because the native races have a long history behind them, in which they have developed into nations, tribes and bands, and in the meantime spread over the continent. It is likely that, as tribes broke away from the original stem, dialects grew up and became as numerous as the tribes; new names coined, old ones died of old age, but still a general resemblance remaining by which they are identified as related stocks. It would be

different with the palm tree and temple; they are not so likely to change.

In the light of what has been said, we return to Judea again, because the temple on that chart suggests that the original colony was a highly religious people, and believed in temple worship. But we need not repeat here the glory of the Jewish temple. The palm tree was likely a symbol of their country, or "flag," and being a patriotic people, took their flag with them. Thus the temple represented the spiritual side of the colony, and the palm tree the national or provincial side. What is more reasonable? They were a religious people and wanted to keep the old temple in remembrance, and they wanted to remember their country too.

"The palm tree was in ancient times" of great value and esteem among the Israelites, and so very much cultivated in Judea that in after time it became the emblem of that country, as may be seen in a medal of the emperor Vespasian upon the conquest of Judea. It represents a captive woman sitting under a palm tree with this inscription: "Judea Captiva" (Judea captive) and upon a Greek coin; likewise of his son Titus, struck upon the like occasion, we see a shield suspended upon a palm tree, with a victory writing upon it. Pliny, a Roman official, calls Judea renowned for psalms; Jerico in particular was called the city of psalms. (Deut. 34:3; 2 Chron. 28:15. See also article palm tree, Ency. of Religious Knowledge, p. 902). Palm Sunday—so called from palm branches being strewed on the road by the multitude, when our Savior made his triumphal entry into Jerusalem.

The palm tree became the emblem of Judea, and the Aztecs appear to have placed it on their historical chart as the emblem of Tulan, the distant Orient from which they came, thus leaving their country Tulan (Judea) they traveled southward to the sea, crossed the ocean, and became the first civilizers of Peru. The tradition of four brothers seems to have passed into renown in every nation on the continent, in some form or other.

This view of the red man is confirmed by the fact that it is said "that there is scarcely a prominent fact in the opening chapters of the book of Genesis that cannot be duplicated from the legends of the American nations, and scarcely a custom known to the Jews that does not find its counterpart among the people of the New World."—Atlantis, p. 198.

The Quiches' account of the creation is a counterpart of the Bible story.—"The garden—the tree, the serpent—the woman—the mother of us all."—Mexican Antiquities, Vol. 8, p. 19.

"We have seen that the Central Americans possessed striking parallels to the account of the deluge in Genesis. There is also a clearly established legend which singularly resembles the Bible account of the Tower of Babel." (Atlantis, p. 200).

Donnelly says. "This parallel-

ism runs through a hundred particulars." (Ibid, p. 204).

These facts seem to justify the conclusion that the native races are Hebrews—Jews, and their forefathers came from that Bible-land where the palm tree grows—the land where the immaculate Son of God made his earthly home.

It has been suggested by anti-Book of Mormon writers that the Mayas were building cities of stone in Central America, while Abraham was dwelling in tents on the plains of Mamre.

If so, how did they get the Bible account of creation, the garden, the tree, the serpent, the woman, the mother of us all? Did Moses read the sacred book (Popul Vul) of the Quiche? Or did the Quiches read Moses?—which? How are national customs and religious customs transferred from place to place? Look at the Paschal feast; look at the Lord's Supper; look at the Fourth of July and Washington's birthday. These are the blood-spots on door-lintels of national life.

It is also said by the above class of anti-Book of Mormon writers that there is nothing Jewish in the monuments of Central America.

#### EVIDENCES OF MORE THAN ONE CIVILIZATION.

"To sum up these investigations, we find that according to tradition the territory of Cholula was up to the year 1519 successfully occupied by at least three different stocks. The modes of burial so far as ascertained reveal an equal number of distinct customs. The architecture, so far as it is possible to investigate it, shows at least two separate types. One of the Nahuatl periods at the time of Cortez, the other at the time of their predecessors, the "Mound villages" of which the great pyramid of Cholula and the artificial hills of San Jose, del Rancho, Viejos, San Juan, Tepey, Ahualco and Coronaco, seem to be representative specimens. Finally we may ask if the facts that the adobe bricks of the great mound contains pottery and obsidian and that skulls have been found beneath its projecting Western apron do not hint at a still older population, with perhaps a different style of architecture." Bandler, Archaeological Tour in Mexico, p. 261.

"We may say that the evidences are numerous, that the people who built the mounds in the Mississippi valley belong to different races and occupied the country at different periods, and may have come from different sources. The traditions of the Indians prove that the lands have been inhabited by different races and at different periods. Nowhere, however, is it claimed that the Indians were the first people who occupied the country or that their ancestors were the first race who built the mounds." Page 21, Mound Builders' Works and Relics, by Pett.

The mounds show that the people inhabiting that section had commercial habits, as various arts found in the mounds come from remote places. Pett. "It is now generally held that

this earliest population was intruded upon by other races, coming either from Asia or from the Pacific islands, from whom were descended the various tribes which have occupied the soil down to the present time." Prof. H. W. Hayes, p. 321, Narrative—Critical and Historical, Vol. 1, by Justin Winsor.

Quite recently in Rio Naya valley in the province of Durango a cave of considerable extent has been discovered in which thousands of mummies not resembling the Indians of the present day slept their last sleep." Pages 300, 301.

"Ancient Man in America," by Frederick Larkin, M. D., p. 64: "It is admitted by all the intelligent Iroquois with whom I have conversed that the people who constructed the mounds were an unknown people, and that tradition interposes no beams of light to extricate them from the confusion that has been wrought by time."

Bandler: "My survey of the grounds occupied by the aboriginal ruins in the valley of Pecos indicated, as I have already stated, three epochs successive, probably in time in which they have been occupied by man, that is, I have noticed these, and beyond these I have not been able to go as yet. Subsequent explorers may be more fortunate. The distinction of classification is very imperfect in the two earlier stages; between the second and the last there is a marked break, not in time, but in ethnological development. I shall term the three epochs as follows. First, pre-traditional indicated by the presence of the corrugated and indented pottery as its most conspicuous landmarks." Second, Traditional and documentary (documentary) in the sense of written records. Third, Documentary period, p. 104.

"My reason for admitting a pre-traditional period then is, that I have found human remains at Pecos older than those of the present ruins, and different in kind, p. 105. The documentary period commenced in 1598 to the present time (Spanish). The term traditional is applied to this period because the people occupying the site of the old Pecos have left some traditions behind them, and not because we know when it commenced, p. 107. The present occupants have not even traditions of a period, which the remains certify to have been."—(Archaeological Institute of America, series I.)

All authors agree in stating that at some time Cholula was a Toltec settlement; nothing positive can be ascertained from older sources in regard to Toltec language. Toltec names are in the Nahuatl idiom. p. 191. Studies about Cholula—Bandler.

"The ruins of the Gila Valley including those along Salt River are less known than those farther northward, but we know that there is a marked difference between the types exemplified, the well known Casa Grande near Florence, Arizona, and that of which the best specimens

(notably the Chaco ruins) are found in the San Juan basin. This difference may be due only to a difference in environment, necessitating a change in material employed, and consequent on this change in methods, although it seems to the writer that the difference is perhaps too great to be accounted for in that way. Be the cause what it may, there is no doubt that there is a difference. Nowhere within this region are there any traces of others than purely aboriginal work." (p. 187 Aboriginal Remains in the Verde Valley, by C. Mindeloff, in the Thirteenth Annual Report of Bureau of Ethnology.)

"I notice that the walls of these chambers were once more or less covered with mural paintings—a narrow band six inches in width extending around the upper portion of the vertical wall, just under the jutting portion that marks the commencement of the arch. Upon this band was painted a series of hieroglyphics in black pigment, outlined in a clear, bold manner by the hand of a master. Noting that a piece of the first layer of stucco was about to fall, I detached it and found beneath it as fresh as if drawn and painted yesterday a bit of painting arabesque in design, with yellow, red, brown, black and green colors. Doubtless if the blurred and disfigured outer layer of stucco were removed, the uncovered layer would present some wonderfully fresh and perfect specimens of mural painting." (p. 192, The Ancient Structures of Yucatan, by E. H. Thompson).

"So far I have found no evidence leading to a belief that these early builders were not the ancestors of the present native race of Yucatan. At the same time I am bound to state that the dress of the ancient women as depicted upon the walls at Chichen Itza does not seem to have been the same uipil the hitherto supposed female apparel of Yucatan." (Ibid, p. 267).

Thompson also speaks of macademized roads, level surfaces, with hard cement.

Gorden found caverns about four miles from the ruins of Copan. (Peabody Museum, vol. 1, No. 4).

"The pottery found in these caves is of a character entirely different from that found at Copan. Not a single piece can be said to bear any resemblance to Copan pottery, nor does it resemble the pottery of any other locality with which I am familiar." The evident strength and security of the position suggest their having been selected for defence, and in keeping with this are the natural conditions determining the mode of life, for races have not only taken their abode in caves where the inhospitable climate drove them to seek shelter there from the storm and cold. In this region all the natural conditions are such as to induce an open air mode of life." (Ibid, p. 9).

"As to the age of these relics and the period to which they belong there is little to give us any information to determine the

relative place in the history of the people they represent, whether they preceded those who built Copan, or came after, or were contemporaneous with them, we have no date whatever for determining. The condition of the bones and wooden objects, though not indicating of necessity any very great antiquity, prove that they are of no very recent date, while the accumulation of deposits from the decomposition of the rocks, without the aid of moisture or vegetation, the formation of a stalagmite upon a bed of ashes, and the subsequent deposition of a layer of dirt argue a considerable antiquity." (p. 10).

Caves of Lulton, by E. H. Thomson, p. 20: "An object of special interest is a fragment of a whistling vessel like those of Peru and Costa Rica \* \* \* the only other specimen in any way similar that I have seen in Yucatan, is now in the museum at Merida. \* \* \* The ware is not of the kind made either in the past or present of Yucatan, so far as our present knowledge extends, and it would appear that these vessels were ancient importations from a distant nation."

"Copan, Mr. Baldwin thinks, was repaired by the Toltecs, but many features of the architecture and ornamentations show the workmanship of their predecessors."—Ibid 159.

"Among the edifices forgotten by time in the forests of Mexico and Central America, we find architectural characteristics so different from each other, that it is impossible to attribute them all to the same people as to believe they were all built at the same epoch."—Ibid 156.

The monumental inscriptions of Central America seem to have the Job idea, of committing to the rock their knowledge forever.

The ruins in Peru "differ from those in Mexico and Central America. No inscriptions are found in Peru; there is no longer a "marvelous abundance of decorations," nothing is seen like the Monoliths of Copan or the Bas-reliefs of Palenque. The method of building is different; the Peruvian temples had not high truncated pyramidal foundations."—Ancient American, p. 222.

"Hence if the people of Mexico and Central America are one stock, as the evidence seem to indicate: and came originally from South America, the peculiar style of building must have been developed by them after they came into the regions where they are found. The stone cutting in the palaces of Peru are a 'wonderful imitation' of Jewish stone cutting in Palestine." (American Antiquities, Ed. 1833, p. 243.)

The native races of Mexico and Central America who we have referred to in this paper were preceded in those regions by another people. The Toltecs were "preceded by the Colhuas." (Ancient America, p. 198.)

"The Mayas succeeded to the Colhuas." (Atlantis p. 217.) So that both the Toltecs and Mayas succeeded to the Colhuas, the

former in Mexico, the latter farther south in Central America."

"The Colhuas are connected with vague references to a long and important period in the history previous to the Toltec ages." (Ancient America p. 199.) "By whom this old civilization was originated and developed." Ibid p. 198. "They seem to have been in some respects more advanced in civilization than the Toltecs." Ibid, p. 199.

This kingdom appears to have included Guatemala, Yucatan, Tabasco, Tehuantepec, Chiapas, Honduras and other districts in Central America. Ibid, p. 199.

If then the Toltecs and Mayas moved into a country where another people had built cities for "long ages" and there developed a civilization which the Toltecs found to be "in some respects more advanced" than their own, what would be more natural then for them to do, than to repair and use the buildings vacated by their predecessors.

**ETHNOLOGICAL.**

Among the native Americans are to be found numerous shades of complexion, from the ruddy white of the inhabitants of the Cordillera of the Andes, of the Amazon valley, or of the island of Santa Catharina to the much darker tint of some of the tribes of California and Florida, of the natives of the Island of St. Vincent, of the Charrnas dwelling on the southern banks of the Rio de la Plata. The Eskimo of the north were short; the Patagonians of the south are remarkably tall. Some Indian tribes had slender limbs with small hands and feet; others were robust and stoutly built; some had round heads, while others had long heads; others had flat heads; some had an abundant crop of hair; others had scarcely any; some shaved their heads, others let their hair grow long. At the time of the discovery of the continent, oxen, camels, goats, horses, swine and asses were unknown to them. Corn was the only cereal cultivated in the New World, though the so called "wild rice" was harvested in North America; wheat, barley, oats, millet, and "tame" rice were unknown to the Indians. On the other hand, they had a leguminous plant—the manioc—different from any European vegetable, the roots of which yield a starch known under the name of tapioca, tobacco, tomatoes, potatoes and peppers, all valuable acquisitions to modern civilization. It is believed, however, that some plants supposed to be indigenous to America have been cultivated in China. (See Atlantis, p. 60). Prof. Brinton says that "maize, tobacco, cotton, quinoa and mandioca plants, and of that species of the palm called by the botanists the *Guil-elma Speciosa*, all have been cultivated from immemorial time by the aborigines of America, and, except cotton, by no other race." (Myths of the New World, p. 51.)

The oldest vestiges of man's presence in America are by some thought to be the shell beads, such as that at the mouth of the

former in Mexico, the latter farther south in Central America."

presence in America are by some thought to be the shell beads, such as that at the mouth of the

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(Continued on Eighth Page.)

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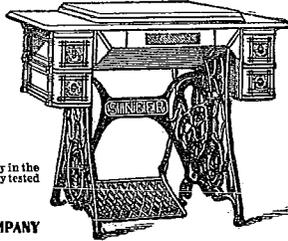
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" 9—Kansas & Nebraska Lim.	4:34 a.m.
" 93—Texas, Joplin & K. C. Ex.	8:15 a.m.
" 3—St. Louis Express	6:33 a.m.
" 73—Lexington Branch Pass.	8:35 a.m.
" 7—Fast Mail	10:00 a.m.
" 91—Joplin and K. C. Mail	8:16 a.m.
" 1—St. Louis Mail and Ex.	6:17 a.m.
" 5—St. Louis Mail	5:55 a.m.
" 17—Lexington Branch Pass.	6:45 a.m.
TRAINS EAST	
No. 96—K. C. & Wichita Mail	12:42 a.m.
" 72—Lexington Branch Pass.	6:33 a.m.
" 6—St. Louis Mail	5:53 a.m.
" 92—K. C. Texas & Joplin Mail	8:37 a.m.
" 2—St. Louis Through Mail & Pass.	10:17 a.m.
" 78—Lex. Branch Passenger	6:30 a.m.
" 4—St. Louis Through Mail & Pass.	1:37 p.m.
" 94—K. C. Tex. & Joplin Ex.	7:40 a.m.
" 8—St. Louis Through Mail & Pass.	9:30 a.m.
" 10—Kan. & Neb. Limited	11:32 a.m.
Nos. 7, 8 and 10 do not stop.	

**LIBERTY STREET DEPOT.**

TRAINS WEST	
No. 75—Lex. Branch Pass.	8:30 a.m.
" 71—	6:40 p.m.
TRAINS EAST	
No. 72—Lex. Branch Pass.	6:56 a.m.
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" 47—St. Louis & Chicago Mail	8:30 a.m.
WEST BOUND.	
" 85—Chicago Limited	5:51 a.m.
No. 61—Chicago Limited	6:40 a.m.
" 49—St. Louis Flyer	9:49 a.m.
EAST BOUND.	
" 102—Local Way Freight	1:07 p.m.
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Altamaha river, or that at Point St. George near San Francisco. (See Lyell's Second Visit to the United States, p. 252; and Wyman's Report to the Peabody Museum, 1865, p. 16).

Nadailac says, "So far no discovery has been made in those shell heaps of North America of any iron, copper or bronze implements, or of gold or silver objects." (Prehistoric America, p. 65).

For this reason their formation is placed by some scientists before the art of making metals was known. But why should we do so? We know that when the Elizabethan age shed its glory over England the Indians in America were using flint tools. While civilization gloried in Bessemer steel, Australia had aborigines hacking away with stone tools; iron was holding glorious empire while the Hawaiians were in what some savants would call a pre-Adamite age. So that we had in the nineteenth century a pre-Adamite age. The shell heaps may have been in formation when men were carving stones that may be seen at Copau or Palenque.

Men are sometimes deprived of civilization, expelled from the older seats of society, and banished as social outlaws, others volunteer adventure, and go out into the unknown; such will in the weary struggle for life in their new homes accept what nature has placed nearest to them, and live by the chase, the fish, the clam or shell, and so retrograde to such a degree as is revealed in the Kitchen Middens, remaining there for centuries, until they are reached by the commerce of older civilizations. This seems to be a common sense view of prehistoric times. So that the bone and stone relics found in the shell heaps may be accounted for, not on the hypothesis that the metals were at the time of their formation unknown, but because these wandering remnants of humanity were outside of such civilizing influences, who in turn are swept away by a later rush of migration."

Dr. Cyrus Thomas in his work, Introduction to the Study of American Archeology, says: "The arrangement into four classes, or ages—the Paleolithic, Neolithic, Bronze and Iron is conceded to be inapplicable to America." (See p. 16, MS.)

The Mound Builders of the Mississippi valley were not an ethnic myth. If the stone grave people of Tennessee were as Dr. Thomas claims, Shawnees, it appears that in certain arts they were going backward. Ibid, p. 310. Question, Were the North American Indians at the period of their discovery still advancing to a higher and better condition of life?—Frederick Starr.

Prof. H. C. Mercer, p. 311, Ibid, "Concerning the region north of Maryland and east of the Alleghenies, I see no reason anywhere to suppose that the natives had passed the zenith of their culture, or were in a decadent state when encountered by the first white explorers. Nothing found at any of the villages, nothing in the shell heaps

of Maine, New Jersey or Maryland contradicts this estimate which is further established by culture layers examined by me in the Delaware valley where the best stone works lie on top. On the other hand the culture layers representing the southern Appalachian region appears to me to dwindle away towards the top. Such seemed to be the meaning of the floor refuse in Lookout Cave at Chattanooga, a deposit which for reasons to be described later, I regard as an important chronicle for man's antiquity in the valley of Tennessee, and the southern mountain region. This interesting floor refuse, the whole of which I removed for a distance of fifty feet from the entrance, appeared to grow richer and more varied in its contents slightly below the top level of Indian occupancy. In like manner as far as the Ohio valley is concerned the general notion of decadence at or about the time of the discovery, the prevalent belief of a dispersion of mound builder tribes by more barbarous enemies was not anywhere controverted but rather suggested by the cave layers studied by me in West Virginia, Illinois, and Kentucky, which bore upon the subject. Allowing for the absence of caves along the main streams, Thompson Shelter higher up the valley and in the line of mounds seemed like the Lookout Cave to show a thinning out near the top, and just before the White Man appeared. Similar evidence was presented by the rock shelter at Alton, Indiana, where the owner prevented the completion of our work. In Yucatan where the research had been more complete the testimony seemed clearer. The prevalent impression sometimes doubtless exaggerated of a falling away of cultural status of the Mayas through interecine feuds at the time of the discovery was sustained in the caves examined by us. The floor layers were richest just below the top. Signs of steady advance along the northeast seaboard region of the United States, of decadence in the Ohio Valley to the southward and in Central America constitute the only original testimony which I am able to offer in answer to your question. \* \* \*

without giving up a belief in a wider evolution of barbarism into more civilized humanity we may well admit that among many isolated communities like those in the New World many had lost step and had fallen backward in the march. On the other hand, I would expect to see no sign of decline in many parts of the New World like Mexico.

#### UNITY OF THE RACE.

There are several fundamental religious ideas common to all the American tribes, from Alaska to Patagonia. 1st, The creation of the world from chaos. 2d, The deluge. 3d, A good mind and an evil mind ruling over the universe. 4th, Adoration of the heavenly bodies as types of the Creator." (Bricks from Babel, p. 152). 5th, A "Savior and friend of man to appear." This belief of a coming Savior among the red race in

North America is called, by the whites, "the Messiah craze," but His expected appearance is celebrated in what is called the "ghost dance." (See Myths of the New World, p. 225; Prehistoric America, pp. 291, 527). 6th, The immortality of the soul. (Bricks from Babel, p. 132).

Most nations have a Moses. In the United States it is Washington or Lincoln. In China it is Confucius. In Persia it is Zoroaster. In Assyria it is Minus or Asyur. In Greece it was Solan. So in this way nations have a law giver, or some great leader. These men stand separate and apart in their life work, but beyond them, as we go back in history tradition, we find that they all hold some ideas of men and events in common. These ideas which are held in common prove the unity of the races of those so holding them, and that these ideas were an inheritance to them before they separated from the parent stock. Kersey Graves says that in the religions of the Old World there are three cardinal principles which are the same in each, viz., 1st, The primeval innocence of man. 2d, His temptation and downfall. 3d, His restoration to divine favor by the death of a God. (See his Bible of Bibles, p. 335). These ideas had at some time a common origin; such things do not happen by accident. "We cannot overlook the unity of the physical type throughout the continent," says Prof. Brinton.

"The American race is physically more homogeneous than any other on the globe. There is no mistaking a group of American Indians, whether they come from Chili or from Canada, from the shores of the Hudson Bay, or the banks of the Amazon. And this superficial resemblance is a correct indication of what a close anatomical study confirms." (Myths of the New World, p. 52.) Again he says, "Without accepting, unreservedly, all the conclusion, I shall show how correct they are in the main when applied to the myths of the New World, and thereby illustrate how the red race is one of blood, and one of faith with our own remote ancestors in heathen Europe and Central Asia." (Ibid p. 135). Again he says, "Striking analogies in grammatical construction have been recognized, not only in the more perfect languages, such as this of the Incas (of Peru). The Amara, the Guarani, and the Mexicans, but also in languages which are extremely rude." (Ibid, p. 6). "It is probable," says Nadailac, "though we cannot positively assert it, that both the Amara and the Guarani peoples of Peru sprang from Nahua races." (Prehistoric America, p. 406). "The Toltecs, Chichimecs or Aztecs are branches of the Nahua stock." (Ibid, p. 18). Members of the Uto-Aztecan stock are found," says Prof. Brinton, "scattered from the Columbia River to Panama." (American Archeology, p. 313, and Myths of the New World, p. 42). Cyrus Thomas says, "The Toltecs of Mexico, by famine, pestilence

and war, disappeared from the land as silently and mysteriously as they had entered it." (American Archeology, p. 236). Again he says, "The Toltec and Maya ancestors were the same." (Ibid, p. 240). "Widely separated families of the same stock indicate extreme movements in the past," says Mr. Thomas. (American Archeology, p. 313).

Dr. Newell states that "Great tribes have been gradually breaking up into bands, jealousies arise and separations follow." Ibid, p. 337.

"In case of a disagreement in a band the dissatisfied party move off to a little distance and take the name of the ground they occupy, or any one desirous of establishing a band on his own account induces a party of his immediate followers to accompany him and start, as it were, a new colony. It is in this separation and to the petty hostilities which often grow out of it, that we must mainly attribute the diversity of dialects prevailing." American Archeology, p. 374.

"Families and whole villages suddenly drop words and manufacture others in their place out of mere caprice or superstition, and a few years separation suffice to produce a marked dialectic difference, though it is everywhere true that the basic radicals of each stock and the main outlines of its grammatical forms reveal a surprising tenacity in the midst of these surface changes." Myths of the New World, pp. 20, 21.

Prof. Huston says, "Travelers among the Brazilian Indians tell us that when a branch of a tribe has long lived apart from the main stock, it develops different customs, and a totally different language. This is probably universally the case with savages, and it is no doubt the reason why the great diversity of languages among the black, the red and the yellow races is nowhere supplied with a clew which shall enable us to trace them to any common origin." Beginnings of Civilization, p. 107.

"The spoken and the written language of a nation reveals to us its prevailing, and to a certain degree, its unavoidable mode of thought; here the red race offers a notable phenomenon. Scarcely any other trait, physical or mental, binds together its scattered clans so unmistakably as this of language. From the frozen ocean to the land of fire, with few exceptions the native dialects, though varying endlessly in words, are alike in certain peculiarities of construction, certain morphological features rarely found elsewhere on the globe, and nowhere else with such persistence." Myths of the New World, p. 18.

[CONCLUDED NEXT WEEK.]

STAKE ORGANIZED.

Pursuant to the instructions in the late revelation, the Presidency of the church, the quorum of Twelve, and the Bishopric assembled with the Saints of the Independence district yesterday, Wednesday, and organized the Independence Stake. Bro. G. H. Hulmes was chosen president, W. H. Garrett and J. D. White counsellors, and Bishop

R. May and his counsellors, W. H. Pease and W. N. Robinson were chosen as the Bishopric. A High Council of twelve high priests was also organized, and the stake organization, as completed, was then turned over to the stake officials by President Joseph Smith in behalf of the Presidency and the council. We have not time nor space this week for a full account, but will give the account in detail in next week's issue.

#### NOTICE.

To the Ministry and Saints of Decatur District, Greeting:—You are hereby informed and requested to attend a meeting at Lamoni, April 30, 1901, at 2 p. m. The object of this meeting will be for the purpose of organizing the "stake" as required by the revelation of the 15th inst.

In bonds,

ROBT. M. ELVIN,  
Dist. Pres.

#### DIED.

(One hundred words free. One cent for each word over 100, and for every word of poetry. Advertisements should be remitted with notice, to insure publication.)

POWERS.—At Denver, Colorado, March 30, 1901, Bro. Clifford Ray Powers, aged 18 years, 6 months, and 3 days. He was baptized at Independence, Missouri, April 17, 1898, by Apostle R. C. Evans, confirmed same date by Apostles E. G. Briggs and A. H. Smith. Burial from the Saints' church Sunday, March 31, at 2 p. m., in charge of Elder E. F. Shupe. Sermon by Elder J. B. Roush.

SHORES.—At St. Joseph, Missouri, March 27, 1901, Sr. Emma Della Shores. She was born April 4, 1861, in Ohio, and was baptized in 1890. Passed through many dark clouds of trials. Lived faithful to the end, passed over with the assurance of a trait in the first resurrection. Funeral sermon was preached by Elder J. S. Roth in the Saints' church St. Joseph, March 23, 1901, assisted by Elder H. O. Smith.

## BLUES



Ever have them?  
Then we can't  
tell you anything  
about  
them. You  
know how dark  
everything looks  
and how you are about  
ready to give up. Some-  
how, you can't throw off  
the terrible depression.

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blue? Isn't your nerves,  
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nerves are being poisoned  
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gives power and stability  
to the nerves. It makes  
health and strength, activity  
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will do for you. It's the  
oldest Sarsaparilla in the  
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old before other Sarsa-  
parillas were known.

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the saying, "One bottle  
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# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, MAY 2, 1901

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## ZION'S ENSIGN.

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W. H. GARRETT, EDITOR.  
J. W. LUFF, BUSINESS MANAGER.

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## LIGHT AND COMFORT.

The hearts of many of the Saints, if not of the entire membership of the church, were made to thrill with gladness when in the issue of the *Herald* for March 20th last they read the announcement that Sunday, March 31st, had been set apart by the Presidency of the church as a day of fasting and prayer for the blessings of light, direction and comfort upon the soon assembling General Conference. Many felt that this would be an acceptable offering to our heavenly Father evidencing our sense of dependency upon His guidance and of our willingness to accept whatever His wisdom should reveal to us, whether of reproof, admonition or commendation. Many, very many prayers had been addressed to the divine One for such blessing, but this request of the Presidency met with a ready and joyous response uniting the whole as one at a set time that the Lord would indeed favor Zion.

Nor did the intercessions cease with the general offering of March 31st; Sunday, April 7th, the ministry assembled in the lower auditorium of the church at Independence, Missouri, in fasting, and sought the Most High in earnest, humble supplication; and how richly were they repaid. The Holy Spirit rested upon the assembly, inspiring heart, mind and tongue, and the experiences of that morning will remain with some as long as memory lasts. Among the spiritual and comprehensive prayers uttered, one offered by Elder Metuare and translated by Elder Burton was remarkable in the light of subsequent events, showing how nearly his heart and mind were influenced to that which was to be revealed. At the close of this service Pres. Joseph Smith spoke in comfort and as-

surance to the ministry; it is unfortunate there was no one present to record it. Many regrets were expressed that it was not taken down.

Still the burden rested upon some, and again, on Sunday, April 14th, the ministry met in the same room in fasting and prayer, while in the upper auditorium the laity were similarly engaged under the leadership of President Joseph Smith, and again did the Lord pour out His Holy Spirit abundantly and there was comfort and assurance in the assembly. When, therefore, on the following day, April 15th, at the regular business session, immediately following the preliminary opening exercises and reading of minutes, President Smith vacated the chair, calling President E. L. Kelley to preside, and proceeded to address the Conference in presenting the "Statement and Revelation" which had been received by him Sunday night, a wave of thanksgiving passed over the assembly and in a stillness that testified to the intensity of feeling of that vast audience they listened, hanging to every word as it fell in solemn and impressive tones from the lips of God's servant, bringing in the fullest sense "light, direction and comfort," for which earnest and repeated supplication had been made. Every heart was filled with joy and gladness, that in that which was revealed there was witnessed that the time to favor Zion had truly come, and new life, energy and consecration was manifest in the happy faces of those assembled on that memorable occasion.

In the searching examination given the "Statement and Revelation" in the quorums, there was never a doubt manifest. It spoke in plain, decisive and unmistakable terms, and the unanimous acceptance accorded it, leaves but the fulfillment of its instructions to not only realize the blessings it is designed to bring in its immediate train, but also prepares those who faithfully observe it and the former commandments given for their guidance to receive additional favor in instruction when the requirements of the work shall manifest its necessity.

At the close of a somewhat lengthy Conference the ministry, delegates and visitors departed for their homes and fields feeling that their waiting upon the Lord had indeed been profitable and good, and the brethren of the ministry went out with courage greatly renewed and spirits mightily strengthened for a successful warfare in the conflict before them the coming year; and truly they could take courage in the glorious extension and forwarding of the great latter day

work. New fields, never before entered, are being prepared. China, Japan, Portugal and other places must be visited with the everlasting gospel. Australia, Great Britain and the islands of the sea must be more fully organized, and that which evidences the favor of God for Zion—the organizing of a Stake at the latter place, and at Lamoni, Iowa, the seat of the Presidency—all unite in witnessing that the "hastening time" is hastening on, necessitating that the Saints must prepare themselves for higher conditions or be classed among those who are "not wise." "Light, direction and comfort" were answered upon us. What shall be the record of our appreciation of its bestowal? Praise ye the Lord all ye His Saints, Ye messengers of His that do His will.

## INDEPENDENCE, MISSOURI, STAKE.

One of the most important events in the history of the Reorganized Church of Jesus Christ, occurred at Independence, Missouri, Wednesday, April 24, 1901, when the first Stake in its history was organized. There was a good sized assembly present, including a number from other branches in the district. A spirit of deep interest and expectancy pervaded the congregation, all seeming to be impressed with the momentous import of the movement about to be inaugurated.

Promptly at two o'clock p. m., the hour appointed for the opening of session, Elder W. H. Garrett, president of the Independence branch, called the attention of the assembly to the work before it, by announcing his readiness to receive nominations for presiding officers for the assembly, and on motion of Bishop R. May and Elder Josiah Curtis, Sr., President Joseph Smith and his counselors were so chosen. On successive motions Elder R. S. Salyards, Lamoni, Iowa, church secretary, was chosen secretary of the assembly, Sr. Belle James, Independence, Missouri, stenographer, and Sr. M. Eunice Winn, Kansas City, Missouri, assistant stenographer.

President Joseph Smith made a few remarks as to the officials to be selected and installed, and stated that it was his understanding that the organization of the Stake superseded the district organization; that the presidency of the Stake would replace the district presidency, and so far as the Independence branch presidency was concerned, the presidency of the Stake should be the presidency of the Independence branch.

On motion of Bishop G. H. Hilliard and Elder W. H. Garrett, the action of General Con-

ference in authorizing the joint council of the Presidency and Twelve to provide for the organization of the Independence, Missouri, Stake, was approved, and they were authorized to proceed with the organization. The president answered a number of questions regarding the organization, and read a communication from Elder W. H. Garrett, resigning the presidency of the Independence, Missouri, branch. On motion the resignation was accepted, and a vote of thanks tendered for past services. Bishop R. May also presented his resignation as president of the Independence, Missouri, district, which was on motion accepted, and a vote of appreciation of his faithful services of the past was given him.

President Joseph Smith then stated that he had been authorized by the joint council to present names of high priests for president of the stake; if the first named was not accepted, he would then present another until choice was made. He then announced the name of George H. Hulmes, and on motion of Bishop R. May and High Priest J. A. Robinson, the nomination was endorsed by the assembly, Bro. Hulmes stating his willingness to accept the office and do the best he could.

The following brethren were recommended by the joint council for seven high priests who were to choose five others, making twelve to form the High Council of the Stake: H. R. Mills, W. H. Garrett, W. R. Pickering, James Moler, Alexander McCallum, John D. White and A. H. Parsons. The president announced that if from these brethren the president of the Stake chose his counselors, he would present two other names to fill the vacancies.

On separate motions the brethren named were accepted by the body, they each submitting themselves as willing to abide the decision of the assembly.

The president stated he was further authorized to present the name of Bishop R. May and his counselors, High Priest W. H. Pease and Elder W. N. Robinson, to be the bishopric of the Stake, and on motion the nomination was unanimously ratified by the body.

Bro. Hulmes announced as his counselors Brn. W. H. Garrett and John D. White respectively. On motion the choice was ratified by the body. The names of Elders B. J. Scott to take the place of W. H. Garrett in the High Council and George Hawley to take the place of John D. White, were then presented by President Smith, and were approved by the body.

The resignation of Bro. D. Robert Winn, of Kansas City,

Missouri, as secretary and treasurer of the Independence district, was read and, on motion, accepted. A motion also prevailed that Bro. Winn account to the bishop of the Stake for all funds of the district in his possession.

The brethren chosen were then called to the rostrum, and in impressive solemnity they were ordained in the following order:

1. George H. Hulmes, president of the Stake, by Brn. W. H. Kelley and F. G. Pitt.
2. Wm. H. Garrett, first counselor to president of Stake, by Brn. E. L. Kelley and Heman C. Smith.
3. John D. White, high priest and second counselor to president of Stake, by Brn. H. C. Smith and E. L. Kelley.
4. Henry R. Mills, high priest and High Council, by Brn. F. G. Pitt and E. L. Kelley.
5. W. R. Pickering, High Council, by Brn. W. H. Kelley and Heman C. Smith.
6. Alex. McCallum, high priest and High Council, by Brn. E. L. Kelley and F. G. Pitt.
7. James Moler, High Council, by Brn. H. C. Smith and W. H. Kelley.
8. George Hawley, high priest and High Council, by Brn. F. G. Pitt and E. L. Kelley.
9. Alonzo H. Parsons, High Council, by Brn. W. H. Kelley and H. C. Smith.
10. B. J. Scott, high priest and High Council, by Brn. E. L. Kelley and F. G. Pitt.

At the conclusion of these ordinations an intermission was taken to permit those ordained to retire and make choice of the five remaining members of the High Council.

These brethren immediately assembled in the primary department room of the Sunday School, and after engaging in solemn and earnest prayer, and the election of Bro. J. D. White as secretary, proceeded to make selection as instructed, with the following result, each name being presented and nominated and by separate vote acted upon:

1. Elder Frank Criley.
  2. Elder Alfred White.
  3. Elder Clayton G. Gould.
  4. Priest Wm. H. Williamson.
  5. Elder Frederick Searcliff.
- The council was dismissed by benediction and returned to the assembly room with their recommendations.
- The brethren named were each interrogated, and stating their willingness to serve, were called to the rostrum and thus ordained:
1. Frank Criley, high priest and High Council, by Brn. W. H. Kelley and F. G. Pitt.
  2. Wm. H. Williamson, high priest and High Council, by Brn. H. C. Smith and E. L. Kelley.

13. Alfred White, high priest and High Council, by Brn. F. G. Pitt and W. H. Kelley.

14. Clayton G. Gould, high priest and High Council, by Brn. W. H. Kelley and H. C. Smith.

15. Frederick Scardiff, high priest and High Council, by Brn. E. L. Kelley and H. C. Smith.

President Joseph Smith, on behalf of the joint council, which stood adjourned to meet at Lamoni, Iowa, Tuesday, April 30, 1901, turned over the work done in the organization to the authorities as constituted.

President Hulmes made some earnest and feeling remarks relative to the responsibilities and necessities before the members and officers of the Stake, asking that the officers should be sustained in their work in forwarding the interests of the kingdom of God.

At 7:30 p. m. the assembly again met, and after the usual opening exercises, Bro. D. Robert Winn was, on motion, elected secretary of the Stake. The remaining time of the session, until nine o'clock, was occupied in asking questions of President Smith, relative to the proper procedure on certain lines, and the relative duties attaching to each branch of the officials of the organization. At the conclusion a hymn was sung and benediction was pronounced by president Joseph Smith, completing the proceedings of the first public meeting in the Stake.

The spirit of peace and unity so markedly manifest in the organization proceedings of the afternoon was a strong testimony to the acceptance by our heavenly Father of the work done in obedience to His instructions given at the late Conference, and every faithful Saint present rejoiced at the signal evidence of the favor of God in the long expected advanced position they were now permitted to occupy. The future seems bright and auspicious for the progress of the Lord's work, and all seemed to be imbued with an earnest desire to perform their individual part, by which they should be commended to the Father for further light, direction and guidance.

There were present of the Council, Presidents Joseph Smith, A. H. Smith and E. L. Kelley; of the quorum of Twelve, W. H. Kelley, Heman C. Smith, Joseph Luff, J. R. Lambert, I. N. White, R. C. Evans, J. W. Wight, James Caffall, J. H. Lake, G. T. Griffiths, Peter Anderson, and E. C. Briggs; E. L. Kelley and G. H. Hilliard of the Bishopric, and F. G. Pitt, R. M. Elvin and J. A. Robinson of the General High Council, other members of the Council having returned to their homes at the adjournment of Conference.

Thus ended an experience that will linger long in the memory of those who were privileged to participate in its blessings.

#### LAMONI, IOWA, STAKE.

The Lamoni Stake was organized this (Tuesday) afternoon, April 30th. The presidency and quorum of Twelve met this

morning in joint session, as per direction of General Conference, and took the matter of organization under advisement.

At 2 o'clock p. m. the Saints' of the district met at the church and Bro. R. M. Elvin, the district president, called the meeting to order, and moved that President Joseph Smith be chosen chairman; this prevailed, and President Smith then took the chair; Bro. R. S. Salyards was chosen secretary. Hymn No. 110 was sung, followed by prayer by President Smith.

The chairman then stated the purpose of the meeting, and that certain conclusions had been reached by the council appointed by the Conference.

A motion that organization of the Stake be acquiesced in, carried. It was voted, in harmony with the recommendation of the committee, that the name of the Stake be the LAMONI STAKE.

The district and branch president each presented their resignations which were accepted, and a vote of thanks tendered for past services.

The committee then presented the name of Bro. John Smith as president of Stake, who nominated Bro. J. A. Gunsolley as first counselor, and Bro. David W. Wight as second counselor. They also presented the following as seven members of the High Council of the Stake, these seven, together with the Stake president and his counselors, to nominate the remaining five: F. A. Smith, J. R. Evans, F. B. Blair, R. J. Lambert, H. A. Stebbins, F. E. Cochran and J. S. Snively. Bro. Cochran declined and Bro. M. M. Turpen was nominated in his stead. All of these nominations were approved by the body. Bro. William Anderson, with Bro. F. M. Weld as first counselor and Bro. F. M. Smith as second counselor, were nominated and approved by the assembly as the Bishopric of the Stake.

The presidency of the Stake and members of the High Council were then ordained. Apostles Joseph Luff and R. C. Evans and High Priests R. M. Elvin and I. N. Roberts were appointed to attend to the ordinations. John Smith was ordained by Evans and Roberts; J. A. Gunsolley by Luff and Elvin; D. W. Wight by Roberts and Evans; F. A. Smith by Elvin and Luff; R. J. Lambert by Evans and Roberts; J. R. Evans by Luff and Elvin; F. B. Blair by Roberts and Evans; M. M. Turpen by Elvin and Luff; Joseph Snively by Evans and Roberts, and H. A. Stebbins by Luff and Elvin.

Those ordained then retired to choose the five remaining members. President Smith made a few remarks in explanation of the new conditions now surrounding the people of Lamoni Stake.

Hymn No. 696 was sung, and an intermission was had. At 4:25 o'clock the Council returned and presented the following names which were approved: I. N. Roberts, C. H. Lake, R. S. Salyards, Duncan Campbell, D. J. Krahl. I. N. Roberts was ordained by Griffiths and Evans; D. J. Krahl by Elvin and Luff; Duncan Campbell by Evans and

Griffith; C. H. Lake by Luff and Elvin; R. S. Salyards by Griffiths and Evans.

It was ordered that the district treasurer turn over all funds and papers on hand to the bishop of the Stake.

Bro. B. M. Anderson was chosen secretary of the Stake.

The question was asked whether the remaining officers of the Lamoni branch and other branches would remain as they now exist. To this the chairman replied that it was the decision of the Presidency and the Twelve that they would remain the same.

Hymn No. 149 was sung and the meeting was dismissed by President Smith.

G. L. K.

LAMONI, IA., April 30.

#### EDITORIAL ITEMS.

SR. H. B. CURTIS, editor of Daughters of Zion department, requests that those having correspondence for the Daughters of Zion department will send communications to Mrs. H. B. Curtis, Independence, Missouri, Care Mrs. C. J. Clark, until further notice, and same will be forwarded. On account of visiting various points for a few weeks and having no permanent address, the above notice is given.

The annual conference of the church in the Society Islands was held at Papeete, Tahiti, April 1st to 15th. Quite an extensive program was prepared, printed in French, Tahitian and English, and distributed, the ENSIGN being favored with a copy, by the kindness of Sr. J. W. Peterson, we presume.

The Religio convened at eight o'clock a. m. April 3d, the general officers elected being as follows: President, Neri, of Arutua; vice president, Bori, of Kaurua; second vice president, J. W. Peterson; secretary, Alfred Sanford, Papeete; assistant secretary, Hiti, of Tikahau. It was decided to admit members without regard to age. It was also decided that non-members of the church may become members of the Religio, with understanding that they will be expelled if they do not report. Temai, of Niau, was made treasurer. The next convention will assemble three days before conference.

The Sunday School convened at 9 a. m., April 4th. Seven schools represented. General officers were elected and routine business transacted.

April 5th, a program of song and religious dialogues was rendered. The mayor and his private secretary attended, and were pleased with the exercises. Sr. J. W. Peterson was elected foreign correspondent. The mails for steamer closed as this was completed, and we have no further account of the conference proceedings as yet.

#### THE DAILY ENSIGN.

We have on hand a number of each issue of the DAILY ENSIGN, and can furnish complete files to any address on receipt of 15 cents; or if you want them bound in a manilla paper cover, we will send them in this form for 25 cents. Order at once if you want them as our supply is limited. Address,

Ensign Publishing House, Independence, Mo.

#### GENERAL CHURCH NEWS.

##### INDEPENDENCE.

Sr. M. A. Richner has returned to her home at Kirtland, Ohio, after a pleasant visit with her son, Bro. W. O. Hands, of Kansas City, since last August.

Rev. Thomas Poppewell, of the Christian church, and his family left here Wednesday for Ponca, Indian Territory, where, it is said, they will make their home.

Bro. and Sr. Royal Brocaw have a dear little daughter to care for since Saturday morning of last week. Sr. Brocaw is a daughter of Bro. and Sr. T. W. Chatburn.

Elder J. C. Foss preached at Rich Hill, Missouri, last Sunday, baptized two and blessed one child. He reports there are a number of cases of smallpox in that place, one death resulting Sunday. He will go to Atchison, Kansas, his field of labor, Saturday.

Irena Belle Burch, who was born at Independence, Missouri, March 19, 1891, was baptized at this place April 24th, by Elder W. H. Kelley, and confirmed same date by Elders J. W. Wight and R. M. Elvin. She will be a member of the First Kansas City branch.

Some brother left a copy of "Hill's Manual," with a number of notes and addresses, on the pulpit of the Independence church during conference. It will be forwarded to him on receipt of his address, there being no name in it by which its owner can be identified.

Sr. M. C. Bowker, who has been ailing for some months past, departed this life last Sunday morning, April 28th, about seven o'clock, aged about seventy-two years. The funeral took place from the church Tuesday morning at ten o'clock, in charge of Bishop May, Bishop G. H. Hilliard preaching the sermon. Her daughter from Indiana was present at the funeral.

The Prayer Union held its weekly meeting last Thursday, nine being present, including Sr. Emma Burton, who gave an interesting account of those in the island of Tahiti, showing their interest in the prayer meetings, and how they had progressed in their manner of bearing testimony. Although few in number the blessing of the Spirit brought joy and peace.

Last Sunday morning Bro. R. C. Evans, of the Canada mission, presented a very plain and forcible discourse on the foundation of infant baptism as stated by those who are adherents of the doctrine. His text was, "Every plant that my heavenly Father hath not planted shall be rooted up." At 7:30 p. m. Bro. R. M. Elvin, of Lamoni, Iowa, was the speaker, his theme being "The Love of God." The afternoon service was very spiritual and cheering.

Bro. J. W. Layton, who has been visiting his family for a few days during conference, left with his household goods for his new home, Fairmont, Colorado, Wednesday afternoon; Sr. Layton and daughter Irena, leave tomorrow, Friday. They will be

accompanied by Bro. and Sr. J. F. Burton and Bro. Metuaore on their way to California, the latter contemplating taking the June boat for his island home. Bro. Burton and Metuaore visited Lamoni, Iowa, over last Sunday.

During the session of Conference, on Sunday, April 14th, Ratna Sena Nayaka, of Colombo, Ceylon, was baptized in Shultz's pond by Elder J. M. Terry. He was confirmed by President Joseph Smith and Elder J. M. Terry the same day. He is a very bright young man twenty-six years old, a college graduate, and now studying medicine in Chicago. He will doubtless make a useful man when he returns to his native land. He has two years yet to complete his studies. He gave two very interesting lectures in the church while at Independence, and one at the Armstrong, Kansas, branch, which were much enjoyed and appreciated. He left for Chicago early this week.

Bro. James Bert Smith who went to East Las Vegas, New Mexico, in the hopes of benefiting his health, succumbed to the disease which had seized upon him, consumption, April 13th. His remains were brought here Sunday evening, the 14th, and the funeral took place from the church, Tuesday the 16th, Bro. S. W. L. Scott preaching the sermon. Bro. and Sr. H. R. Mills kindly cared for the family and relatives, the remains of Bro. Smith being kept by Bro. and Sr. C. A. Roell, next door, until the funeral, Bro. and Sr. Mills being crowded with conference visitors in addition to the bereaved ones. Bro. Smith was a faithful, upright man and Saint, and his early demise was a source of universal regret. The family departed for Kansas after the funeral.

Grandma Davison, mother of Mrs. J. F. Burton and J. W. Layton, who has resided among us for a number of years, accompanies Sr. Layton to Colorado tomorrow. She regrets, as do Bro. and Sr. Layton, the circumstances which makes the change necessary, as they delight in the associations here, but are in hopes of returning in due time. Grandma desires in this way to thank all her many friends for their kindness and consideration towards her. She will always treasure these associations which have been so pleasant to her, and hopes to be still remembered in her absence. May our heavenly Father abundantly care for her and hers. She has been and is a faithful Saint, loved and esteemed by all who know her, for her cheerful disposition and loving spirit. May peace abide with her.

#### LAMONI, IOWA.

Yesterday was a most beautiful spring day. All nature in verdure clad seemed to revive our spirits.

Services were exceptionally good and very well attended. Four hundred and fourteen were present at Sunday School, and the main floor of the auditorium was filled at preaching service. Bro. Metuaore was invited to ad-

dress the Sunday School which he did through Bro. J. F. Burton, interpreter. He spoke of being pleased to meet with the Sunday School here, and related the good work done by Sr. Emma Burton in the Sunday School in his own country. Bro. Metuacore preached at eleven o'clock, taking for his text, "Ye are the light of the world." Bro. Burton acted as interpreter. Apostle James Caffall addressed the Saints in the evening.

Bro. George T. Kelley, of Plainview, Nebraska, is visiting his brothers, Bishop E. L. and Apostle W. H. Kelley.

Sr. Anna Salyards was called last Friday to Depue, Illinois, by telegram, announcing the death of her brother-in-law, Mr. Warren Sweeney.

Sr. Pearl Stubbart, daughter of Elder J. M. Stubbart, is critically ill with fever. We trust through the ordinance of administration she may yet receive relief from suffering.

Last Saturday afternoon the funeral service of Bro. Moses McHarness was held at the church. Bro. McHarness was born in Lincolnshire, England, July 31, 1824; was baptized in 1846, and ordained to the eldership immediately, removing to America in 1856. In 1868 he heard the elders of the Reorganization, and recognizing the doctrine they presented as the gospel, he united with them. For the last twenty years he has lived here, the last fourteen months had been afflicted. His wife, one son, and four daughters mourn his departure. Patriarch A. H. Smith preached the funeral sermon, assisted by President Joseph Smith.

G. L. K.

April 29.

**ST. LOUIS, MISSOURI.**  
Places of worship: Rock Church, Glasgow avenue and Dickson street. Services: Wednesday evening, prayer service. Sunday: Sabbath School 9:30 a. m.; preaching at 11 a. m.; social service at 2:30 p. m.; preaching at 8 p. m. Cheltenham, 5731 Manchester Ave., services: Sunday School 10 a. m.; social service 2:30 p. m.; preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

Bro. G. W. Robley visited with us a few days of the past week on his way eastward; he left Thursday morning; was present and assisted in presiding at the prayer service Wednesday evening.

Bro. B. St. John, of Canada, was in the city Monday evening, but left on an early train for the north and home.

Thursday afternoon from the church, Sr. Marcy Molyneaux, aged but nineteen, was carried to her last quiet resting place in beautiful Bellefontaine cemetery. The funeral service was in charge of Bro. M. H. Bond and Russell Archibald. All that human hands could do to beautify and embellish the sacred edifice in her honor, was done, and as we gazed enraptured upon the beauty of lovely flowers and graceful palms, this thought came to us very forcefully: Immortal life is something to be earned, by slow, self-conquest, comradeship with pain.

Sr. Bessie Trowbridge, and little son Myron, Bro. M. H. Bond and Sr. Fred Johnson are

among the late arrivals from Conference.

Bro. Bond occupied the rostrum twice yesterday, enjoying splendid liberty, and speaking to large, attentive audiences. Afternoon social service in charge of Bro. John Parrish and John Beard. The service was a refreshing, quiet, well occupied time of devotion. At its close a number were administered to; we have a number who are not well.

Bro. J. G. Smith visited Oak Hill mission yesterday occupying hour of service. Bro. Ches. Remington preached at Belleville.

Yesterday morning at Sunday School the review was in charge of Sr. Florence Burgess; we lack words to express our appreciation of the beautiful thought brought out, and the deep import of her well chosen words.

ETTA.

April 29.

**DENVER, COLORADO.**  
Church, corner of 22d and Arapahoe Sts. Services Sunday—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening Zion's Religio-Literary Society Sunday evening at 6 p. m.

The weather has changed from winter to summer and left the spring out.

Bro. C. R. Duncan and J. B. Roush have returned from Conference.

Elder J. B. Wildermuth, of the missionary force, arrived Friday and preached at the church Sunday morning. He will leave in a few days for Cheyenne and other parts of Wyoming.

Elder J. B. Roush was the speaker at the Sunday evening service.

Elder T. W. Williams is announced to speak Tuesday evening.

There are three candidates for baptism for next Sunday.

Bro. Otto A. Westland met with a fall in the shop where he was working, Friday afternoon, and broke his right arm above the elbow.

April 29.

**SAN FRANCISCO, CALIFORNIA.**

Services at "Druid's Temple," Cor. 14th and Folsom Sts. Sunday School 9:45 a. m.; preaching 11 a. m. and 7:30 p. m.; Sacrament meeting on first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

Sunday, April 7th, preaching at 11 a. m. by Bishop C. A. Parkin, and at 7:45 p. m. by Albert Haws. J. A. Saxe preached at Oakland in the morning and J. A. Anthony at Berkeley. The writer at Irvington and administered the sacrament. We had a very pleasant Easter service, about a dozen Saints having gathered at the home of Bro. and Sr. Chase—formerly Sr. Lizzie Driver. Bro. Chase is the presiding elder there. They hold Sunday School every Sunday and thus keep the work rolling. Bro. Cook from San Benito county, having recently moved there with his family, will be quite an assistance.

Last Sunday J. A. Saxe was the speaker at both the morning and evening service. Bishop Parkin held forth at Oakland at

the morning hour; Priest Balshan at Berkeley at 11 a. m.

From the above you can see that we are not very idle here Sundays. Though laboring for a livelihood all the week, we can still find time to gather a few gospel ideas to present to the people on Sunday. We also hold prayer meeting every Wednesday evening, which are well attended and the Holy Spirit generally present.

The Sisters' Prayer Union meets every Thursday afternoon and the Religio has its sessions every Friday evening; it is always well attended. A full house is the regular report. It is doing good work in Book of Mormon study. All well here.

Geo. S. LINCOLN.

April 19.

**LETTER DEPARTMENT.**

ARTHUR, Ont., March 23.

Dear Ensign:—We gladly report the steady and onward growth of our branch. On the 20th the writer had the pleasure of baptizing another young man, and also on the following evening had the pleasure of uniting him in wedlock to one of our young sisters. The night of the baptism I believe I can say was a test of one's earnestness for obeying the gospel, for the night was very stormy and cold, and the water below the ice was up to my breast when I went in. We feel happy to see the steady growth and many being added to our branch, in fact, my heart rejoices to look over the past six years, when first the sweet story was told here, and only a very few here, and now, as a result of such a few years' labor, somewhere about eighty or more are enrolled. We have one of the prettiest churches in Canada, erected, paid for, and of late, have painted and decorated the inside complete; we have two banners painted, one on the right and one on the left, with the angel's message to earth (Rev. 14:6) printed on one banner, and the Master's declaration as recorded in Matthew 24:14, "That this gospel [that is, the restored gospel] of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come," on the other.

We are preparing to give the district a hearty welcome here in June for conference, and we hope to see a large turnout. We will be prepared to welcome all, and hope, as we are centrally located, that Saints will not miss this chance. We should all try and spend our holidays by attending the conferences; we get spiritual food there that we may not get at home, and instead of spending our money for shows and sporting games, and a lot of nonsense, we should seek to spend our money for the work of the Lord.

We all need days of recreation from our year's toil, both missionaries and branch officers, yes, all, and Saints should attend the district conferences if possible. To me it seems a duty, and while some may make excuses on account of financial conditions, I have heard people make excuses like that in the church, and when a circus was around they could take the whole family, or indulge unwisely in other recreations, and yet no time nor money for conference; no tithing, what a pity Saints are so foolish; to me that a mistake, surely it seems to me as if they do not seem to estimate the value of their time and opportunity, and the value of this great work. May we all do labor with an eye single to the building up of God's kingdom.

We think we can speak for Arthur branch, that we extend a hearty welcome to the district to attend conference here. I have not heard one voice in the branch against it. Some think that unless the Lord speaks to us by tongues or prophecy that the conference is a failure; but to me to learn is as profitable as to hear a revelation, for we are all entitled to rev-

elation each day in our prayers, if God sees we need it, and if we, as a body, do not receive a word from the Lord, why He does not speak unless there is some call for it. There are nine spiritual gifts, and Solomon's choice is the best, a little good common sense, or wisdom. It is our privilege to have all the graces of the gospel, and God's pleasure to give the gifts of the gospel; I believe if we put on the virtues and graces of the gospel, which is wholly our work, the gifts will follow, and God will divide to every man severally as He will.

Earnestly your brother,  
Geo. BUSCHLEN.

SALT LAKE CITY, U., April 2.

Editor Ensign:—There are signs of improvement in the branch here. Recently Bro. T. Thoreson was ordained an elder and elected president. We hope soon to find a priest and teacher who can engage actively in the work. Bro. G. H. Hilliard, E. A. Blakeslee and Fred Blair stopped off en route to the General Conference and preached, attracting more than usual attendance and interest. We hope the brethren going to western fields will stop over Sunday in the city and preach for us, notifying us so we can properly advertise their efforts.

I made application today through Apostle Cowley, for the use of ward meeting houses, under certain restrictions. Will write more fully when I learn results.

I can be reached promptly at the subjoined address by mail; telephone No. 012 Y.

W. S. PENDER.

Box 168.

NEYADA, Mo., March 26.

Editor Ensign:—Our branch has been called to pass through one of its severe trials in the death of our brother and former president, H. E. Goff, of which I suppose a full account has been given ere this. While we know our loss is his gain, we cannot help but mourn his dear companionship as a dear brother. His funeral sermon was delivered by our brother, A. H. Parsons, in which our brother's faith was portrayed in a grand and noble manner.

I had the pleasure of listening to one of F. C. Keck's able sermons last night at our little chapel, No. 112 East Hunter street, on "What is man that thou art mindful of him." As I had been reading and pondering over what Bro. Lambert had written in a little book that was presented by dear Bro. Goff's widow and daughters to my son, it did me great good, and helped me to understand better the things of God.

Our branch is in good condition, unity and love abound. Although I am deprived of many of the services on account of being a cripple, yet I love this work dearly, and am sorry that on account of misfortune I cannot do more for it. I know I have much to be thankful for. How I remember the dear Saints whom I was permitted to meet with last fall at the reunion which was held at Eldorado Springs. Won't it be grand when we shake hands with each other and sing praises forever more, never to be parted again?

Why should we mourn for dying friends.

Or shake at death's alarm?  
'Tis but the voice that Jesus sends  
To call them to his arms.

Love to all the Saints,

Your sister,

N. A. JORDAN.

WEBB CITY, Mo., April 25.

Editor Ensign:—I have been very busy since coming from General Conference. I occupied the stand here both at 11 a. m. and 7:30 p. m. last Sunday, and have continued since with moderate attendance; but there are some attending who are favorable and may unite before long. I go from here to Way City, Kansas, for a week's stay, then on to Oklahoma.

There seems to be no end to opportunity here for preaching, and I am glad the Conference has appointed some active workers to this field—men like Jeff Davis Erwin, who never lay around and do nothing.

We are well pleased with our field workers for Oklahoma for the Confer-

ence year, and are hopeful of good results. I would be glad to see the Saints take advantage of that "new country" that is coming in. The southern part I believe to be the better part, and there is good opportunity for the Saints to locate near together, if they keep up with the movements of the opening.

I only mention this to encourage attention toward that country, and I also state that now is the time to begin to prepare, by informing yourselves on how the opening will be made and when, and how to secure the land. I believe it is a mistake for the Saints to sell out and go there before they know what the result will be. For many, very many, who go will surely return disappointed; therefore I think it better not to sell until the opening is made and your claim made secure. So many people get excited, in fact "wild," when the land fever strikes them. In going to a new country in search of a claim it should be like our journey to Zion, "Let all due preparation be made."

I am feeling well and happy in the gospel work. We enjoyed a very spiritual meeting last Sunday, and the writer was blessed with encouraging liberty in presenting the word.

Yours in faith,

R. M. MALONEY.

ONO, Wis., March 3.

Editor Ensign:—I take great pleasure in reading the Ensign, finding many helpful and enlightening thoughts, some very good sermons, and many letters of encouragement. From these I am made acquainted with the joys and sorrows, the trials and temptations of many; and also of their faith, hope and confidence in Him who shall change our vile body that it may be fashioned like unto His glorious body.

Since I was baptized in July, '97, I have been made acquainted, to some extent, with God's everlasting work, His plan of salvation, and I find that my natural ways are not His ways, and if I try to serve Him my way I will surely fail. There is pleasure in serving God, for if we walk as He has commanded we can claim the blessings, and will also receive His Holy Spirit, that will bring to our souls joy and comfort, and without His Spirit no true Saint of God can be happy.

Dear Saints, we should awake: I find that some of us are almost asleep, and seem contented with the pleasures that the world offers to us, which we ought not to accept, but should seek to gain those pleasures that the world cannot receive. Pardon me if you think me harsh. In attending meetings what do we go for? I will admit that some go for one thing and some for another. But most all attend for the pleasure they might gain at the meeting; some are satisfied with one kind of pleasure, and some with another. Some take pleasure in slumbering during services, others find enjoyment in watching those who are asleep as they nod their affirmatives to the preaching, or to the testimonies as they are borne, as the case may be. Some have a pleasant little visit, while others are enjoying the pleasures of anticipation that may never be realized.

But it does not seem to me as though we could afford to be in any way careless in regard to the work in which we are engaged. Can our Father in heaven reward us if we do not work? and are we coming up higher as He has commanded that we should? Do we always feel glad that (God sees our every action, and knows our thoughts and the intents of our hearts? Our life's work will one day be rendered up; do you feel satisfied that it will be acceptable? Dear Saints, let us pause and consider and remember that we are contending against the powers of darkness, and we will surely be overthrown if we have not the Spirit of God dwelling with us, but we cannot expect to receive that Spirit unless we live worthy of it, for man must live by every word that proceedeth out of the mouth of God.

So let us work and labor together for the redemption of Zion, that we might there be gathered, and in the final end receive the reward of our labors, is my prayer.

Your brother in Christ,  
M. A. STEED.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

American Archaeology Sustains the Book of Mormon.

Committee on Archaeology, F. M. Sheehy, Wm. Woodhead, W. H. Kelley.

[CONCLUDED.]

In spite of total dissimilarity of climate and other physical surroundings the tribes of the tropics differ no more from those near the Arctic circle than they do among themselves. This is a striking lesson how independent of environment are the essential characteristics of a race, and it is a sweeping refutation of those theories that such characteristics depend upon external agencies. A still more remarkable fact has been demonstrated by Professor J. Kollmann, of Bale; to wit, that the essential physical identity of the American race is as extended in time as it is in space. This accurate student has analyzed the Cranioscopic formulas of the most ancient American skulls, those from the alleged tertiary deposits of the pampas, those from the caverns of Lagoa Santa, in Brazil, that obtained from Rock Bluff, Illinois; the celebrated Calaveras skull from California, and one from Poncelelo in Buenas Ayres of geological antiquity. His results are most interesting. These very ancient remains prove that in all important craniological indicia the earliest American, those who were contemporaneous of the fossil horse and other long since extinct quadrupeds possessed the same racial character as the natives of the present day, with similar skulls and like physiognomy. We therefore reach the momentous conclusion, that the American race, throughout the whole continent, and from its earliest appearance in time, is and has been ONE, as distinct in type as any race, and from its isolation, probably the purest of all in its racial traits. \* \* \* In the valley of Mexico human remains have been disinterred from a volcanic deposit of supposed tertiary age, and you have all heard of those human footprints which Dr. E. Flint has unearthed in Nicaragua. These are found under layers of compact volcanic tufas, separated. (Essays of an Americanist, pp. 40, 42).

Late writers, Mr. Murdock and Dr. Boas, speak of the Esquimaux migrating from south to north and intermediate points. (pp. 45, 46, Thomas).

The Esquimaux have flint arrow heads and lance heads, not distinguishable from the Indians. (Ibid, p. 49).

Prof. Seyfarth, page 72, Report of the Davenport Academy, volume 3, says, "If we compare the characters on the Davenport slabs with those preserved on Mexican and South American monuments, we notice instantly that many of them agree with each other, as the adjoined plate abundantly evidences. \* \* \* The harmony of the Iowa, Mexican and South American characters puts beyond question that all the primitive inhabitants must

have descended from the same aborigines."

The professor concludes, "First, the primitive inhabitants of North America were no pre-Adamites nor offsprings of the monkey, but Noachites. Our Indians, as well as those in Mexico and South America, knew the history of the deluge, especially that Noah's family then consisted of eight persons."

"The cranial forms of the American aborigines have, by some, been supposed to present anomalies distinguishing their race from all others, and even its chief families from one another. This, too, falls to the ground before a rigid analysis. The last word of Craniology, which at one time promised to revolutionize ethnology, and even history, is that no one form of the skull is peculiar to the natives of the New World; that in the same linguistic families one glides into the other by imperceptible degrees, and that there is as much diversity, and the same diversity, among them in this respect, as among the races of the Old Continent."—Myths of the New World, p. 49.

"Anatomy shows nothing unique in the Indian, nothing demanding for its development an antiquity beyond that of other races, still less an original diversity of species." Myths of the New World, p. 50.

"On the other side it has been argued by some ethnologists that the American races are not one stock, the color line is the extreme, and among the earliest ethnologists color and formation afforded the chief data for dividing the human race into families, and assigning each tribe its place. Later, philology claimed to furnish the only proper ground for settling descent and affinities. At present the most able ethnologists admit more largely into their considerations questions of habits, tastes, traditions, peculiar customs, and general likeness." Bricks from Babel, p. 134.

"Aside from the black spots among the natives already mentioned, and the negroes of the United States, there are Negro-loid faces depicted in Central American carvings. Compare the illustrations in Prehistoric America, p. 321, with 269 Atlantis, and 274, 275 Ibid. This is cited by some ethnologists that Central America must have had a colony of Negro-loid people at some time in the distant past.

Pritchard says, "As for color, while it is the most evident, it is the least accurate guide in dividing races. We shall find, for instance, in the Japhetic family shades varying from alabaster fairness to almost blackness. In the Semitic line color will vary from the white, supposed to be the hue of Japheth, to a darker shade than that of some Hamites, while among the race of Ham, we shall find red, brown, yellow, and jet-black." (Pritchard's Natural History of Man).

Herodotus tells us of "eastern and western Ethiopians" (Hamites), "the former in Asia, the latter in Africa," and in his day these two branches were physi-

cally distinguished. The historian notes that the Asiatic Cushites had straight hair, the Africans close curled hair. (See Art Cush, Encyclopedia of Religious Knowledge, p. 433).

Major James W. Lynd in MS. "Hist. of Dakotas" Library, Historical Society, Minnesota, p. 47, says, "The Dakota child is lighter than the middle aged man, and the middle aged man is lighter than the superannuated homo, who by smoke, paint, dirt, and a drying up of the vital juices, appears to be the true copper-colored Dakota. The color of the Dakota varies with the nation, and also with the age and condition of the individual. It may be set down, however, as a shade lighter than olive, yet it becomes still lighter by change of condition or mode of life, and nearly vanishes, even in the child, under constant ablutions and avoiding of exposure. Those children in the Mission at Hazelwood, who are taken very young, and not allowed to expose themselves, lose almost entirely the olive shade, and become quite as white as the American child. The Mandans are as light as the peasants of Spain, while their brothers, the Crows, are as dark as the Arabs."

We see that the short, curly hair developed in one branch of the Cushite family; changed conditions likely was the cause.

With the Dakotas the child is of lighter complexion than the middle aged, the middle lighter than the old man. Exposure to the sun, smoke, paint, and dirt is likely the cause of the copper color. The Dakota child is about as white with proper care as the American child.

"An examination of the American monuments show that the people represented were in the habit of flattening the skull by artificial means. The Greek and Roman writers had mentioned this practice, but it was totally forgotten by the civilized world, until it was discovered as an unheard of wonder, to be the usage with Carib Islanders and several Indian tribes in North America. It was afterwards found that the ancient Peruvians and Mexicans practiced this art. Several flattened Peruvian skulls are depicted in Morton's Crania-Americana. It is still in use among the Flathead Indians of the northwest part of the United States." Atlantis, p. 268.

Strabo speaks of the same practice among the ancient Scythians. In 1854 Dr. Fitzinger shows that the practice of flattening the head had existed from an early date throughout the east, and described an ancient skull greatly distorted by artificial means, which had lately been found in lower Austria. Skulls similarly flattened have been found in Switzerland and Savoy. The Huns under Attila had the same practice of flattening the heads.

Prof. Anders Retzius proved that the same practice still exists in the south of France, and in parts of Turkey. Not long since a French physician surprised the world by the fact that nurses in Normandy were still giving the children's heads a

sugar-loaf shape by bandages and a tight cap. Atlantis, pp. 268, 269.

"On the one hand, the laws of evolution of the higher vertebrates offer no support to the idea that the species Man was developed on the American continent. Its living and fossil fauna are alike devoid of high apes, of tailless monkeys, or those with thirty-two teeth; in the absence of which links we must accept man as an immigrant, not a native of the New World." Myths of the New World, p. 48.

So that the ape shaped head or the long sugar-loafed head is not an evidence of ape ancestors or of a mongrel race prowling around on all fours, but rather evidence of aristocratic caste.

Hippocrates tells us that the practice among the Scythians was for the purpose of giving a certain aristocratic distinction.

Amedee Thierry in his History of Attila says the Huns used it for the same reason, and the same purpose influences the Indians of Oregon. Atlantis, p. 272.

At the discovery the Red race showed signs of decadence and "vestiges of a vanished race, and a culture now lost." Prehistoric America, p. 465.

"The contents of the mounds show that the emigration was from south to the north, as shells from the gulf, obsidian from Mexico, mica from the Alleghanies, copper from Lake Superior, are all found together." Smithsonian Institute, Art. by Squier & Davis. Expeditions in 1846.

"We may venture to suggest that the facts thus far collected point to a connection more or less intimate between the race of the Mound Builders and Semitized, which formerly had their seats among the Sierras of Mexico, upon the plains of Central America and Peru. \* \* \* Also very dense population, a state of society essentially different from that of the modern race of Indians north of the Tropics." Ibid, p. 301.

Prof. H. C. Mercer's book, The Hill Caves of Yucatan: "We had done enough, and seen enough, to establish our conclusions; first, that no earlier inhabitants had preceded the builders of the ruined cities of Yucatan. Second, That the people revealed in the caves had reached the country in geologically recent times. Third, That these people, substantially the ancestors of the present Maya Indians, had not developed their culture in Yucatan, but had brought it with them from elsewhere." p. 177.

Prof. Holmes says: "That the gorget was distinctly the product of the Mound Builder, found in a Tennessee mound. The finding of such an object in the heart of Mexico from the functional character of this Michoacan specimen are plainly the same as those of the pieces from Tennessee, Georgia and Missouri. It can no longer be said that the type is essentially northern or that it belongs exclusively to the Mound Builders of the United States. We must modify

Mr. Holmes' statement, and may say of the Missouri gorget (c) "It is a member of a great family 'not' peculiarly northern." We may emphasize this other statement: "the design upon it affiliates with art of Mexico, and so close and striking are the resemblances that accident cannot account for them, and we are forced to the conclusion that it must be the offspring of the same beliefs and customs, and of the same culture as the art of Mexico."

The cross as a religious symbol seen at Cozumel by Grijalva. Gomara says there were many in other parts of Yucatan. Palacio saw the cross in Copan, also did Clavigero. The cross at Palenque has a bird above it, symbol of the Holy Ghost, called also "Tree of Our Life." Undoubtedly, in many parts of America the natives regarded it with reverence anterior to the arrival of the Europeans. Essays of an Americanist, p. 152, by Brinton.

Charnay found evidence of the cross as a symbol at Lorrillard, p. 449.

The cross was found among the Mound Builders. p. 146 Prehistoric America.

The cross was found in Peru at the time of the conquest. (Priest 273).

One was found in a mound in Chillicothe, Ohio, as mentioned by Priest. "On the breast of this person was found a piece of copper in the form of a cross. Mr. Priest again reaches the conclusion as with the Peruvian cross, that the pre-historic inhabitants of Chillicothe had heard about Christ and the Christian religion." Page 181 American Antiquities.

Atlantis, page 321-22: "In Egypt, Assyria, and Britain, it was emblematic of creative power and eternity; in India, China, and Scandinavia, of heaven and immortality; in the two Americas, of rejuvenescence and freedom from physical suffering; while in both hemispheres it was the common symbol of the resurrection, or the sign of the life to come, and finally in all health-en communities, without exception, it was the emphatic type, the sole enduring evidence of the divine unity."

Prof. W. H. Holmes says: "It is impossible to give a satisfactory explanation of the religious significance of the cross as a religious symbol in America." Art. in Shell of the Ancient Americans—Second annual report of the Bureau of Ethnology, p. 270.

ARCHITECTURE.

"The buildings show the functional part to be largely religious, to wit: again many of the buildings are of such peculiar or specialized plan that we are warranted in assigning them definite to religious uses; such are the so called temples and shrines occurring in almost every group of ruins. They are unfitted for the ordinary purpose of dwelling, assembly or defence, they are restricted in space, are built on pyramids or terraces, reached by steep stairways, and have a solidity of construction, and an overloading of mythological embellishments not demanded by,

and hardly consistent with, ordinary secular uses." (p. 22). \* \* \* "Some of the buildings are composite, and show successive accretions or periods of growth, \* \* \* but there are others that stand as perfect units of design, and must have been complete in every detail when the construction began—a master mind controlling the cutting and placing of every stone." (p. 23). Copper chisels are occasionally found as far east as Cozumel. Wood must have been used as it was plentiful. (p. 25, Ancient Cities of Mexico, part I, Field Columbian Museum, Vol. 1, by Holmes).

"Words fail to give a clear notion of the work, for what definite conception is conveyed when it is stated that in a single continuous facade, upwards of twenty thousand stones were used, not only hewn of various special shapes, but each sculpture to represent some individual part of a face, a figure or geometrical design, and all fitted together with such skill as to give the effect of one unbroken whole." (p. 25). None of the stone tools found seem capable of doing the work. The stone tools found are not unlike those now used among the tribes, and are not such as the people who built such structures."

"We are thus led, again and again, to wonder whether it is not possible that metal tools were used, and that traces of their existence, save in the sculptures produced, are wholly obliterated by time." (Archaeological Studies Among the Ancient Cities of Mexico, Part 1, by Prof. W. H. Holmes).

"At Oaxaca," Prof. Holmes says, "as the explorer climbs the slopes and picks his way from summit to summit he is fairly dazzled by the vast array of pyramids and terraces, which not only crown the heights but overspread the steep slopes, destroying traces of natural contour, and making the mountains actual works of art." Page 212, Ibid. Mitla is better and finer masonry than the others. (Holmes).

"The structures of Palenque are grand, the palace complicated and artistic. \* \* \* The new world has no more magnificent work of art than the gigantic mosaic gem, the House of the Governor, amid the ruins of Uxmal." Page 194, Proceedings of the American Antiquarian Society, Art. by E. H. Thompson.

Brinton mentions concerning Mitla, "The facade is 120 feet long, and some of the stone blocks are 20 feet long, of hard granite."

Prehistoric America, p. 411, mention concerning Squier, "After a careful examination declares that no cement was used. He adds, that all modern masonry whether executed in Europe or America is inferior when compared with that of the ancient capital of the Incas."

EVIDENCE REGARDING VARIOUS KINDS OF MATERIAL USED BY THE ANCIENTS IN WRITING.

In remote time historical events were sometimes engraved on stone metallic plates and clay tablets; some of these have reached our times; again they

wrote on perishable material, which they would sometimes hide away for safe keeping.

Berosus, the Babylonian historian, says that the records of the antediluvian world was in this way buried before the flood came, and later recovered. See Rawlinson's Historical Evidences p. 275, note 65.

The Cylinder seal of Darius is said to be of hard stone. The engraving represents the king hunting lions. See Oxford Teachers' Bible, p. 25, in plate series, date about 740 B. C. The black obelisk stone discovered at Nimrud records thirty-one military expeditions of Salmanser II. Ibid p. 20, date about 850 B. C. The Babylonian boundary stone records the purchase of a plot of ground. Ibid p. 27, date about 1100 B. C. The black basalt-slab records the great deeds of Nebuchadnezzar. Ibid. p. 30, date 605-561 B. C.

The Siloam inscriptions of the Pool of Siloam states that the workmen commenced to excavate at each end of the tunnel, and, "when the two bodies of miners were still separated by a wall of rock three cubics thick, they heard each others' voices; then pickaxe hewed against pickaxe, and the water flowed from the spring to the pool, a distance of 1200 cubics." Ibid p. 5. B. C. 700.

The Moabite stone records the Moabite victory over the Israelites in the days of Ahab. Ibid, B. C. 850.

One of the most important documents of ancient times was the treaty between the Egyptians and the Hittites. The text was written in the Hittite on a great shield or plate of silver. The Hittite king is called "the great king of the Hittites, the powerful." Rameses the Second is called "the ruler of Egypt, the powerful." The genealogy of each was recorded back to his grandfather, both parties engaged reciprocally for their sons and their son's sons; they agreed not to invade each others' country; each agreed in case the others' country was invaded to go or send assistance; each pledged himself to the extradition of criminals fleeing from justice, etc; each stipulated for an amnesty of offences in case of all persons thus surrendered. The treaty was placed under the protection of the gods of the two countries who were invoked respectively to protect observers and punish infringers of it. See Ancient Egypt, by Rawlinson, vol. 2, p. 168.

Mr. Rawlinson does not say here that this treaty was inscribed on a plate of silver, but Julia Monair Wright does. See Bricks from Babel, p. 176.

Stone and wood were the first materials employed to engrave such things upon, as men were desirous of having transmitted to posterity. Porphyry makes mention of some pillars preserved in Crete, on which the ceremonies observed by the Corybantes in their sacrifices were recorded. The works of Hesiod were originally written on tables of lead, and deposited in the temple of the Muses in Boeotia. The laws of Solon were

cut on wooden planks. Tables of wood and ivory were common among the ancients, those of wood were very frequently covered with wax that persons might write on them with more ease, or blot out what they had written. And the instrument used to write with was a piece of iron called a style, and hence the word "style" came to be taken for the composition of the writing. The leaves of the palm tree were afterwards used instead of wooden planks, and the finest and thinnest part of the bark of such trees as the linn, ash, maple and elm, and especially the tilis or philyrea, and Egyptian papyrus. Hence came the word liber (a book) which signifies the inner bark of the trees, and as these barks were rolled up in order to be removed with greater ease, each roll was called volumen, a name afterwards given to the like rolls of paper or parchment. From the Egyptian papyrus, the oldest material employed for writing on, the word paper is derived. After this, leather was introduced, especially the skins of goats and sheep. For the king of Pergamos (a city of Troas), in collecting his library was led to the invention of parchment made of those skins. The ancients likewise wrote upon linen.

Pliny says, the Parthians (a part of Media), even in his time, wrote upon their cloths. And Livy speaks of certain books made of linen, *linthe libri*, upon which the names of magistrates appear; the materials generally used by the ancients; for their books were liable to be easily destroyed by the damp when hidden in the earth, and in times of war and rapacity it was necessary to bury in the earth whatever they wished preserved from the attacks of fraud and violence. With this view, Jeremiah ordered the writings which he delivered to Baruch to be put in an earthen vessel. (Jeremiah 32). In the same manner, the ancient Egyptians made use of earthen urns, or pots of a proper shape, for containing whatever they wanted to enter in the earth, and which, without such care, would have been soon destroyed. We need not wonder, then, that the prophet Jeremiah should think it necessary to enclose those writings in an earthen pot, which were to be buried in Judea, in some places where they might be found without much difficulty on the return of the Jews from captivity.

The ancient books were large; they were formed of a number of skins, of a number of pieces of linen and cotton cloth, or of papyrus, or parchment, connected together. The leaves were rarely written over on both sides. Those books which were inscribed on tablets of wood, lead, brass, or ivory, were connected together by rings at the back, through which a rod was passed to carry them by. Article Book, Encyclopedia of Religious Knowledge, pp. 255, 256, 257.

And the Lord said to Moses, "Thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet,

HOLINESS TO THE LORD."—Exodus 28: 36. "And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD."—Exodus 39: 30.

"And they wrought onyx stones inclosed in ouches of gold, graven as signets are graven, with the names of the children of Israel."—Ex. 39: 6.

The Israelites driven out of Egypt carried with them knowledge of the technical and artistic skill of their contemporaries. Bezaleel of the tribe of Judah, and Aholiab of the tribe of Dan, are said to have been filled with wisdom of heart to work all manner of work of the engraver, of the cunning workman, and of the embroiderers in blue, and in purple, in scarlet and in pure linen, and of the weaver, even of them that do any work, and of those that devise cunning work. Ex. 35: 30-35.

"The breastplate was a piece of embroidery about ten inches square, of very rich work, which the high priest wore on his breast. The front of it was set with twelve precious stones, on each of which was engraved the name of one of the tribes. See Ex. 28: 15. Ency. of Religious Knowledge, p. 269.

We have found our work as a committee somewhat hindered because of time and means, we therefore feel justified in saying that the growing importance of the subject requires more active attention, and that the church ought to establish a department of archaeology with adequate financial appropriation for the committee to use in obtaining such literature necessary for the work. There is more interest manifest on the subject of archaeology both Oriental and Occidental than ever before. The various museums of the country are intensely active just now toward American antiquities. At present there are explorers working; for instance, Bandler is in South America; Prof. Fred. Star in Mexico; Saville of the New York Museum is at Mitla; Gordon of Peabody is in Honduras; Nivins in Guercero; Maudslay in Mexico on his ninth expedition; while Goodman of California and Thomas of the Smithsonian Institute are at work deciphering the hieroglyphics. Dr. Uhle in South America and Yucatan; Dr. Philip M. Jones in New Mexico; Prof. T. J. Divens is studying the Santa Clara cliff dwellers; Dr. A. S. Bennett is engaged in the study of skulls for the Colorado Historical Society.

It is evident therefore that we ought to be in pace with the movement. As advancement on archaeological lines continues to confirm the truth of the sacred record contained in the Bible, so our assurance is confirmed by the same for what we consider as the sacred record of the ancient Americans as found in the Book of Mormon. The true searcher for truth has nothing to fear from investigation as in the language of Holy Writ, "Let there be light."

"With the truth all things that

exist are in harmony, but with the false the truth at once disagrees."—Aristotle.

"Lies won't fit together."—Ingorsoll.

It may be observed that the Book of Mormon theory of ancient America has from the time of its publication in 1830 been at variance with certain current notions at the time. Its claim for elephants, horses and other extinct animals as being used by man here has now been verified beyond all question. Its demand for a high order of civilization has been also confirmed. Its ethnical position for the race is constantly being sustained, and also its position touching religion, namely, that christianity was established here by the Savior Jesus Christ, evidences of which are found in this as well as our previous reports.

INCIDENTS AND EXPERIENCES.

Editor Ensign.—Two weeks ago we bade good-by to friends and loved ones in Providence, who had come to the steamer's wharf to see us safely off and away upon our journey westward. Thursday evening we met with Brooklyn Saints in social service, and enjoyed a pleasant and profitable service. We were kindly entertained and cared for at our Brooklyn home—the home of Bro. and Sr. Squires. Called upon Bro. and Sr. Burgess, our old St. Louis friends, at St. Dennis hotel, the morning of our arrival, Bro. Burgess being in New York upon his annual visit as purchasing agent for the house with which he is connected in St. Louis. Friday evening we met with them also in a pleasant reunion with families of Brn. Joseph Squires, Sen., and Jr., Bro. and Sr. Green and friends, when with music, song and pleasant reminiscence, the time flew by all too swiftly toward the parting. Bro. Green seems to have done a good work in his field, especially in Connecticut, where he has awakened a large interest in our gospel work.

In an effort to procure ministerial favors from the railroad companies, we learned and were told, that all Latter Day Saints were stricken from the list by the general association, giving in answer to our demand for a reason for this, to us unjust discrimination, that they had been obliged to do so through the actions of emissaries, or I think I might properly say, representative men of the church in Utah, who, receiving annual permits, had purchased tickets at one-half fare, or clergyman's rate, and sold them to scalpers; a new method of "sucking the milk of the gentiles," indeed, and as contemptible as novel, surely; and I said to myself, How long, O Lord, have we to "suffer the shame of no reputation" so unjustly because of the action of apostates from the pure principles of gospel, fair dealing and honesty with all men?

During the discussion with Elder Jensen, of the Utah church, in the city of Boston, when driven completely out and away from the books and the law of

God in his attempt at defense of their church claim, in his final pitiable resort of theirs to apologize, condone or defend their unsavory record by making of Joseph Smith a partnership in transgressions of God's laws and commandment with them, he stated to the audience that President Joseph Smith, of the Reorganized church, had, while visiting the house of one of their number in Salt Lake City, who had lived in the days of and at Nauvoo, and of his father, when confronted with proof in the shape of a family Bible record of his father's polygamous relations, requested and asked that the fact that he had seen that record be kept forever a secret between them, etc., etc.

The natural effect of such a statement upon an audience of strangers at the close of a discussion of course may be guessed at, at least. In my answer to this I was, of course, forced to say that I had no means of refuting the possibility of the truth of his statement, having never heard of it before, but freely expressed my utter disbelief in its truth or our obligation to credit anything of the kind without any additional evidence than the assertions of Mr. Jensen, but I did promise as many as might be present at our church service in Somerville one week later, that President Joseph Smith, of the Reorganized church, should be heard from in his own defense, with an invitation, an opportunity, for Mr. Jensen or any of their kind, to reply. I have not seen Mr. Jensen since but once, and then at a much later date in Providence, but I did receive and have now a letter in my possession from President Joseph Smith, answering statements of Jensen, referred to, in which he states that he was never in the house referred to while in Salt Lake City, Utah; never had conversation about a family Bible record or any other subject whatever with this woman; that the whole thing is an entire fiction, so far as relates to himself, and as stated to the Boston public by Elder Jensen.

I certainly wish that we, as a church, were forever relieved of the painful and disagreeable task of attempt at disassociation and disconnection with the work of these religious misrepresentatives. There may be, and no doubt are, many yet among these people who are honestly deceived. May God hasten the day of their and our deliverance; but if they care for future reputation they should send no man out as representative with either a lie in his mouth, or a willingness or disposition to manufacture lies when the truth refuses to serve them. I simply mention these things as being a sample of my experiences with their church representatives whenever I have met, overtaken, or have been obliged to follow up their trail or undertake to offset the baneful and pernicious work of misrepresentation they seem hopelessly committed to. I see also by late press dispatches that their "honesty" and true religiousness is being exposed

in late state legislative act. Guess Uncle Sam and others will get their eyes open after a while to the true genius and history of Utah Mormonism.

On account of inaugurative ceremonies, however, we procured a return excursion ticket to St. Louis via Washington, D. C., at very low rate, and with privilege of stop over until 8th, which gave us opportunity to visit friends in Washington and assist in the reinauguration of President McKinley. But if his political prophet friends are no more successful in their prognostications of favorable augury than those concerning "the finest weather that ever a president had," predicted by his friends among the weather prophets and national guessers in the business, he may look for storms or the unexpected, instead of fair skies and balmy days. The demonstration was advertised to be an eclipse in matter of pageantry and national pomp of all preceding presidential inaugural occasions, but failed in a measure I think in even this regard. Whatever it was, it was for the most part a military procession, with more drunkenness, rowdiness, unsoldierly and ungentlemanly conduct than we ever before witnessed in a public demonstration. The preparations, however, were ample for President McKinley's comfort and protection during the ceremonies, his inaugural address being made under prepared cover, Mrs. McKinley, looking beautiful enough, preceding him, and whom he saluted first and most courteously upon his arrival. His address was clear and delivered with interesting force and emphasis, and we were glad to be fortunate enough to secure a good place in a New York photographer's stand, raised above the crowd and close to the president, where we could hear clearly his voice, save when some drunken prowler exercised his American freedom in making a nuisance of himself. The rain soon drove the foreign ministers, Chinese, Turk, Lord Poncefort and all, with their bright colored representative costumes, away from their seats near the covered inaugural stand, and not one third of the vast number of seats prepared in front of the capitol for senators, government officials and thousands of privileged or invited guests were occupied; but the crowd surged and crowded two or three hours before noon in front of the stand to see the president and hear his speech. "Teddy" Roosevelt, who had just been made vice president in the Senate house a few moments before, sat nearest him during the speech and led in the applause.

The procession was curtailed in length and enthusiasm by the rain, and the elaborate fire work display for the evening was abandoned, and we went to our lodging place at the home of Sr. Peck, filled with reflections concerning the certainty of a second place in our mind and affections as regards the "kingdoms of this world and the glory of them" as compared with our limited comprehensions of

the kingdom of God and the glory which is finally to be revealed in His Saints, when their subjection as citizens to Christ's perfect law shall have been an accomplished fact.

We cannot speak of places of interest in detail, visited in Washington: Arlington Heights, the home of Robert Lee, his estate now converted into a national cemetery for Union soldiers, victims of battle ship Maine explosion and of Spanish American war; Ft. Myer where Bro. Roscoe Oatley is stationed in United States signal service employ, and with whom we visited; the bureau of engraving, where Uncle Sam makes all of the United States paper money, bonds, postage, revenue stamps, etc., was interesting surely. Mt. Vernon, the home and tomb of the "father of his country," and at Alexandria where we visited the old church and sat in the pews occupied by George Washington and by Robert E. Lee, and saw many things of interest relating to colonial and revolutionary history and times.

Thursday we left Washington, and Friday noon were met at the union depot in St. Louis by Richard and Bessie, and am now trying to finish this letter with the help of the "boss" of the house, baby Myron, on my lap, who is anxious to give it some finishing touches. Sunday morning, in the "new home" and fine place of worship which St. Louis Saints are now enjoying, were glad to clasp the old hands again, see the old and some new faces, and receive their good welcome, but—

O, for the touch of a vanished hand,  
And the sound of a voice that is still.

And the vacant place which can never seem filled again, confronts us almost everywhere; but it is surely a great life triumph to be so missed in their departure as was and is our friend and brother, Bro. John C. Hitchcock.

We expect now to remain here until the St. Louis district conference meets, then Bessie and I and the baby are going to visit Parsons, Kansas, thence to General Conference.

I did not like to leave Providence and Fall River Saints so soon, quite, but events seemed then, and have since seemingly justified us in this direction. We hope and pray for full recovery of the sick, and that the peace and good-will that should characterize Saints, may abound.

This letter, already too long, must be for the most part an answer to many New England Saints for a personal communication.

With thankful spirit to God for His care and protection and spiritual blessings bestowed thus far, I am,

In gospel faith and bonds,

M. H. BOND.

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Daughters of Zion.

"OUR AIM, MANKIND TO BLESS."

MRS. H. B. CURTIS, Editor.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as mothers, and as providers of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

ADVISORY COMMITTEE.

- Mrs. Mary E. Hulmes, President, Independence, Missouri.
- Mrs. H. Robinson, Corresponding Secretary, Box 487, Independence, Mo.
- Mrs. B. C. Smith, Independence, Missouri.
- Mrs. Luana Etzenhouser, 2417 Prospect St., Kansas City, Missouri.
- Mrs. Clara Frick, Independence, Missouri.
- Mrs. Callie B. Stebbins, Recording Secretary, Lamoni, Iowa.
- Mrs. Anna Murphy, Treasurer, Independence, Missouri.

COURTESY.

"Courtesy," Cicero has beautifully remarked, "is the property of justice not to injure men, and of politeness not to offend them."

An amiable temper, and firmness of principle go far toward making a boy courteous. Honest, true and religious, we hope you will be. With such principles, you will not only be happy yourselves, but add to the happiness of those with whom you come in contact. Kind words, pleasant looks, and a thoughtfulness for the comfort or happiness of others, cost but little, yet no one can estimate their happy effects upon those with whom they associate. By such acts a charm is thrown around the home circle.

It is a cheap way of securing respect, and augmenting the circle of usefulness. If a youth be friendly disposed, it cannot be a hard task to give a nod of friendly recognition to the humblest individual you meet along the street. The outlay is small in proportion to the largeness of the returns.

I remember a poor woman living at one time across the street from us. Our nephew, a young man, was staying with us that summer. This woman was heard to say of him, "That youngster is a perfect gentleman. He'd as soon speak to me spudding around in my bare feet, as to the president of the United States. I never saw the likes of him, for he bows and speaks just as polite to me as to the biggest man in town." That is true courtesy, and it partakes of the Spirit of the Master, who never gave a cold look, or turned a cold shoulder on the lowest and vilest. Do you fall in with a feeble old man or woman, who, with tottering steps, may be carrying heavy parcels? Let the "May I assist you," come readily to your lips, and when you have left them at their door, and hear the "Thank you, lad, may God bless you and help you to grow up as you have begun," you will carry away a light heart, and feel well paid for your trouble. No matter

if other boys sneer at you for it, as we go through life we are often treated with contempt by those who are beneath us, and cannot understand the spirit that actuates us. Let us rather pity than blame them. Such things give us strength for the battle of life, for life is a battle from the cradle to the grave, and the more victories you gain while young, the easier the battle in after years.

It is cheering to see how a bright smile, or a word of condolence goes to the heart of another who may be borne down by poverty or sorrow. Did we but realize how much good we might do, we would be more chary of our frowns, and more free with our smiles. Only a few days ago, meeting a boy on the street walking on stilts, I said, "A fall on those hard stones, and then where would your head be?" "Why, Mrs. Phipps," was his reply, "is that you? Why, when did you get home?" "Oh, I've been home a long time." "Why don't you come to see us?" "It is such a long walk, I hate to undertake it." "I'll come after you with the horse and buggy some time soon." "All right, I'll go then."

I was visiting this boy's mother two years ago, talked to him and his brothers all evening, except a while that I read to them. Told them of my experience in teaching in a log house in Iowa in an early day, etc., and knew I had more listeners than the children, for the parents were very attentive, too. Now, it was not much trouble to make those chil-

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The late Prof. J. S. Jewell, M.D., editor of the *Journal of Medicine and New Diseases*, said: "by all means publish your surprising results." Prof. J. P. Ross, M.D., Ex-President of Rush Medical College, wrote in 1874: "Dr. Miles has taken two courses of my private instruction in diseases of the heart and lungs." Mr. Truman D. Weiss, editor of the *Chicago Times-Herald*, states: "Dr. Miles cured me of years of inherited headache and dizziness." The well known manufacturer of Freeport, Ill., J. C. Scott, says: "I had fruitlessly spent thousands of dollars on physicians until I consulted Dr. Miles." Mr. Frank Smith of Wabash Ave., Chicago, writes: "Dr. Miles cured me of dropsy after five leading physicians had given me up."

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dren happy, and yet it was a red letter day to them that they will remember, while I felt better for pleasing them. Do you know the song that says:

Oh, the good we all may do, While the days are going by.

If we wait to do some great thing we shall be a failure in youth, and a failure through life. We must not be like Micawber, "wait for something to turn up," we must go to work and "turn it up." It is the little things that come daily to our hand, it is the constant seeking to make those with whom we are thrown every day, happier and better for our being with them. Would we not rather see their faces light up with pleasure at our approach, than to see a frown appear, as much as to say, "You are not wanted." On every side are found those whose lot in life is far from being easy. Let us speak to them cheerfully and encourage them. Let one envelope himself in an atmosphere of courtesy, and he will increase his usefulness ten-fold. As this course does good to others, so it is sure to benefit oneself.

No one cherishes a spirit of true courtesy, and is careful to act it out, without finding it tributary to his own enjoyment. It did Abraham as much good, perhaps, as it did his guests, to prepare them a repast, and then to stand by and see them eat under the shade of the tree.

It is said of the father of Mary Lyon, principle of the Mount Holyoke Seminary, that he was never kinder to speak an unkind word. No wonder it was said of him, "He was greatly beloved by all his acquaintances." If you strive to make others happy, the happiness you seek for will spring up within your soul like flowers come to greet the sunshine.

M. J. PHIPPS.

BARGAINS.

Dear Brethren—Being in a city where goods are to be had at lowest average price of any city in United States, I am prepared to buy anything you want and save you from 20 to 50 per cent. I have sent bicycles to Maine and have recommendation on same. Last week sent one to Peru, Indiana, and cashed a recommendation on it. I have sold a number of organs to Saints and saved them money. I have on hand a Bentley organ as good as new; ten stops with compass high top, worth \$75.00; in box \$27.00; guaranteed perfect. Send stamps for information. Domestic sewing machine, six drawers, nickled, in good running order, \$35.00; four drawer, not in as good condition but in good running order, \$35.00. W. & W. No. 8, good order, \$35.00. W. & W. No. 9, drawer oak, almost new and in perfect order, \$14.75. Singer, old style, \$3.75. Knife, shear and skate sharpener. I want agents for this article, the fastest and best selling article out. Send 15 cents for sample and agents prices to:

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R. R. TIME TABLES. MISSOURI PACIFIC—MAIN LINE DEPOT. TRAINS WEST. No. 95—Wichita and K. C. Mail 12:30 a.m. 9—Kansas & Nebraska Lim. 4:34 a.m. 3—Texas, Joplin & K. C. Ex. 8:15 a.m. 3—St. Louis Express..... 8:35 a.m. 73—Lexington Branch Pass. 8:33 7—Fast Mail..... 10:00 p.m. 91—Joplin and K. C. Mail... 3:16 p.m. 1—St. Louis Mail and Ex... 5:17 p.m. 5—St. Louis Mail..... 5:55 p.m. 71—Lexington Branch Pass. 6:45 a.m. TRAINS EAST. No. 96—K. C. & Wichita Mail... 2:52 p.m. 72—Lexington Branch Pass... 6:23 p.m. 6—St. Louis Mail..... 7:53 p.m. 82—K. C. Texas & Joplin Mail 8:37 p.m. 2—St. Louis Through Mail & Pass..... 10:17 p.m. 75—Lex. Branch Passenger 6:10 p.m. 4—St. Louis Through Mail & Pass..... 1:37 p.m. 94—K. C. Tex. & Joplin Ex. 7:40 p.m. 8—St. Louis Through Mail & Pass..... 9:30 p.m. 10—Kan. & Neb. Limited..... 11:12 p.m. Nos. 7, 9 and 10 do not stop. LIBERTY STREET DEPOT. TRAINS WEST. No. 78—Lex. Branch Pass. 8:30 a.m. 71—..... 8:40 a.m. TRAINS EAST. No. 72—Lex. Branch Pass... 6:56 a.m. 78—..... 6:15 p.m. Tel. 17. F. A. MILLARD, Agent.

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Immediately Relieves Without Drugs The Most Obstinate Diseases. A Most Remarkable Invention. Physicians astonished, and thousands of grateful users testify to the wonderful results obtained by using the new 1903 style of Quaker Thermal Bath Cabinet. Every home should have one for bathing purposes. Seated within the Cabinet, clouds of hot air and vapor surround the body, giving a hot vapor bath, which opens the millions of skin pores, sweats out of the system all impure salts, acids and poisonous matter which, if retained, overwork the vital organs and cause disease, debility and sluggishness, keeps the body absolutely clean inwardly and outwardly, vigorous and healthy without medicine. No more bath tubs or doctor bills. We positively guarantee results. Our Treatment cures hard colds, clears the skin, cures Rheumatism, Catarrh, La Grippe, Sleeplessness, Neuralgia, Dropsy, Aches, Pains, Weakness and all Diseases of the Nerves and Blood, as well as Kidney, Urinary, Liver, Stomach and Skin Troubles.

All symptoms of the grippe, pneumonia, fevers, throat and lung troubles are positively broken up and eradicated from the system in one night. This is a genuine Cabinet with a door, handsomely and durably made, best materials. Guaranteed fitness on bath or your money back. Rubber lined. Firmly supported by a rigid steel frame. Will last a life time. Weighs 10 pounds; folds flat in 2 inch space; easily carried. In use it is an air tight, rubber walled bathroom within itself, amply large for a grown person to comfortably rest on a chair and have at home for 3 cents each all the cleansing, purifying and invigorating effects of the famous Turkish, Russian, Hot Air, Sulphur or Medicated Baths, with no possible danger of taking cold or weakening the system. Dr. E. L. Eaton was so astounded at the wonderful cures made by this treatment that he gave up his practice and has already sold over 600 Cabinets. Right Rev. J. C. Harzell, Bishop of Africa; Rev. G. A. Hagan, L. L. D., Chicago, recommend them highly, as also do U. S. Senator Hon. Chaucey M. Depew, Congressman John J. Lentz and hundreds of others. J. A. Hagan, afflicted fifteen years with rheumatism, was cured in six days. Rev. G. N. Barlow, D. D., afflicted for years, was cured of frightful case of rheumatism, kidney troubles, la grippe, etc. L. B. Washbrook, afflicted forty-five years, was cured in three weeks of catarrh, asthma, rheumatism, heart and kidney trouble. Thousands of others testify to marvellous cures by this Thermal treatment. We also furnish \$2 Book Free to Patrons—100 pages, by Prof. Gering, "The Guide Book to Health and Beauty." Gives nature's treatment for every disease as followed at Health Resorts in Europe and America. Tells how to live, what to eat, etc. It is a mine of knowledge.

Ladies are enthusiastic over our Head and Complexion Steamer Attachment, in which the head, face and neck are given the same vapor treatment as the body, drawing out all impurities, leaving the skin brilliantly clear, soft as velvet, removes Eruptions, Pimples, Blackheads, and is a sure cure for Eczema, Salt Rheum, all Skin Diseases, etc. Mothers find the Quaker a Sure Cure for all Children's Diseases, Fevers, Croup, Chicken Pox, Measles. HOW TO GET ONE.—Every reader who wishes Good Health, to Prevent Disease and enjoy the most luxurious baths known, should have one of these remarkable Cabinets. The price is wonderfully low, only \$5.00 for Cabinet complete with hot steam vapor cup, formulas for medicated baths and ailments, plain directions, and Prof. Gering's 100 page \$2 Book Free. Head and Face Steamer Attachment, if desired, \$1.00 extra. DON'T FAIL TO WRITE TODAY for valuable Descriptive Book and Testimonials from thousands of users sent Free, or better still, order a Cabinet. Don't wait. You won't be disappointed, for we guarantee every Cabinet and cheerfully refund your money after 30 days' use, if not just as represented. We are a reliable old firm. Capital \$100,000. Largest manufacturers in the world; ship immediately upon receipt of your order.

AGENTS WANTED \$25 to \$35 Weekly and Expenses. Men and Women. No Experience. No Capital. WHITE Q-TICK. Address: THE WORLD MFG. CO. 29 World Building, Cincinnati, O.

This fine, stone front Residence, one mile east of court house, Independence, Mo., on Macadam road, for sale. Ten rooms, bath room and furnace; fifteen acres of ground, large barn, tenant house, stone spring house, etc. Young orchard and vineyard. See A. C. Southern, Wilson Block, Independence, Mo.

Quorum of Twelve.

The following preambles and resolutions were adopted by the Quorum of Twelve at its sessions during the annual conference of 1901, at Independence, Missouri, and ordered published:

WHEREAS, It is important to know how and to what extent a minister of the church is affected by having charges preferred against him, and

WHEREAS, It becomes necessary to determine whether a minister of the church is required to cease official work upon his being notified that charges have been preferred against him, embodying offences of a character sufficiently grave, if proven, to justify his silence from official duty, therefore, he be

Resolved, That where charges of the above character are preferred, and entertained, the minister so affected should be held as silenced from the time said charges are entertained by the authority having jurisdiction, and should so remain subject to action of proper church tribunal. In cases of doubt as to whether the charges are, or are not, sufficiently grave to justify silencing the officer, reference should be had to the missionary in charge. If, however, said charges are preferred against the missionary in charge, or if he be an interested party, or if, for any other reason, he be disqualified, reference should be had to the First Presidency of the church, and the advice given by the missionary in charge, or the First Presidency, as the case may be, should govern in the case.

On April 23d, the following communication was received by the quorum and considered:

"To the Quorum of the Twelve, Greeting:—Brethren of the Quorum, I do greatly desire to be restored to the fellowship and privileges of the Quorum. I hereby withdraw the injurious and recriminating statements I have made against the motives of those who have taken part in this affair, without reserve or self justification.

"I accede to the verdict of the Quorum, and submit thereto, as I also do to the Conference action on the report of the Council. And further, I hereby present my apology to the Quorum, to the church, and to all persons who have been injured in any wise by me during the continuance of this affair; and I hereby declare that should the privileges of the Quorum be accorded to me, I will engage in the duties of my calling with a more careful supervision of speech and conduct; and will, so far as wisdom may be given to me, serve the Master in such way that no wrong nor harm shall come to the church, the cause, or my co-laborers therein.

"Respectfully,  
"E. C. BRIGGS.  
"INDEPENDENCE, Mo.,  
"April 23, '01."

The following resolution was adopted, based on the above paper:

Resolved, That we accept the restitution made by Bro. Briggs, as contained in the document submitted by him today, and that all disability imposed upon him by our action of last year be removed, and he be restored to Quorum privileges.

The Quorum sustained its present officers, and adjourned to meet at Lamoni, Iowa, March 29, 1902.

Published by order of Quorum.  
(Attest) HENRI C. SMITH, Sec.

An Acknowledgement.

INDEPENDENCE, Mo., Apr. 6.  
To Whom It May Concern:—I take this means to acknowledge that while laboring in Minnesota and Wisconsin, from April 28 to about August 27, 1900, I did wrong, for which I ask pardon of all offended thereby.

JAMES M. BAGGERLY.  
To Whom It May Concern:—In view of the above, Bro. J. M. Baggerly is hereby relieved of any disability before attaching as a result of the silence imposed upon him by me.

I. N. ROBERTS.  
INDEPENDENCE, Mo., April 12.

CONFERENCE MINUTES.

Southern California district conference convened with the San Bernardino Saints in their chapel, corner of Fifth and G Streets, March 1, 1901; T. W. Williams and A. E. Jones presiding; E. A. Smith and Maggie Pankey secretaries.

Branch reports: San Bernardino 272, officials 17, 1 baptism; Los Angeles 171, 5 baptisms, officials 15; Newport 251, officials 23.

Ministry reporting: High priests, T. W. Williams, Albert Carmichael and A. E. Jones; elders, Wm. Gibson, E. A. Smith, J. W. Brackenbury, H. L. Hemmingway; priests, J. Wixom, C. M. Salter, Jas. Baldwin; teachers, S. Penfold, H. S. Pankey, J. Miller.

Bishop's agent's report: On hand, \$373.07; received, \$1697.35; disbursed, \$1793.13; balance due church, \$278.29. A. Carmichael, R. F. D. No. 1, Anaheim, California, agent. Report audited and found correct.

A committee consisting of the president and secretary of each branch was selected to act as a committee to locate branch boundaries.

On motion, branch officers were instructed to use all means to locate scattered members, and failing, they were to transfer their names to the district record as scattered.

Present officers were sustained and resolution passed that the term of district officers be for one year.

T. W. Williams, T. W. Chabrun, D. A. Anderson and Maggie Pankey were selected to represent the district at the coming General Conference. Provisions were made for the district to defray the expenses of Bro. T. W. Williams to and from Conference. It was also provided that in case Bro. Williams could not go, that we send Bro. A. E. Jones in his stead.

The preaching was by the following brethren in the order named: Elders C. W. Earl, J. W. Brackenbury, A. Carmichael and T. W. Williams. Sunday was devoted to fasting and prayer, that the sick may be healed and that the Father may be pleased to bestow more spiritual blessings upon the district.

Adjourned to meet with the Los Angeles branch; time left to the district president.

The following ministry were present at the conference: High priests, T. W. Williams, A. Carmichael and A. E. Jones; elders, C. W. Earl, J. W. Brackenbury, E. J. French, E. A. Smith, Wm. Gibson and H. Hemmingway; priests, N. W. Best, Jasper Wixom, H. Thornton and J. Prothro; teachers, Jas. Miller and Jas. Baldwin; deacons, H. Hendrickson and N. Paulson.

This was one of the most spiritual conferences ever held in the district. Complete harmony prevailed throughout. The power of God was markedly present. The addresses of the district officers are as follows: T. W. Williams, Los Angeles, California, 1322 Myrtle Ave. A. E. Jones, San Bernardino, California, 1420 Walnut Ave. A. Carmichael, Anaheim, California, R. F. D. No. 1.

T. W. WILLIAMS, Pres.  
E. A. SMITH, Sec.

Convention Minutes.

Sunday School convention of the Pittsburg district convened at Wheeling, West Virginia, March 1st and 2d, General Superintendent T. A. Hougans in charge.

Reports were received from the following schools, Pioneer of Pittsburg; Unity of Fayette City; River View of Wheeling.

The following officers were elected for the ensuing term: Superintendent, F. G. Pitt; assistant superintendent, O. J. Tary; secretary, L. A. Serig; treasurer, Joseph Ebeling; librarian, E. H. Thomas.

Adjourned to meet at Fayette City at call of superintendent.

LOUIS A. SERIG, Dist. Sec.

WHEELING, W. Va., March 8.  
Massachusetts district Sunday School Institute will meet May 11, 1901, at Fall River, at 2:30 p. m. As this is our first session for Institute work we shall expect a good attendance of teachers from every branch.

Come prepared to help along the work as well as to receive good. Our faculty is composed mostly of normal graduates, and we expect that our coming session will far surpass any past work.

We desire to remind you that no business is to be transacted during this meeting, the full five sessions being given to class drills, papers, etc. Please see that reports are in by May 5th, to Miss Ora V. Holmes, Diamond Hill, Rhode Island.

M. C. FISHER, Dist. Supt.

The Far West, Missouri, district Z. R.-L. S. convention met at the brick church in St. Joseph, March 15th, at 7:45 p. m. Reports from locals showed an increase of 76 in membership. Good, live interest was manifested by reports of officers. Routine business was done and 29 delegates elected to General Convention. A very interesting program was rendered and much good was done. Adjourned to call of the president.

W. W. SMITH, Dist. Pres.

APPRECIATED.

Editor Ensign:—At the regular bi-monthly business meeting of the Chicago branch, held April 1, 1901, the following resolution was unanimously adopted:

WHEREAS, The conference year is about to close, and inasmuch as we have no assurance that Bro. and Sr. Terry will be returned to this city, and

WHEREAS, They have been located with us during the past three years, and, during this time, have made many sacrifices and have labored hard, continuously and, we believe, conscientiously, for the work we all love, and

WHEREAS, We believe that their efforts have been productive of much good to the gospel work in this city in general, and to this branch especially, and

WHEREAS, The efforts put forth in behalf of truth have won for them our love and esteem as our brother and sister in the gospel bond, therefore be it

Resolved, That we, the Chicago branch, express our appreciation for all the faithful efforts of our missionary and his wife during their sojourn with us, by extending to them a vote of thanks for the same, and be it further

Resolved, That we, as a branch, will deeply regret if circumstances are such that a change in Bro. Terry's appointment is necessary; but if, in the providence of God and His people represented at the General Conference, Bro. and Sr. Terry are again returned to us, we shall be greatly pleased and we can assure them a hearty welcome back to our midst, and be it further

Resolved, That a copy of this resolution be sent to the *Saints' Herald* and also to *ZION'S ENSIGN*, for publication.

MABLE SANDERSON, Sec.

CHICAGO, Ill., April 8.

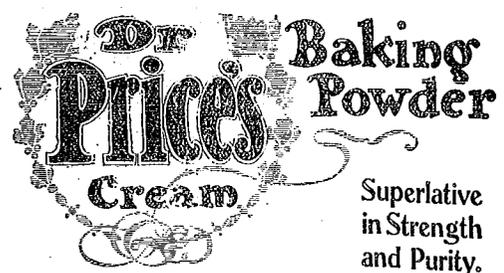
Cure for Smallpox.

The following recipes were taken from an exchange some years ago, and we publish them, that if any virtue is found in them our people may receive the benefit.

No. 1.  
A Paris physician says: "I herewith append a recipe which has been used to my knowledge in hundreds of cases. It is as unfailing as fate and conquers in every instance. It is harmless when taken by a well person. It will also cure scarlet fever. Here is the recipe as I have used, and cured my children of scarlet fever; here it is as I have used to cure smallpox: when learned physicians said the patient must die, it cured." "Sulphate of zinc, one grain; fox-glove (digitalis), one grain; half a teaspoonful of sugar; mix with two tablespoonfuls of water. When thoroughly mixed, add four ounces of water. Take a spoonful every hour; for a child smaller doses according to age. Either disease will disappear in twelve hours."

If countries would compel their physicians to use this, there would be no need of pesthouses. If you value advice and experience, use this for that terrible disease.

No. 2.  
The following was communicated to



Improves the flavor and adds to the healthfulness of the food.

PRICE BAKING POWDER CO. CHICAGO.

NOTE.—There are imitation baking powders sold cheap by many grocers. They are made from alum, a poisonous drug, which renders the food injurious to health.

the *Liverpool Mercury* by a Mr. Hine. He says:

"I am willing to risk my reputation as a public man if the worst cases of smallpox cannot be cured in three days, simply by the use of cream of tartar. One ounce of cream of tartar dissolved in a pint of water drank at intervals when cold, is a certain, never failing remedy. It has cured thousands, never leaves a mark, never causes blindness and avoids tedious, lingering illness."

Conference Notices.

The Eastern Maine district conference will convene with Saints at South Addison, June 1st and 2d. Hope the Saints will make an effort to get there and be blessed.

J. N. AMES, Pres.

CHARLESTOWN, MASS., April 23.

Conference for the Southern Nebraska district will be held at Nebraska City, May 26 and 27, 1901. A full report is expected from all the branches, and of the ministry as well. Come together and let us be built up in the good work.

By order of the president,

J. W. WALDSMITH.

INDEPENDENCE, Mo., Apr. 20.

Convention Notices.

The Philadelphia district Sunday Schools will meet in convention at Baldwin, Maryland, May 4th and 5th. Let all make an effort to attend and try to make the convention a success.

H. H. BACON, Supt.

E. B. HULL, Sec.

April 14.

The Sunday School association of Southern Nebraska district will convene with Nebraska City branch on the 24th and 25th of May. Please send in a full report of all schools of the district, and come yourselves and let us strive to forward on the Sunday School work.

W. M. SELF, Supt.

INDEPENDENCE, Mo., April 19.

Reunion Notices.

The reunion of the Southern California district will be held in Sycamore Grove, Los Angeles, commencing July 19th, and continuing over Sunday the 28th. It is the purpose of the committee to make this the best reunion we have ever held.

We are planning to have Bro. Joseph Smith attend this meeting. Bro. Joseph Luff, our missionary in charge, will be with us. There is also a possibility that we will have some of the missionaries who have been appointed to the South Sea Islands and Australia in attendance. We are almost sure to have Bro. Burton with us. Definite plans will be made as soon as I return to the coast.

Due announcements relating to board, tents and other accommodations will be made in plenty of time. It is to be hoped that the Saints will take hold of this with a united effort to make the meeting a complete success.

There are bright prospects ahead of us as a district if we will but take

advantage of the opportunities thus afforded us.

Respectfully submitted,  
T. W. WILLIAMS,  
For the Committee.

INDEPENDENCE, Mo., Apr. 24.

MARRIED.

POWELL-SUMMERFIELD. — At the home of the bride's parents, Stewartsville, Missouri, April 7, 1901, Bro. Edward Powell, of Ravenwood, Nodaway county, Missouri, and Sr. Amy Summerfield, of Stewartsville, Missouri, Elder Wm. Summerfield, the bride's father, officiating. A few congratulations by those assembled a nice Easter supper was enjoyed by the guests. Many useful presents were received. The bride is an earnest worker in Sunday School and Religion. The groom is a prosperous farmer of sterling qualities. Bro. and Sr. Powell left on the 8th for Ravenwood, Missouri, with best wishes of their many friends.

Advertisement for Ayer's Sarsaparilla, featuring the word 'LANGUID' in large letters and a small illustration of a person. Text describes how the medicine helps schoolgirls who are lazy, shiftless, and nervous.

Advertisement for Ayer's Sarsaparilla, featuring the brand name in large letters. Text describes the medicine's benefits for various ailments, particularly related to the digestive system and general weakness.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, MAY 9, 1901.

NUMBER 19.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

PRICE, \$1.00 PER YEAR, IN ADVANCE.

ENSIGN PUBLISHING HOUSE,  
Of the Reorganized Church of Jesus Christ of Latter Day Saints.

W. H. GARRETT, EDITOR.  
J. W. LUFFE, BUSINESS MANAGER.

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ENSIGN PUBLISHING HOUSE,  
Independence, Mo.

B. X. B.

## PREPARE THE WAY.

Independence, Missouri, has for many years held the affectionate interest of the Saints, and of nearly every one who, at any time, has accepted the ministry of Joseph Smith the Martyr, as being divinely authorized. The unrest and turbulence manifested among the societies of the world has for many years served to impress upon the minds of faithful Israel everywhere the necessity for the gathering to a central place where they may have kindly and congenial association under the protecting hand of Israel's God. Earnest prayers from longing hearts have ascended to the Most High that He would hasten the redemption of Zion, and aid His people in their preparation for the conditions by which they might be permitted an abiding place there. And when, at last, the time came for an advanced step to be taken, and the commandment was given to organize Stakes at Independence, Missouri, and Lamoni, Iowa, there was general rejoicing among the Saints, and with it a renewal of courage and strength to press forward in the things still before them, to enable them to occupy as the Lord designs they shall.

That renewed interest has been aroused by the events recently transpiring in this regard, is evidenced in the inquiries now being received by some of the Bishopric; some of the Saints being desirous of coming to Independence or vicinity, and other parts of the Stake, that they might share in the benefits which, in due time, are to be received by the inhabitants of the land, if they are faithful and diligent in the observance of those things given for their instruction and guidance, by which the proper preparation shall be

made. The world is fast ripening in iniquity and the cry of the oppressed of every land must move the heavens. Selfishness and greed are dominating influences in business circles, and the large majority of the wage earners are burdened in the effort to secure even a livelihood. In the strife of competing interests, the utmost capacity of the individual laborer, whether clerk or manual toiler, is often taxed, and overtaxed, in the demands made upon him, until nature succumbs, when the unfortunate victim of this rapacious spirit of greed is cast off as a useless piece of machinery, and a younger man replaces him until he, in turn, is worn out before his time. No wonder hearts sicken and courage flags at the unequal contest, and the soul longs for a condition where the necessities of life may be obtained without destroying soul and body to secure them; a condition where brotherly love, and consideration for another's interests is given, the same as for one's own. This is the condition our heavenly Father designs shall exist in Zion and all her Stakes, and the step recently taken when the Stakes were organized as directed by the Lord, is the preparation and beginning for such conditions to be brought in.

But while this condition must be attained before all the benefits may be realized which Zion is to bring to her converts, such a state has not yet been gained, and there is much to be done before ideal conditions are reached. Yet that progress to that end has been made, is evidenced by the establishment of these Stakes making it possible that the requirements to this end may be met, and development for higher and better conditions made. Increased blessings enforce increased responsibility, and more is now demanded of the Saints than under former conditions. A new order now exists in the Stakes by which certain explicitly given directions must be complied with if the Saints are accounted worthy to stand; and the faith of every one will be put to the test, whether or not they shall be found worthy to abide in Zion. Section 98:9 and 108:4, Doctrine and Covenants, provide that those who gather to the land of Zion shall have *all things prepared before them*; and section 72:5 provides that a certificate of worthiness signed by three elders of the church, or by the bishop, shall be carried to the bishop in Zion, otherwise they shall not be accounted wise. The individual who cannot maintain his integrity, and honor his profession where he now lives, will not be an acceptable inhabitant of the Stakes of Zion, and every one who desires to come to these places should possess both the desire and the will to comply with the laws of the Lord which are to govern in Zion. No one will be justified according to the law, in moving to these Stakes, until they have first laid the case before the Bishopric (rule 9,) and they should be willing to abide the decision given.

The following resolutions of a joint council of the presidency, bishopric and high council of Independence Stake is given for the information of the Saints. There is not the slightest disposition on the part of any one residing at the center place to keep any worthy member of the church away; but under the present conditions especially, it is necessary that every family contemplating moving into either Stake should take the matter up with the bishop, and have *all things prepared before them*. There should be no indiscriminate rushing to these places; such a course will be sure to bring disaster, suffering and hurt to all concerned:

**JOINT COUNCIL PROCEEDINGS.**  
At a joint council of the presidency, bishopric and high council of the Independence Stake, held at Independence, Missouri, May 3, 1901, the following resolutions were adopted as being their opinion:

### THE PRESIDENCY.

1. *Resolved*, That the duties of the presidency of the Independence Stake are to reside within the limits of the Stake territory, viz., the former Independence district, to preside over the Independence congregation, the Stake conferences, direct the labors of local ministers, and have the supervisory charge over all the congregations and members.

2. To convene the high council when necessity demands and preside over same when in session.

### BISHOPRIC.

3. *Resolved*, That it is the duty of the bishopric to take the active oversight of all the temporal affairs of the church in the Stake, looking after the wants and needs of the poor, and families of the ministry; the purchasing of land, building houses of worship and other buildings for the benefit and use of the church. To keep the Lord's storehouse and treasury, collect tithes and offerings, disbursing the same as the necessities of the work demand.

4. It is their privilege and duty to call on the presidency and high council for advice and counsel in purchasing lands, building churches, or other buildings, or any matters where they may need advice or counsel.

5. To call on the high council when difference of opinion in temporal things arise between members of the church and the bishopric; to decide what is proper and right in the case. The bishopric being alone responsible to the church for the finances, should be left free, to act on their own judgment in the administration of the affairs of their office and calling.

### HIGH COUNCIL.

6. *Resolved*, That it is the duty of the high council to assist the presidency, when called upon, by their advice and counsel, collectively or indi-

vidually; to convene on call of the presidency to hear cases that may come before them, by appeal, or otherwise.

7. To decide what is just and right for members to have, where differences of opinion arise between members and the bishopric.

8. To assist the bishopric, when called upon, with their counsel and advice, with regard to buying lands, building houses of worship and other buildings, or works, for the use of the church.

### MEMBERS.

9. *Resolved*, That all members of the church contemplating moving to the Independence Stake, should correspond with the bishop of the Stake and have all things prepared before them in harmony with the law.

10. *Resolved*, That it is the duty of members residing, or coming to reside in the stake, to comply with the law which requires them to place in the hands of the bishop all their surplus property, or that which they have to impart for the care of the poor and needy and such other uses as the needs of the work may require; and after this first consecration, to pay one-tenth of their interest annually.

### SURPLUS.

11. *Resolved*, That the meaning of the word "surplus," as used in Doctrine and Covenants, in section 42, paragraph 8, and section 106, paragraph 1, is that amount above the needs of business, or support of family.

12. WHEREAS, God has said (Sec. 42, par. 9), "Every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration;" also section 64, paragraph 7, "Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days."

*Resolved*, That all offerings, consecrations and tithings, must be the voluntary act of every individual, as all must answer to God, and be rewarded as a faithful or unfaithful steward in the end.

13. It is the duty of all members living in or moving into this Stake, to comply with the law as given in section 73, paragraph 5, in order to be considered wise stewards, and fully in harmony with the law.

### CHURCH LOCATION AND BUILDINGS.

14. *Resolved*, That we look with disfavor on locating, erecting and purchasing church property, except as it may be approved by the bishopric, or, if necessary, by the direction of the high council.

15. *Resolved*, That copies of these resolutions be sent to ZION'S ENSIGN and Saints' Herald for publication, and that a copy be sent to the president of each branch of the Stake, to be read to the members.

G. H. HULMES, Pres.

JOHN D. WHITE, Sec.

WE STAND CORRECTED.

LAMONI, Iowa, May 4, 1901.

W. H. GARRETT, Editor of ENSIGN,  
Dear Brother—I see by your issue of May 2d that you have fallen into an error which I learn is quite common among the membership. In speaking of the organization of Independence Stake you say: "When the first Stake in its [Reorganized Church] history was organized."

On April 6, 1853, there was a Stake organized at Argyle, Wisconsin, to be known as the Zarahemla Stake, with William Cline president and Cyrus Newkirk and Isaac Butterfield counselors. (Church History, Vol. 3, p. 218).

There is nothing in the minutes regarding the organization of a High

Council at that time, but at the Annual Conference of 1854, according to the original minutes kept by Samuel Blair which were not in our hands when the book went to press, there was provision made for the choosing of a Council. The resolution reads as follows: "On motion the Quorum of Apostles was appointed to select twelve men to constitute the High Council of the church."

Whether the organization was completed or not does not appear, but it was partially organized and declared to be a Stake. In the Conference for 1854 the president and council were sustained. (Church History, Vol. 3, p. 231). There is, however, a discrepancy regarding the word "council" in the last quotation; in the published history it is spelled as here given, but in the minutes it is "counsel."

In bonds, as ever, your brother,  
HEMAN C. SMITH.

WHEN we united with the church in 1866, and for a good many years thereafter, we were informed that the Church of Jesus Christ was reorganized April 6, 1860, at Amboy, Illinois, when President Joseph Smith was accepted as the Prophet, Seer and Revelator to the church, and was at that Conference made its president. It was *this* organization we had in mind when writing the editorial in last week's issue, to which our brother, the Church Historian, refers.

Volume three of the Church History has but recently been issued from the press and we have not yet had an opportunity to "explore" it. We thank Bro. Smith for his correction and give the information for the benefit of our readers, who may need it.

### EDITORIAL ITEMS.

SR. A. R. CORSON, 3829 4th Street, Fulton, Richmond, Virginia, will be glad to receive cards for her Sunday School scholars if any have them to spare. She has sufficient *Hopes* for the present. She usually has an attendance of from 16 to 20. She also requests the prayers of the faithful that she may have strength and help for her needs in the work.

"THE TWO WAYS ILLUSTRATED" is our latest sermon tract, being from the pen of Elder A. H. Parsons. The narrow and broad ways are elucidated, with the works and final ending of each. It is a good tract to hand those who are searching for the "way of life." Price 5 cents each, 3 for 10 cents, 25 cents per dozen, in neat paper cover. We can fill orders promptly.

SOME good brother, presumably Elder J. W. Rushton, has a fine article in the *Hamilton* (Scotland) *Herald*, issues of March 1st and 8th, explanatory of the mission and work of Joseph Smith the martyr. It is entitled "The Mormon Prophet—Joseph Smith. His Work." We cannot begin to quote from it, but it certainly shows that splendid opportunities are being opened to the

eldership in every land to get the truth prominently before the people, and in that manner present the gospel to some who would not otherwise hear it.

**EXTRACTS FROM LETTERS.**

**ELDER J. W. BRYAN**, Eagle Ford, Dallas county, Texas, April 29th:

I am preaching with fair prospects of some coming into the church, as the house was crowded last night, with good attention, and very favorable remarks heard by a brother.

**ELDER C. J. SPURLOCK**, attending General Conference, Independence, Missouri:

The thought of so many of the ministry now being at General Conference awaiting their appointments to their several fields of labor is an impressive one. We hope that our associations will be such while here that added spiritual strength will be given us that we may go to our several fields of labor with increased zeal, courage and such other blessings as will be commensurate for the work to be accomplished.

**BRO. JOHN TEETERS**, Grinnell, Cove county, Kansas, April 22:

I lived in Fairfield, Nebraska, a few years ago, where there was a branch, and enjoyed the usual church privileges, but now I am one of the isolated. I would like very much to have an elder come this way. I am acquainted with Bro. W. M. Self, and think him a very fine man. There are a great many Catholics in this neighborhood, about seventy-five per cent of the population, I presume. Oh, how I wish there was a branch of God's people near here, so that I might attend and gain much needed spiritual strength. There are two families of Saints living about twenty-five miles north of here, about three miles west of Seldon, Kansas.

**GENERAL CHURCH NEWS.**

**INDEPENDENCE.**

President G. H. Hulmes will visit the First and Second Kansas City branches next Sunday.

The Willing Helpers, numbering ten, met at the usual hour on the 8th, spending the afternoon in their usual industrious way.

Bro. Elliott's lumber yard on West Lexington, near the ENSIGN office, is new in running order, and he is meeting with encouraging success.

Sunday School picnic sometime latter part of June. It's going to be a "Word of Wisdom" affair this year, which should make it all the more enjoyable.

Sr. R. Etzenhouser, who was very low last week, received help through administration, and is now recovering nicely. She was very close to eternity at one time.

Sr. Lydia Billinsky, of the ENSIGN composing force, is off on an extended vacation for rest and recuperation. She has gone to St. Louis to visit her brother, J. J., and family.

President G. H. Hulmes preached at the stone church last Sunday morning, and Bishop Hilliard at night. The sacrament service was largely attended and was a profitable season.

James Ackland Hamilton, son of Bro. and Sr. Thomas Hamilton, was baptized in Shultz's pond May 1st by Elder T. W. Chatburn and confirmed at the evening prayer service same date by Bishops G. H. Hilliard and R. May.

Sr. Nellie Lloyd, daughter of Bro. and Sr. T. E. Lloyd, having finished her course in stenography, has returned to Montana, where she has a remunerative position. Sr. Nellie is a bright, intelligent young lady and will make a success of her avocation, we are assured.

On Wednesday the 1st, the Daughters of Zion met and elected their officers for the ensuing year, the choice being for president, Sr. B. C. Smith; for secretary, Sr. Abbie Horton, and for treasurer, Sr. R. May. Some important work was done, although only six members were present to transact business.

"Children's Day" will probably be celebrated the second Sunday in June. Judging from the past efforts in this direction, it will be both pleasant and profitable. We hope our Kansas City brethren will find it convenient to hold their celebrations of the day on different dates to the above to permit an interchange of visits by those who may desire to do so.

Bro. Gomer R. Wells returned Monday from his old home, Knob Noster, Missouri, where he preached several times since Conference to crowded houses. Was warmly greeted by his old acquaintances, and accorded an earnest, respectful hearing in his presentation of the gospel. He left this, Thursday, morning for Deer Lodge, Montana, to make preparations for departing to his mission field, Australasia, about the 1st of August, where he expects to remain for a number of years. He desires to express his thanks to all who have assisted with subscriptions for the Australian paper.

Don't forget that we are to have a reunion this summer near Independence. Bro. I. N. White having so many things to look after, has appointed Bro. Geo. H. Hulmes to take his place on the committee, which will now be composed of Bro. Hulmes, R. May, and Edis Short. We hope as many as possible who reside within Bro. I. N. White's mission, and any others who may be so disposed, will make their arrangements to attend and help to make it the success it deserves to be. Forward, all, is the watchword, and all who can do so, should feel it a duty, as well as a pleasurable privilege to aid this work in this place, for the influence it may have for good, in the center place. Further announcements later. Come and help us.

Municipal lighting for this city carried by seven votes over the necessary two-thirds majority at the special election, Tuesday. We will soon have a first class service now, under the management of a board equally divided as to politics, which will take it out of the realm of a political "influence." Orders have also been given for the widening of West Lexington street from Pendleton to Bro. Maguire's store, and bids ordered for paving the street from the square to the Pacific bridge. So that at last these long delayed improvements are materializing and the city will be greatly benefited thereby. The city engin-

eers have also been instructed to prepare estimates for repairing West Maple avenue, which is in a very dilapidated condition. The contractors, it would seem, did very poor work in macadamizing it two or three years ago, and it is so full of holes that the travel on that street is rendered very unpleasant.

Sr. Bertha Ray, wife of Bro. John H. McMullin, after a long, earnest struggle with consumption, succumbed to the destroyer at the home of her sister at Webb City, Missouri, shortly after midnight of Friday last, aged 29 years. She suffered considerably until a short time before her demise, when all pain left her as had been prayed for, at her request, by one of the elders for whom she had sent, and she fell asleep in the Lord peacefully and calmly with the shadow of a smile upon her lips. The remains were brought to Independence Sunday morning and at 1 o'clock at the church Bro. Joseph Luff preached the sermon, after which the remains were interred in the city cemetery. The floral offerings, a wreath, anchor, sheaf and banks of roses, were beautiful indeed. Bro. John and little daughter Ruth have the sympathy of a very large circle of friends in their deep bereavement. Sr. McMullin was of a quiet, amiable disposition and universally esteemed by all who knew her.

Bro. W. E. LaRue, who was taken with what is called the smallpox—the disease which has been going over the country during General Conference, is about well again; he has not been very sick at any time, we believe. He was staying with Bro. Thomas Crick when he first became ill, in a neighborhood where there has been no cases of this kind before or since Bro. LaRue's, and being taken so soon after his coming here, it is evident the disease was in his system when he arrived. We have heard of no cases here among the Saints since Conference, though there is a case now and then heard of in different parts of the city. The cases are so far, however, very few. Bro. F. C. Keel, who it is said, went home from Conference sick with this disease, must have gone at the opening. We did not see him here at all, that we remember. He has, also, we are glad to say, recovered. In talking with a physician here about this disease he was doubtful that it really is smallpox, and expressed the opinion that those who have passed through an attack of it, would not be immune from an attack of the genuine smallpox; so the brethren should not be careless about the matter if they should be in a neighborhood where that disease is known to be; drink cream of tartar water and avoid having an empty stomach, use wisdom in eating when exposed, and there will be little danger of taking it.

The regular business meeting of the branch was held Monday evening at the church, President Hulmes in the chair. The usual official reports were read, the treasurer's report showing \$129.10, total collections, and \$140.63,

expenses; due treasurer, \$11.44. Bro. John R. Lentel on letter of removal from Lee's Summit, Missouri, branch, and Alma Dille, on certificate of baptism, were admitted to membership in this branch. Letter of removal was granted Sr. Eliza Keene Moran to the Hillman, Michigan, branch. The work of caring for the records of the branch having become burdensome for one person, it was on motion divided, and separate offices of recorder and secretary were established. This being the time for the election of branch officers, a motion that the time of service hereafter shall be one year, instead of six months, prevailed. On motion the election was ordered by nomination and vote of show of hands. The following brethren were all re-elected: presiding priest, W. H. Murphy; presiding teacher, Lester Braackenburg; presiding deacon and branch treasurer, B. C. Smith. For secretary Bro. Frank Rudd was chosen, and for recorder, Bro. J. W. Luff. For chorister Bro. Orville James was re-elected, as was Bro. Horton for janitor. Auditing committee, C. M. Mills, B. J. Scott and Frank Rudd were also re-elected. The following preambles and resolutions prevailed:

WHEREAS: There does not seem to be any real necessity that a business meeting of the branch should be held every month, and

WHEREAS: So little interest is taken by the membership, as a rule, in these meetings, and

WHEREAS: When occasion requires the president of the branch may call a business meeting of the branch at any time, therefore be it,

Resolved, That hereafter the regular business meetings of this branch be held quarterly.

Resolved, that letters of removal may be received or granted at the close of any prayer and testimony service of the branch.

Resolved, That any rules now in force, conflicting with the above is hereby rescinded.

Adjournment was then taken.

**LAMONI, IOWA.**

President Joseph Smith preached to a large audience of Saints at 11 o'clock Sunday morning and Apostle Heman C. Smith occupied at night.

The afternoon sacrament service was largely attended and was in charge of the President of the Stake, Bro. John Smith, and his counselors, Bro. J. A. Gunsolley and David Wight. A spirit of earnestness characterized the testimonies borne. New conditions now surrounding the Saints in this place; all seem eager to know what is required of them and the general feeling is to get nearer to God and to sustain his work.

The Sunday School anticipates observing a Children's Day the latter part of this month or first of next.

At the afternoon prayer service yesterday Alma Jacob, infant son of Mr. and Sr. Bierline, was blessed by Elders Lambert and Scott.

Elder Eli Hayer was ordained Sunday evening to the office of a Seventy, by W. H. Kelley, J. R. Lambert and Columbus Scott.

Bro. and Sr. H. A. Stebbins left Saturday night for Davis City where Bro. Stebbins will

preach on Sunday; they will remain over Monday.

Sr. Stubbart and granddaughter Edie, returned from their visit at Octavia, Nebraska, on account of the severe illness of Sr. Pearl Stubbart. Sr. Pearl is today reported better.

At the home of Bro. H. R. Harder, her son-in-law, May 1, 1901, of old age, Sr. Elizabeth Daugherty, aged 79 years 5 months and 21 days, passed from this life. Born in Belmont county, Ohio, in 1821. Maiden name was Hardesty. Married Hiram Daugherty April 18, 1839. Both were baptized March 25, 1875, near what is now Lamoni, by Elder C. H. Jones. Faithful and active Saints. Funeral service at house by Elder H. A. Stebbins as per her request.

G. L. K.

May 6

**ST. JOSEPH, MISSOURI.**

We are having very fine weather; a light rain fall Saturday evening laid the dust, and this (Sunday) morning all nature seemed to praise the Creator.

The services were well attended. Bro. Wm. Lewis was the speaker of the morning and Bro. S. F. Cushman of the evening. The sacrament service at 6 p. m. was very spiritual, many fine testimonies were borne. The attendance at the Sunday School was much larger than usual.

Bro. H. O. Smith, who is visiting his family, is quite sick we are glad to learn that his condition is improving.

Sr. Ida Pearson, of Kansas City, spent the day with her old friends. Bro. Merrill Etzenhouser, Lester Warnky, Lerman Holmes and E. Harrington of Kansas City, spent Sunday in the city, and were in attendance at the morning service.

Bro. Guinand has opened a Sunday School at St. George. The attendance and attention was good. Preaching at close of Sunday School.

Bro. and Sr. G. J. Whitehead and family are visiting friends in the city.

A. B.

May 5.

**ST. LOUIS, MISSOURI.**

Places of worship: Rock Church, Glasgow avenue and Dickson street. Services: Wednesday evening, prayer service. Sunday: Sabbath School 9:30 a. m.; preaching at 11 a. m.; social service at 2:30 p. m.; preaching at 8 p. m. Cheltenham, 5731 Manchester Ave., services: Sunday School 10 a. m.; social meeting 2:30 p. m.; preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

Bro. R. Archibald smiled very broadly yesterday, for Bro. Alfred White, made his appearance, and he learned that Bro. Allen was on his way to St. Louis, and that Bro. Fred Smith would be present with us the 1st of June; this means lessening of the burdens which sometimes weigh heavily upon a very busy man's shoulders. Bro. White was our speaker, 11 o'clock service, and held the attention of his audience. We were pleased to hear him.

Bro. Ed Bell has been on the sick list; was unable to be present at the Friday evening Religion prayer service; Bro. Baraclough presided in his stead.



ZION'S ENSIGN.

Entered at the Post Office at Independence Mo., as Second Class Matter.

GOODWIN-BRAMBLET DEBATE.

Sometime ago a debate took place at Condon, Oregon, between Elder W. A. Goodwin, of the Reorganized Church of Jesus Christ and Elder Bramblet of the Missionary Baptist church, and as I have not seen a report of it from any one else I will try to give a short sketch of it.

The propositions were drawn up by Elder Tonkins, of the Baptist church, and were as follows:

The church with which I stand identified, known among men as the Reorganized Church of Jesus Christ of Latter Day Saints, is in fact the church of Christ. It possesses the Scriptural characteristics sufficient to entitle it to be recognized as such, they being the same in faith, organization and practice with the apostolic or New Testament church. W. A. Goodwin affirms and Bramblet denies.

The other proposition read the same, excepting Bramblet affirmed the Missionary Baptist church.

They were to have three nights apiece, but Elder Goodwin asked for another night and it was granted. The first night all went well. Elder Goodwin had printed on large charts the names of the offices in the apostolic church with scriptural references, and on another piece the spiritual gifts in the apostolic church. He stated that if we can find out the faith, organization and practice of the apostolic church, we would then know what Christ's church should be in this age. He showed that the apostolic church had apostles, prophets, evangelists, priests, teachers, deacons, etc., and referred to 1 Corinthians 12:28; Matt. 10:1; Eph. 4:11; Titus 1:7, and others. That they practiced the laying on of hands, and quoted, Acts 6:6; Acts 8:17; Acts 19:6.

Elder Bramblet didn't deny but what that was all right for the apostles, but we didn't need such things now; and said that if the brother's church is the New Testament church he must be able to find his church name in the Bible. Just find the Reorganized church in the Bible; you can't do it. Bro. B. must have forgotten he had affirmed the same for the Baptist church. He had quite a hard time to find Missionary Baptist church in the Bible. He found it though. John was a baptist and was also a missionary, therefore, Christ's church is the Missionary Baptist church. He took the same old grounds with which we are all so familiar, and made this statement: "When the apostles died their office ceased." Bro. G. took the United States for an illustration. When these United States first became a republic, they elected a president and put him at its head, then a vice president, a congressman, and so on down to governors and justices of the peace; according to my opponent's argument, as soon as their time expired, or if one should die while in office, their office ceased until we come down to

the governor and the justice of the peace; they must be retained. No, no. "What God doeth he doeth forever." The Baptist church has as officers, elders and deacons. And Elder B. said that elder in the Scriptures meant old people. Bro. G. kept reminding him that as elders referred to old people, the Baptist church had only old people and deacons in it as officers.

In commenting on 1 Corinthians 13:8-13, Bro. B. said that the Corinthian brethren hadn't become perfect yet, and it was only they who saw through a glass darkly, and when they became glass perfect then they would have no need of these gifts, and they should cease. But Paul says in the 12th verse, "Now, I know in part, but then (when that which is perfect is come) shall I know even as also I am known. Prophecies shall fail, tongues shall cease, knowledge shall vanish away, when that which is perfect is come, then we shall know even as we are known."

Paul, in Ephesians 4, tells us more on this subject. Verse 5: "Wherefore he saith, When he ascended up on high he led captivity captive, and gave gifts unto men." He "gave" gifts, and not took away gifts. Verse 11: "And he gave some apostles, and some prophets; and some evangelists, and some pastors and teachers." In verse 12 he tells us what they were for. "For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ." How long were they to remain? Verse 13: "Till we all come in the unity of the faith." It seems to me that passage is so plain that no one could say we don't need them now. Are we perfect? Have we "all come in the unity of the faith?" We must answer, No.

The second night Bro. G. touched lightly on Revelation 12, and left it for his opponent to touch. Bro. B. went at it in earnest. He said that the one thousand, two hundred and three score days equalled 1260 years, that the woman was the church, and the man child was the ministry. The explanation was very good and Bro. G. let it go just that way. He thanked the brother for his assistance, and took the date the church went into the wilderness (570 A. D.) and added to it 1260, the number of years the church was in the wilderness, which made 1830 A. D., the date the church should, and did, come out of the wilderness, and she must come out with the same faith, organization and practice with which she went in, or she could not be recognized as the same church. As the ministry was caught up to heaven it must be restored from heaven, or we would have no authorized ministry on earth. When Bro. B. tried to prove succession Bro. G. reminded him that the ministry was caught up to heaven, and how could a church be in an organized and working form with its ministry in heaven.

Elder B. called prophet Joseph and the leaders of the church almost all the mean things he could

think of, but wound up by getting down on his knees and saying, "If you will just show me a sign, give this brother a leg, restore this sister's hearing [both the persons as much a disbeliever as he himself, just show me a sign and I will —] what? "Join you and make the best preacher you've got." Bro. G.'s reply was, Then you, after professing to be a follower of the meek and lowly Jesus, would, if we would show you a sign, quit following Him and become a humbug with the rest of us.

The third and fourth nights Elder Bramblet wouldn't pay any attention to Bro. G.'s argument, but spent most of his time in reading from the Inspired Translation of the Bible and Doctrine and Covenants, making such expressions as these, "Well, we know where Cain got his wife now. So Cain loved Satan more than God, did he?" Bro. G. started to explain what the Inspired Translation was, and spoke of the mistranslations in King James' translation, but was ruled out of order as they had agreed to take the latter as the standard of evidence. He was not allowed to explain.

Bramblet read from Doctrine and Covenants, section 17, verse 10. Before reading he made an apology for reading it, saying he hated to read it, but he had been earnestly requested to do so. He must have been earnestly requested to not read it right; at any rate he did not, but declared that he read it alright. This is the way he read it: "The high priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member and exhort them to pray vocally and in secret and attend to all the family duties." He read the clause "and attend to all the family duties" so very soft and easy. Bro. G. hit him so hard I don't think he will want to read it like that again soon.

When Bramblet's affirmative came Bro. G. tackled up two more charts beside the first two, one, the officers in the Baptist church which were elders and deacons; the other, the spiritual gifts in the Baptist church with a blank with only the word "see." That showed up the difference to perfection. Bro. B. was badly mixed up on his propositions; he couldn't drop the Reorganized Church of Jesus Christ. The very last night he read what David Whitmer had to say about us, forgetting that it was the Baptist church that was under consideration. He got so anxious for a sign that he went to the bother of getting a small bottle of carbolic acid and holding it out towards Bro. G., told him to drink that and prove to the people that he could drink deadly poison and still live. Bro. G. said he reminded him of a personage back 1900 years ago who asked Christ to cast himself down from the pinnacle. But Christ's answer was, "It is written, Thou shalt not tempt the Lord thy God;" but should he drink the poison accidentally, it would not harm him. Bramblet declared he called him a devil, but that didn't

satisfy his desire for a sign. Elder B. made the statement that the power to lay on hands was never given to the third party, that if it could be found he would apologize to the audience. Bro. W. A. turned to Mark 16, beginning with the 15th verse, and read, "And he [Jesus the first person] said unto them [the apostles, second person], Go ye into all the world, and preach the gospel to every creature [third person]. He [third person] that believeth and is baptized shall be saved, but he that believeth not shall be damned. And these signs shall follow them [third person] that believe; in my name shall they [third person] cast out devils; they [third person] shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not harm them; they [third person] shall lay hands on the sick and they shall recover." Bramblet spoke right up and said that wasn't a command. He afterwards said he meant third person from the apostles. He didn't apologize.

Now, this is but a small part of what passed between the speakers; I feel that I have not done justice to the subject, but must say that the power of God was with Bro. Goodwin all through the debate. We feel that much good was done; much prejudice was removed even to personal prejudice. The Saints are all rejoicing.

Yours for the triumph of the truth,

OTIS W. PROPST.

THE TEN KINGS OF DANIEL.

BY ELDER W. A. GOODWIN.

Editor Ensign.—Although the above subject has been discussed over and over again, yet I believe there has been no definite conclusion arrived at, and as it is the blessed prerogative of every man to express his opinion, through the medium of your columns, so long as he gives it as such, I therefore ask space to set forth a few thoughts upon the subject above stated, and I ask all who read to bear in mind this thought, that in the year 1830, on April 6th, this, the church of Jesus Christ, was organized or set up, and we, its representatives, have been, and are yet, making the claim before the world that this church comes in fulfillment of the prediction made by the prophet, Daniel 2:44. This being true, it then behooves us to so study and inform ourselves, that when asked to explain our position to others we can do so in such clear and definite terms, that no doubt will be left in the mind of the hearer.

You who read will remember that this prophet, Daniel, was a captive, held in bonds by the King Nebuchadnezzar; and while Daniel was so held, this king had a dream while upon his bed, and the dream troubled him inasmuch that he sent for the wise men, the astrologers and soothsayers, and desired that they tell him what he had dreamed, for he had forgotten it. But they, like all false pretenders, could not tell the dream, but said, "Tell us the dream and we

will tell the interpretation." This made the king angry, and he ordered all the wise men of Babylon slain, because he realized that these were trying to deceive him. Daniel asked time, and said he would tell the king both the dream and the interpretation; in time he came before the king and said (Dan. 2:27):

"The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king."

Daniel here fully realizes that these men were working by their own power; but note now what he tells the king (V. 28),

"But there is a God in heaven that revealeth secrets, and maketh known to the King Nebuchadnezzar what shall be in the latter days."

In the 31st verse Daniel begins telling the dream, and says that the king saw, while asleep, a great image; its form was like a man, but the head was made of fine gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron, his feet part of iron and part of clay; and further (the king saw that a stone was out out of the mountain without hands, and this stone was to smite the image on the feet and break them in pieces.

Now, let us try, if we can, to understand or locate the image. Daniel tells us, in the 37th verse, that the God of heaven had given to Nebuchadnezzar a kingdom whose bounds was the entire known world; moreover God gave him power, strength and glory. Here the question arises, Was this kingdom that the God of heaven gave him a spiritual or a temporal kingdom? I shall take the position that while God made him temporal king over all his creation, He also gave him spiritual power, strength, and glory, but he, like other weak men, did not obey God, and for this reason God permitted the Medes and Persians to wrench from him his temporal power, while God took away his spiritual power and glory. Thus we see that the Medes and Persians was the kingdom represented by the breast and arms of the image.

History informs us that the Grecians overcame the Medes and Persians, and thus they fulfilled the kingdom represented by the belly and thighs. Next came the Roman Caesars, or Pagan Rome, which kingdom represents the legs of the image, from the knees down to the feet. It was during the reign of these Roman Caesars that Jesus Christ came in the flesh and established His kingdom; this, none who read to inform themselves, will deny. But as we go on in the prophecy we find that another kingdom would arise, inferior to the Roman Caesars, for they (the Caesars) were to be as strong as iron, but the kingdom to arise after them was to be mixed with iron and clay, and Daniel tells us this kingdom is represented by the feet and toes. Bear in mind, reader, the feet and toes together were first called a kingdom (verse 41), and in this verse we are told that the kingdom (which is represent-

ed by the two feet) was divided. Now, as this kingdom is conceded to be Papal Rome, I ask, Where was Rome divided? and answer, She was divided between the two sons of Constantinople, one being placed at Constantinople, the other at Rome. Next we are told by the prophet that ten other kingdoms came out from the kingdom called the feet, and as Papal Rome is found to be that kingdom, we can only look to her to find the ten kingdoms represented by the toes, and here I wish to quote the 44th verse of this prophecy: "And in the days of these kings (the ten toes and the feet) shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Reader, have you borne in mind that we started out with the understanding that this, the church of Jesus Christ, composed of Latter Day Saints, makes the astounding claim to the civilized world that in the year 1830 the God of heaven set up His kingdom in literal fulfillment of Daniel 2: 44, and that such kingdom is called a church?

Now, if this be true (and it is true), when and where shall we look for the ten kingdoms that Daniel tells us would exist when God's work began? True it is we easily find the kingdom (or church) from which the ten were to come. Here the objector may step in and say, Why do you say church when you say the kingdom represented by the feet? Simply because Papal Rome is a church, and was a church in the year 1830, when God set up His kingdom (church), and for the benefit of all who read, let me here ask, Are you aware of the fact that our church, as a body, has the ten toes all in existence before the feet began its work, or in other words, they show the ten toes before there is any feet?

I have before me a statement from one high in one of the leading quorums of the church, that the first toe's kingdom showed itself in the year 356 A. D. I will give you the ten toes as they appear before me.

- 1, The Huns in Hungary arose 356 A. D.
- 2, The Ostrogoths, 377 A. D.
- 3, The Visigoths, 378 A. D.
- 4, The Franks, France, 407 A. D.
- 5, The Vandals, Africa, 407 A. D.
- 6, The Semoi and Aleus, Spain, 407 A. D.
- 7, The Burgundians, Burgundy, 407 A. D.
- 8, The Heruli and Rugi, Italy, 476 A. D.
- 9, The Saxons and Angles, Britain, 476 A. D.
- 10, The Lombards, Germany, 483.

These are claimed to be the ten toe kingdoms, but look, reader, at the position occupied by those who make this claim; you notice that according to this argument the first toe kingdom arose just 214 years before Rome, the feet kingdom. As it is conceded that she arose in about the year 570 A. D., does it not thus appear unreasonable to say that the toes would appear before the feet? And not alone that, but according to the above

rendering, not one of those were standing in 1830, when God set up His church on earth. Turn with me, reader, to the *Saints' Herald* for October 10, and read the letter from Bro. Moroni Bishop, of South Wales; it seems they have an organization called their "Mutual Improvement Class." At one of their meetings, at least, this question of the ten toes of Daniel 2: 44 arose, and as you will find, Bro. Bishop goes to the trouble of looking up, and he names, every king that stood in 1830, then asks some well read person to point out the ten that represent the toes of the image, but as yet no attempt has been made to answer him through the press, at least; I hold no fear that any will so attempt to answer it, as there is no proof to bear out any such attempt.

The argument has been presented that the kingdom given by God to Nebuchadnezzar was only given in the sense of permitting him to hold temporal power. Suppose we grant the argument, does that exclude the Lord from giving him spiritual power also? Daniel says that God gave Nebuchadnezzar *power, strength and glory*. Why all this bestowal upon the king, unless he stood at the time in favor with God?

Again we find not only Latter Day Saints, but all the civilized world, using the word "kingdom" synonymously with the word "church;" then if the kingdom that God was to set up (Dan. 2: 44) is a church, by what kind of reasoning does anyone say that the other eleven kingdoms (the feet and the toes) are not churches also? I would not object to such a rendering providing any man would furnish "Thus saith the Lord," or any other authoritative personage for proof.

Now, as before stated, Papal Rome is, and was in 1830, a church; and the Pope is, in some countries, head of both church and state, as was Nebuchadnezzar; then to her, and through her, and her alone, must we look for the ten toes to come, and be standing in 1830, or else we will be obliged to surrender our position as to the time of organization; for if the ten toes arose between the years 356 and 483, and as not one of them existed in 1830, and as God was to set up His kingdom during their days, then we must go back of 1830 to find His church. And just here let me offer one or two quotations to prove that about the year 1830 was the time when God was to set up His church. Isaiah tells us in his 29th chapter and 14th verse, that sometime in the history of the world God is going to do a marvelous work and a wonder among the people, and it will be of such magnitude that the wisdom of their time (the world's) wise men shall perish; and in the 10th verse of this same chapter, the Lord says it will be at a time when there are no prophets, no rulers (sent of God) and surely that will answer to the nineteenth century; for from nearly every pulpit in Christendom we hear loud denunciation of all who believe in prophets today, although there

is ample proof in Scripture that there should be; and now this Prophet Isaiah in this same chapter and 17th verse, tells us about when we may look for the fulfillment of those things; it reads: "Is it not yet a very little while and Lebanon shall be turned into a fruitful field."

Reader, do you know that in the fall of 1852 and the spring of 1853, the early and latter rains were restored to the land of Palestine, that the Jews (God's covenant people) are again beginning to enjoy the fruit of their labors in their own lands, and while you remember this, don't forget that a little while before this takes place, God was to do a marvelous work and a wonder. Was it done? Go with me to the days of Joseph Smith the Martyr. See him when only an obscure boy, confronting the religious world with the astounding statement, that an angel, direct from the courts of high heaven, had appeared to him in answer to prayer. Listen to this boy telling the ministry of his day that their creeds were an abomination in the sight of God; with childlike innocence he tells them that the angel told him to join none of their churches, for they were all in error. See him gathered around the family fireside with gray haired father and mother, his brothers and sisters, and while they listen, he tells them what the angel had told him.

Soon the news began to spread, preachers and lay members left no stone unturned whereby they could slander and vilify him; but did they succeed in making him deny his first statement? NEVER! He soon claimed that God had given him authority to organize the church, not after the organizations of men, but after the plan instituted by Christ; he began the work, and in the short space of fourteen years succeeded in establishing a church with over 200,000 members. Reader, does this not fulfill the prediction of a "marvelous work and a wonder," when we remember that all the powers of earth and hell combined, were arrayed against it?

Then the prophet Nahum tells us in his second chapter, concerning a railroad, and tells that it shall be in the day of the Lord's preparation, and history informs us that the first railroad was built between Manchester and Liverpool, England, in the year 1825. So according to the prophet 1832 was the day of the Lord's preparation. What was he preparing to do? Send the everlasting gospel to the ends of the earth, to prepare a people for the appearing of Jesus Christ in His second coming. Reader, have we not shown you, briefly, that the year 1830 is the proper time? Then who can deny that the ten toes of Daniel must be standing in 1830?

Let us now turn to Rome and ascertain, if we can, who came out from her, and as we cannot find any temporal kings who fill the prophecy we shall look for spiritual kingdoms; and as Rome is a spiritual kingdom, or church, one may look for spirit

ual kingdoms or churches to come out from her, and we begin with Martin Luther, Philip Melancthon, John Calvin, Ulrich Zwingli, Henry the Eighth, John Wesley, John Knox, William Penn, Roger Williams and Alexander Campbell.

I do not give them in their order but leave that for those who have history at hand; suffice to say Rome is the mother of all these, and others could be cited; who will deny the position? Please, brethren, do so if you can, by proof, substantial.

**SAINT OR CHRISTIAN?**

The followers of Christ are called "Saints" by the New Testament writers. Paul, writing his epistle to the Romans, addressed it "to all that be in Rome beloved of God, called to be Saints." Romans 1: 7. And to the Corinthians, "Unto the church of God which is at Corinth, with all the Saints which are in all Achaia." Ephesians 1: 1: "To the Saints which are at Ephesus." Philippians 1: 1: "To all the Saints in Christ Jesus which are at Philippi with the bishops and deacons." Colossians 1: 2-4: "To the Saints." So now, for some individual instances in which Christ's people were spoken of as Saints, showing that this was the name by which they were constantly known in New Testament times. Ananias, speaking of Saul, said, "How much evil he hath done to thy Saints." Acts 9: 13. Romans 8: 27: "He maketh intercession for the Saints." Romans 12: 13, a duty enjoined, "Distributing to the necessity of the Saints." Romans 16: 2, commending Phebe, "receive her as becometh Saints." Ministry of the Saints, or ministering to the Saints. 1 Cor. 15: 16; 2 Cor. 8: 4 and 9: 1; Heb. 6: 10; Rom. 15: 25, 26; 1 Cor. 16: 1.

They were called *Christians* by their enemies only, or as when Peter refers to the use of that term by others, as in 1 Peter 4: 16. In Acts 11: 26, "first called Christians at Antioch." And Agrippa (Acts 26: 28), uses the same term, "almost thou persuadest me to be a Christian." There is no place in the New Testament where the name Christian is used by the Saints when writing to each other.

What we understand by the name "Saint:" A follower of Christ; one who has received "the faith once delivered to the Saints." (Jude 3). Those who have obtained "like precious faith" with Peter. (2 Peter 1: 1). "But no one is perfect." No, neither was Peter who denied his Lord, and afterward dissembled concerning eating with the gentiles. (Gal. 2: 11-14). It will be remembered too that he had previously acknowledged that God had shown him not to call any man "common or unclean." Acts 10: 28. The weakness of the flesh was apparent in these instances; yet Peter was a faith-

ful man and was assured of his acceptance with God, writing that he was "also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed." 1 Peter 5: 1. There were contentions among the early Saints—not a saintly characteristic by any means, but an outcropping of human weakness. Paul and Barnabas once had such a sharp contention that they parted company. (Acts 15: 39). There were contentions among the Corinthians. (1 Cor. 1: 11). Paul, writing to Titus, admonished him to avoid contentions. (Titus 3: 9). James tells us (5: 17) that "Elias was a man subject to like passions as we are," showing that human nature had not changed from the days of Elias to his time; nor do we suppose that human nature has changed since the days of James. And we believe that those who obey the gospel of Christ now, are as properly called Saints as they were in those days; not claiming by that name to be perfect, or in any way different from the Saints of former times.

Believing the same gospel, having the same doctrine, we receive the same gifts and blessings. Paul wrote (Gal. 1: 8, 9) that if either an angel or man preached any other gospel (doctrine) than he (Paul) preached, "let him be accursed." But wherein did Paul's preaching differ from the preaching of today? Christ's last commission was "Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world."—Matt. 28: 20. Upon the condition that they would teach the people to observe all things which he had commanded them he would be with them. Now, if we can discover what Paul taught—preached—we can learn all things which Christ commanded. By turning to Hebrew 6: 1, 2, we learn that the principles of the doctrine that Paul taught were faith, repentance, baptism, laying on of hands, resurrection of the dead and eternal judgment. If we omit any of these, we come under the condemnation recorded in Revelation 22: 39. Yet Latter Day Saints are so frequently accused of adding to the Bible, a thing they have never done; but we never hear our accusers say anything about taking away portions of the Bible.

Let us see: As to faith and repentance we do not differ much from other professed believers in the Bible. But as to baptism, we believe according to Peter's statement, that it is for the remission of sins (Acts 2: 38), and that it must be performed by one having authority from God to do so, otherwise it is not valid. That there were invalid baptisms in Paul's time see Acts 19: 1-6. Paul finding that they had not even heard of the Holy Ghost, knew that they had been baptized by some one who knew not the gospel, for the promise was "and ye shall receive the gift of the Holy Ghost" (Acts 2: 38); so he rebaptized them, and laid his hands on them and they received

the Holy Ghost. Now, this laying on of hands must have been one of the things Jesus had taught them to observe, or Paul would not have mentioned it to the Hebrews, nor have laid his hands on those whom he baptized, as recorded in Acts 19: 6. Notice too that Peter and John practiced the laying on of hands, and in the observance of this ordinance the Holy Ghost was given. (Acts 8: 17). They had received the same instruction Paul had, and were observing the same ordinance; and Christ, true to His promise, recognized their obedience by sending the Holy Ghost according to promise.

But you may ask, "Do people speak with tongues and prophecy now as then?" or, you may say they do not. Well, let us see: I have heard the gift of tongues, interpretation of tongues and prophecy. Let us turn to 1 Corinthians 12, where Paul says, "concerning spiritual gifts, brethren, I would not have you ignorant. The manifestation of the spirit is given to every man." Verse 7. The 8th, 9th and 10th verses name the gifts wisdom, knowledge, healings, miracles, prophecy, discerning of spirits, divers kind of tongues, interpretation of tongues. Now, what has become of all those gifts? We are told they have ceased to exist. In other words, the churches instituted by man have "taken from" the word of God, dropped them out, saying they are not needed. The truth is that during the early apostasy the church departed from the "faith once delivered to the Saints," and began to introduce practices not ordained of God, and to omit those He had commanded, consequently he ceased to recognize them, and they no longer had the testimony of Jesus. (Rev. 19: 10). John, attempting to worship the messenger who was sent to him, was forbidden to do so. "I am thy fellow servant, and of thy brethren that have the testimony of Jesus; worship God, for the testimony of Jesus is the spirit of prophecy." Does it not then follow that any church which has not the gift of prophecy manifested among its members, has not the testimony of Jesus? Mark says, 16: 17, "These signs shall follow them that believe," they shall cast out devils, speak with new tongues, take up serpents, drink deadly things without hurt, lay hands on sick and they shall recover. Christ's promise, "these signs shall follow them that believe," can never be broken. But to believe is to obey. "If ye love me keep my commandments" were his instructions. And, "If any man will do his will he shall know of the doctrine." (John 7: 17).

Christ's doctrine was not popular when He was on the earth. "My doctrine is not mine, but his that sent me," was ever his declaration. The people "were astonished at his doctrine." (Matt. 7: 28). "He that abideth not in the doctrine of Christ hath not God." (2 John 9). Can it be possible that the doctrine of Christ has changed? Every

one must answer, "No." Then if it has not changed, how is it there are so many different doctrines being taught, and each claiming to be of God? Surely some of them must be only the opinions of men taught as doctrine; and Jesus said, "In vain do they worship me, teaching for doctrine the commandments of men." (Mark 7: 7). Since that was true when Christ taught in Jerusalem when there were some nineteen or more denominations, and he pronounced none of them right, accepted none of them, reformed none of them, but established His church anew upon the rock of revelation, is it not just as much true when the number of religions or denominations now in the world are numbered in the hundreds? "In vain do they worship me" should be the reason why we should all very anxiously desire to know which teaches the truth, and to most diligently search until we find it.

It is not enough that we are "sincere," we must have the truth as Christ taught it, we must have that same doctrine that so astonished the people of His day, and which just as much astonishes, and will astonish, the people of this day. We cannot reject the counsel of God as did the Pharisees and lawyers, without falling under the same condemnation as they. Let us be like the people and publicans, who, having heard Christ, "justified God being baptized with the baptism of John." (Luke 7: 29).

The baptism of John, what was it? John was sent of God (John 1: 6); he had authority to administer in the ordinances of the church. We have seen at least one instance in which some claiming to baptize unto John's baptism, were without authority to do so, and Paul re-baptized those people, for they were honest souls, and were so anxious to inherit the kingdom of God, that they were willing to come in as he had directed. Paul could not have made a mistake.

The doctrine of Christ brings joy to the soul, peace to the mind. The Holy Ghost, the Comforter, is given now as in the time of Christ, following baptism by the laying on of hands by those who have authority. The gifts and blessings are in His church now as then. The "testimony of Jesus" still follows His people. With David, all who have partaken of the life giving stream that Jesus promised, can say, "Oh come and taste and see that the Lord is good." We should, therefore, give the doctrine of Christ the honest and careful investigation that such an important subject deserves.

This "gospel of the kingdom" is to be preached in all the world for a witness unto all nations, and then shall the end come. (Matt. 24: 14). "This gospel" must certainly mean just as it was preached then, with all the gifts and blessings, with just the same requirements, no more, no less. "An angel flying in the midst of heaven having the everlasting gospel to preach, for the hour of his judgment has come." (Rev. 14: 6, 7). Could God be so

unwise as to send an angel to preach the gospel if it were being preached, as some believe? Even if one should think this angel had not yet come, it would not change the fact that he *was* to come to preach the gospel, because it was not being preached. But the angel has come; the servants of God are again preaching and baptizing and laying on hands as of old. Come and receive with us of the joy and peace, the gifts and blessings as of old. Search the scriptures to see if these things be true.

SR. IDA STEWART.

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Emsley Curtis was elected president of the board of directors; D. H. Bellrose, vice president and treasurer; J. W. Gilbert, secretary. The bond for the treasurer was fixed at \$10,000.00 for the first year. The board ordered one thousand copies of the articles of incorporation and by-laws to be printed for circulation among those who would like to investigate, with a view to becoming stockholders in the company.

The section of country selected for the growing of stock is Yuma county, Colorado. The main office or headquarters of the company is in Denver, Colorado.

We mean business, and intend to make it pay, and would like to have the co-operation of any and all members of the church who would like to become stockholders in the company.

All inquiries will be promptly answered if directed to J. W. Gilbert, 1458 Washington avenue, Denver, Colorado, or to Emsley Curtis, Bryant, Colorado.

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The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

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I HAVE been led to wonder if the covenants into which so many enter are as effectual in bringing blessings as we imagine. I do not refer to those covenants and sacrifices which God, in His word, exacts of us.

Often we desire a blessing very much; perhaps we are in deep trouble, perhaps only in a mood of zealous desire to do "something" that will please the Lord. Whatever our motive, we grant it is a good one, but the question has arisen, would we not, by a true and perfect life, have received the coveted blessing without it? God's promises are, "I will be with you always, even unto the end of the world," and, "All things work together for good to them that love the Lord." Loving the Lord is keeping His commandments. He promises us that if we will keep His commandments, all needful blessings will be given unto us. Can we not rest secure in that promise, or do we seek greater assurance? Anything that restricts legitimate and proper liberty is not required of us. Christ did not lay numerous commands upon His people.

When asked what man's highest duty was he replied: "To love the Lord thy God with all thy soul, might, mind and strength, and thy neighbor as thyself." That, "He says," "comprises the whole law." Many masters tempt to sin, and where we lay petty restrictions upon ourselves we are fettered, bound down and deprived of the privilege that God Himself gave us, to use our intelligence, to do that which is for our good, and abstain from that which is contrary thereto. When we are obliged to refrain from a harmless pleasure or desire by being bound within ourselves to do so, we are not proper men and women, but slaves.

This needless sacrifice partakes of the spirit of religious zeal that followed the christian era, when men and women entered into many vows and covenants, inflicted tortures upon the body and set a seal upon

legitimate desires, believing it would be pleasing to God, but which cannot be necessary to receiving blessings if we believe truly that God is a rewarder of them that diligently seek him. "All things shall be added," means all things essential to our happiness, and God is not bound to give us anything that may or may not be good for us, because we have entered into a covenant which He has not exacted of us.

Neither relinquish a liberty nor usurp one that is not rightfully yours, but strive for that broad, deep, abiding faith that trusts Him for all things, for it is only in the exercise of the fullest, legitimate liberty, the "choosing" and holding fast to that which is good, rejecting the evil, that we rise to the full stature of men and women.

HOW I DO wish some one would invent a way to ventilate our houses without the dangerous draughts! It is disagreeable enough for any one to be shut up in a close room for any length of time, but how must it be for the little children who are too small to go out doors on very cold or stormy days? Some way should be devised in which to purify the atmosphere of the room they occupy all day. Even when one window is kept open a few inches most of the time, it is hardly sufficient to keep the air perfectly pure.

I have found it a good plan, on a stormy day, to dress my little ones as if for an out-door walk, and having opened the outer door and the windows of the kitchen, let them play out there awhile. In the meantime throw open the doors and windows of the room they have left, and by thus freely allowing the air to circulate, the room will be made fresh and pure by the time the children are ready to return, when it may be closed as usual, the fire brightened up, and it is really surprising how contented they will be after this "indoor outing." Even the few months old baby may be dressed warmly and wheeled out in his buggy with the rest, and his quiet sleep afterwards will prove how much he appreciates it.

We freshen up our sitting room the same way while we take our meals; some one goes, a few minutes before the meal is concluded, to close the openings and mend the fire, so that the room is purified without any one being made uncomfortable.

I have heard some say they do not feel like wasting fuel by letting in cold air all the time, but I actually think it saves the fuel, because the oxygen in pure air will help keep our bodies warm, so that they will not require so much artificial heat. Try it and see, but don't expect to keep warm with an open window and less fire if you have not been used to it; give your blood time to become pure by constantly inhaling fresh air, and then you will be better able to get along with a little less outward heat.

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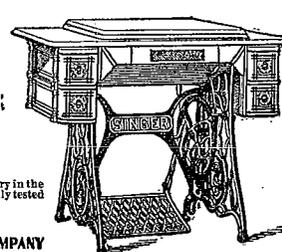
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PASTORAL.

Being placed in charge of North-east Kansas district, by Bro. I. N. White, general missionary in charge. I wish to give notice to those laboring under my direction, Elder J. W. Roberts, and Priests G. W. Beebe and R. J. Pierce, to enter your appointed field as early as possible, to enter in upon the duty to preach the gospel. Don't meddle with branch affairs, let the local authorities settle their trouble, or appeal to those in charge. Push out and tell the people of the world the old, old gospel story. Act very wise in your ministerial labor. Report to me your labor done, sermons preached, baptisms, and all items of interest on the first day of the following months: July, October, January and March. My address is Independence, Missouri,

J. C. FOSS,

INDEPENDENCE, Mo., May 1.

To the Saints in the Rocky Mountain Mission, Greeting:—According to appointment by the late General Conference, the following missionaries will labor in the Rocky Mountain mission, comprising the states of Montana, Idaho, Utah and Western Wyoming:

Bro. Gomer Reese and J. H. Wells will labor in Montana; S. D. Condit and Charles Albertson, Idaho and Cache county, Utah; A. J. Layland, Eastern Idaho and Western Wyoming; D. L. Harris, Northern Utah, Salt Lake City and Ogden objective points; W. S. Pender, Southern Utah, including Utah county, Bro. D. W. Wright will labor as a general missionary, rendering assistance wherever it is needed, so far as practicable for him to do so: also looking after the interests of the Sunday School work in the mission.

Dear Saints, it is not necessary for me to admonish you to sustain the work and the missionary force, for you have done well in the past, and I firmly believe that you are desirous to so continue.

I hope the local brethren will do all they can to care for the work in their respective localities, thus leaving the missionaries free to do more work in new fields. Let us endeavor to labor together in unity, love and peace, "in honor preferring one another," praying for the success of the work.

Owing to other work needing my attention at present, it will be impracticable for me to reach the field at once, and matters pertaining to the work in the mission may, until further notice, be sent to my home address, Box 539, Staaberry, Missouri.

PETER ANDERSON,

Missionary in Charge.

LAMONI, Iowa, May 1st.

To the Saints and Officers of the Branches and Districts of Michigan and Indiana Mission, Greeting:—The conference is closed, and those having the right to direct, have continued me in charge of the mission, with a number of associate laborers. In looking over the mission I do not think it wise to make any change with those in charge.

J. J. Cornish will continue in charge of missionary work in the Northern and Eastern districts in Michigan. W. B. Peak in charge of the missionary work in that part of the Southern district that is in Michigan, and G. A. Smith in charge of the missionary work in the state of Indiana.

I hope all will report the labor done to those in charge where the labor is performed. In making your last report be sure to make statement as a summary of all work done, and the number dependent upon you for support; also state where you would wish to labor, if you have any choice.

I wish, so far as it is possible, for you to go two and two and open up the work in new places, seeking to get to preach in halls and in school houses, and preparing regular missionary work, not laboring in the branches so much.

By mutual agreement Bro. W. H. Fuller will labor at Independence and vicinity for about three months, and then one month in Chicago, and then on to Detroit, Michigan for the balance of the mission year.

I hope to be in the mission as much

as I can and attend to all duties devolving upon me, and hope to attend as many of the district conferences as I can.

Come, brethren, let us all be united to put forth every effort we can for the spread of the gospel in the mission during the mission year.

Yours as ever, true in the gospel conflict.

J. H. LAKE, Missionary in Charge. INDEPENDENCE, Mo., Apr. 24.

To the missionaries appointed at the late General Conference to do labor in Missouri and Kansas, also in Southeast and Central Illinois districts, this is to say:

Bro. M. T. Short is placed in charge of the missionary force appointed to the Northwest Kansas district.

Bro. John C. Foss in charge of the Northeast Kansas district.

Bro. Sven Swenson in charge of the Far West district, except the city of St. Joseph and suburbs, which is in charge of Bro. J. M. Terry.

Nodaway district in charge of Bro. D. C. White.

Clinton district in charge of Bro. James Moler.

Spring River district in Missouri, Kansas, Indian Territory and Arkansas, in charge of Bro. F. C. Keck.

South Missouri district in charge of Bro. Henry Spurling.

St. Louis district in charge of Bro. Arthur Allen, except the city of St. Louis and suburbs, which is in charge of Bro. F. A. Smith.

Central Illinois district in charge of Bro. R. T. Walters.

Southeast Illinois district in charge of Bro. F. M. Slover.

It is expected that all those who have been appointed to labor in the fields named, will report regularly all of their labors to the one placed in charge of their respective field. Those laboring in Independence and North-east Missouri districts, will, for the present and until otherwise directed, report to me direct. Those who are placed in "charge" should keep in touch with all of their men so as to be able to wisely direct and encourage them in their work.

So far as it is practical, I urge the missionaries who are placed in charge to observe the law which says: "And moreover it is expedient in me that my elders in going to declare my gospel to the nations, shall observe the pattern which I have given. Two by two let them be sent that they may be a help and a support to each other in their ministry."

I wish to say to my brethren: While in fasting and prayer on the night of March 6, 1901, I dreamed I was at our General Conference just as the missionaries were on the eve of departing to their several fields of labor. The Spirit rested upon me, and the word of the Lord came unto me and said: "Thus saith the Lord unto you, my servants: You that will go to your fields where my servants have appointed you, and do it without murmur or complaint, and do not entangle yourselves with the things of the world, will be greatly blessed in your labors."

I cannot close this epistle with more forcible and cheering words than that which the Lord gave to the elders in the revelation of 1893, through Joseph the president of the church: "Press onward, ye elders of my church, even my little flock, and as I have spoken to you in times past, so will I again speak to you as my friends, inasmuch as you speak in my name: and lo! I am Alpha and Omega, and I will be with you unto the end. Amen."

Let us all cheerfully heed the counsel given—press forward to the "mark of our high calling in Christ Jesus our Lord," and earn the reward that awaiteth the faithful and diligent worker in the Master's vineyard.

Your brother and co-laborer in Christ,

I. N. WHITE, Minister in Gen. Charge. INDEPENDENCE, Mo., April 25.

To All Whom It May Concern, Greeting:—I address the following communication to all who are interested in the European mission, especially the English, Welsh, Danish,

French, Swedish, Norwegian, Scotch and Irish in the United States and Canada.

All of you are aware of the fact that the Saints in Europe, with the exception of a few in England, are quite poor in this world's goods. We have two ministers appointed to labor in the Scandinavian mission, namely Elders N. C. Enge and Peter Muecus; also two assigned to Scotland, J. W. Rushton and James Williamson. We expect to have one or two in Wales, and it will require considerable means to prosecute the work successfully in these countries, as we have but very few Saints there. Hence, we desire that those Saints who have the means will kindly remember the effort that the church is now putting forth to bring your countrymen to a knowledge of the gospel. Every little will help. So please forward what you can to my address at Temple, Lake county, Ohio, during the next two months, after that to 17 Dawson street, Manchester, England.

My object in making this request is because the missionaries haven't always convenient places to stay, for the reason that there are only a few there, and they are poor, and it is imposing upon them for the elders to stay with them any length of time. Therefore, if the Saints in America are interested in the people in their native country, they could help those who in their poverty try to keep the ministry. Again, I would like for those in America who have relatives in Europe, to send their addresses to me so that we can visit them.

The late revelation says that all of the missions which were opened by the church in the days of the martyr, are now open to us. Hence, we intend, if the way opens up, to re-establish the work in France, and would like for the French people in the church to give us a helping hand to effect the same. We feel confident that the Lord will bless the effort in good to His cause and to mankind, so we hope you won't be backward in responding to these urgent requests. I shall publish the amounts received and the amounts expended, in due time, in the church periodicals.

The Bishop and myself will sail for Europe in time to attend the British Isles mission conference the fore part of August, and we hope that a special effort will be put forth by the brethren of both orders of the priesthood to be present so that we will be able to carry out some of the instructions of the Lord in regard to quorum organization, etc.

Soliciting an interest in your prayers and the hearty support and co-operation of the European Saints, so that our mission will be a success, and redound to the glory of God and result in the salvation of many people, I remain,

Your brother and co-worker in Christ,

GOMER T. GRIFFITHS.

BEVIER, Mo., April 29.

The Daughters of Zion.

A general meeting was held at Independence, Missouri, April 11, 1901. The meeting was called to order by the president, in the basement of the church at 10:30 a. m.

Opened by singing; prayer offered by Sr. B. C. Smith. In the absence of the recording secretary, Sr. C. B. Stebbins, of Lamoni, Sr. Audentia Anderson was chosen secretary pro tem.

Sr. M. E. Hulmes, chairman of the advisory board, made opening remarks, briefly explaining the object of the organization, stating that there was evidently a work to be done which belongs largely to the sisters, and that it was desired to interest all mothers in the movement.

The chairman then called for short speeches from the following, who responded: Mrs. A. Anderson, Lamoni, Iowa, G. E. Harrington, Elwood City, Pennsylvania; B. C. Smith, Independence, Missouri; H. H. Robinson, Independence, Missouri; John Smith, Lamoni, Iowa; Louise Palfrey, Nacoo, Missouri; A. A. Horton, Independence, Missouri; Nina P. Kearney, Lowry City, Missouri; F. C. Warnky,

Kansas City, Missouri; Sarah Hoffman, Pisgah City, Iowa. Closing remarks from chairman; "Praise God from whom all blessings flow" was sung; dismissal prayer by Sr. Kaler.

AUDENTIA ANDERSON, Sec.

The annual business meeting, April 12, 1901, at 10:30 a. m., was opened by singing and prayer. Minutes of session of 1900 were read. Reports were read from the following officers of the organization: Sr. M. E. Hulmes, president; Sr. C. B. Stebbins, recording secretary; Sr. H. H. Robinson, corresponding secretary; Sr. Anna Murphy, treasurer. Financial reports from chairman of advisory board, corresponding secretary, and Sr. Curtis, editor of Daughters of Zion department in Enston, were also read. By motion these financial reports, with the treasurer's, were referred to an auditing committee appointed by the chair; Mrs. Frances Williamson, L. L. Rensigie and A. A. Horton, committee.

Reports from the following locals were read: Lamoni, Independence, and Armstrong, Kansas, and Kansas City. Time being limited, other reports from Australia and elsewhere being not addressed to the general society were not read. Oral report of committee on delegate to the national congress of mothers was given by Sr. Hulmes. Report was read from Sr. Frances Davis, the delegate to the Mother's Congress, at Des Moines. These reports were on motion accepted.

It was moved that the advisory board be empowered to call upon the general society for needed funds. Moved as a substitute that the former rule be amended to read, "advisory board" instead of "general society." Substitute carried.

Moved and seconded that the present advisory board, also the present recording secretary and the treasurer be re-elected for the coming year. Carried.

Report of auditing committee was presented, reports were found correct. By motion accepted.

Resolved that the matter of sending a delegate to the next National Congress of Mothers be left to the discretion of the advisory board.

Resolved, That the matter of providing blanks for reports from locals to the general society be left with the advisory board.

A suggestion was read from C. J. Spurlock regarding proper preparation of food, etc. By motion it was decided to leave the matter in the hands of the advisory board for their consideration and action in the matter.

Minutes of both sessions of this year were read and approved. The meeting then adjourned, with benediction.

AUDENTIA ANDERSON, Sec. pro tem.

Conference Notices.

The conference of the Northern Wisconsin district will convene June 1st and 2d, at Valley Junction, Wisconsin. All officers of the district please send in reports so we may know how the work is progressing. Let all come that can and bring the Spirit of the Master with you that we may labor in love and advance God's cause.

A. V. CLOSSON, Pres.,

L. M. SHAYER, Clerk.

ONO, Wis., April 29.

The conference of the London, Ontario, district will convene at Arthur, Ontario, June 15th, 16th and 17th.

The Sunday School association of the London district will meet at Arthur, Ontario, the day preceding the district conference.

Secretaries of branches and Sunday Schools, and others will please accept this notice and get their reports made out and sent in by that time.

JOHN L. BURGESS, Dist. Sec.

G. T. R. shops, St. Thomas, Ont.

April 29.

The Northeast Missouri district conference will convene at Higbee, Missouri, June 8th, at 9 a. m., for prayer service and at 10 a. m. for business; conference to continue over Sunday the 9th. Election of officers will take place at this meeting. All Saints who consistently can are urged

upon to attend. Will branch presidents please call the attention of their membership to this notice, as I find many Saints who do not take church publications. Send all reports to G. A. Tryon, Huntsville, Missouri.

J. A. FANNER, Dist. Pres.

HIGBEE, Mo., May 3.

The conference of the Northeastern Illinois district will convene at Mission, Illinois, June 1st and 2d. Branch clerks will please make reports up to and including May 15, 1901. All members of the priesthood will please make a written report to the conference.

Secretaries of branches are requested to have their branch record of membership at the conference if possible.

Those desiring to attend, coming by rail, will notify Bro. Thomas Hougas or Bro. J. Midgordon, Stanger, Illinois. Railroad stations, Seneca and Sheridan.

J. T. HACKETT.

MAY 1.

DIED.

GRICE.—At Kewanee, Illinois, April 6, 1901, of paralysis, Sr. Maria Grice. She was born February 14, 1827, at Heap, Lancashire, England. Baptized April 15, 1850, at Kewanee, Illinois, by J. W. Gilten, confirmed by Elders Shippy and Gilten. Funeral at the Saints' church, April 10th, in charge of Elder J. S. Patterson. She leaves a husband, two sisters, a brother, with a large number of relatives and friends to mourn her departure. She was a faithful Saint.

SMITH.—At East Las Vegas, New Mexico, April 13, 1901, of consumption, Bro. James Bert Smith. He was born in Lapeer county, Michigan, October 13, 1867, and was married October 12, 1892, to Miss Adella Burwell, at Pontiac, Michigan, who, with one son and three daughters, remain bereaved. He was baptized August 1889, at Whitewater, Michigan, by Elder J. J. Cornish, and continued a faithful consistent Saint, strong in the faith, and departed peacefully to await the resurrection of the just. Funeral from Saints' church, Independence, Missouri, April 16th, sermon by Elder S. W. L. Scott. Interment in Independence cemetery.

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# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, MAY 16, 1901

NUMBER 20.

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## CONSIDER THE BEAM.

How easy a matter it is to offer a criticism upon another's words or actions; but how difficult it is to see within oneself that which is hurtful to the development of those traits and characteristics which elevate and ennoble the possessor. Every individual has, and will have, so long as he is subject to the influences of this world, some weak place in his make-up which may invite the attacks of the critic, should he feel so disposed, though he himself may be a fit subject for far more serious criticism. But therein lies a difficulty. The one who first sets about correcting the imperfections in his own character, before essaying to improve others, will invariably find so much to do, that he will have neither opportunity nor disposition to search out that which is lacking in another. "Let him that is without sin among you first cast a stone," will fit in a great many more instances than in the one which first occasioned its utterance by the great Teacher of men.

Another difficulty in this matter, is to present a criticism which is just and right. How often is it that the motives of the one upon whom a criticism is passed, are misinterpreted, misunderstood, misjudged, and impugned; and from that standpoint what is more natural than to criticize unjustly, and unrighteously, because it is incorrect and untrue. Again, one may take umbrage at some real or fancied wrong done him, and thenceforth, so long as that sense of injury is cherished, or remains, the individual who is thought to be responsible for the cause of it, is a victim of prejudice, and all his actions are judged and colored thereby, in the mind of the injured one.

Is he active and zealous in magnifying his calling, seeking opportunities to tell the gospel story and do good? It is because he wants to "show off." Is he kind to the poor? O, he wants people to know that he is charitable. Is he kind and sociable with his brethren, endeavoring to encourage and uphold them in their efforts to faithfulness? He is blind to their imperfections and unworthiness; and so in all that is done, this poor critic can only see the darker side of humanity, the improper motives. He is to be pitied.

But a critic is not necessarily an enemy. Indeed, one who can offer a kindly and just criticism is, in the truest sense, a benefactor; though even a just criticism may be made harmful by the harsh and unkindly manner in which it may be given; particularly if the one so criticized is sensitive to the good or bad opinions of his fellowmen. A harsh criticism stings, even if a true one, and should it be unjust, the painfulness is not mitigated, but the rather increased. Yet no criticism, harshly or kindly offered, unjustly or justly bestowed, should be unheeded. The first thought with the individual thus singled out, should not be of resentment and vexation, but, "Is there any truth in it?" If there is, it is to his interest to set about correcting the fault of which complaint is made, if fault be found, and thus disarm the critic while perfecting the character. No man will probably be free from criticism until the ushering in of the millennium, especially if he occupy a position of publicity and trust; and he is truly fortunate who is able to receive it with patience and good faith, without permitting his equanimity to be disturbed thereby, and who can calmly and dispassionately canvass the criticism and take out of it any benefit it may contain for him.

But criticism and fault finding are pretty closely allied with some, and that which they complacently term the former, is more often found to be, more properly, the latter. We often hear the term "Carping Critic," meaning one who habitually finds fault, who watches for the opportunity to do so, and had rather see occasion for blame than for praise; one who cavils, who raises captious and frivolous objections, and unnecessarily finds fault. Happily there are but few of these characters met with in one's life experience. Yet it is not so rare to find one who mistakes faultfinding for criticism, deceiving both himself and those who may be influenced by him. Fortunately the true spirit is soon discerned, and, generally

speaking, the effort rebounds upon the individual and he is the one who suffers most from the exercise of his peculiar talent(?), losing prestige and influence. The exercise of considerable patience is sometimes necessary when dealing with this class, but in the end, it brings a sure reward. The devil has always in the past, and will in the future use this spirit as a means of weakening and hindering the progress and development of those who are really and earnestly endeavoring to carry out the Divine will; seeking to discourage them in their work to cause, if possible, that their influence shall be lessened. In Revelation 12:10 we read of a time which John saw, when "the accuser of our brethren is cast down, which accused them before our God day and night." Every one therefore should be watchful that they are not influenced by a wrong spirit—a contentious spirit—when essaying to speak unfavorably of another's action, for the Savior declares in the Book of Mormon that such a spirit is not of God.

It seems, until the Savior comes to settle the truth of every question that may arise, there will always be differences of opinion, honestly and sincerely held, among the children of God—ministry and laity—along some lines, on points which do not necessarily affect disastrously the salvation of any; but no one should be so uncharitable and unchristlike as to despise another because his views are thought to be faulty. Common sense, to say nothing of the Spirit of Christ, would adjudge that those who maintain erroneous views are to be pitied and commiserated, rather than censured—so long as those views do not affect morality, or the rights of others—because they are the losers, always; the one who holds correct views and adheres to them cannot be adversely affected so long as he holds fast to them, and is able to demonstrate to his own satisfaction their correctness; the only one unfavorably affected is the one who holds to an error, and because he is the loser by so doing, is more entitled to a kindly admonition given in a spirit of love and sympathy, than he is worthy of harsh; censorious criticism. The former spirit may win him from his error and "save a soul alive;" but the latter course will only anger and harden the individual thus blamed, and tend to defeat the very object that should be the basis of all criticism, the elimination of error, replacing it with truth, and the perfection of the character.

A critic should also be consistent in his criticism; the use of

hyperbole—exaggeration of facts—or of downright falsehood, should be avoided, if the object sought is to do good. Only those who wish to make another appear ridiculous to others will knowingly condescend to such a course. It is unfair, and only serves to show the insincerity of the effort made when the facts are known, and but makes the action of the individual using it to appear despicable. Facts are said to be "stubborn things," and only fact is truth. It is truth alone which benefits, and it should be considered sufficiently forceful for all purposes; exaggeration never renders any assistance to the truth, and should be discarded when seeking to correct another's erroneous position. It is far better to withhold criticism of another's action or views until one is able to judge righteously, than to do injustice and injury to him, for righteous judgment is the only kind that will be approved of by the Master, when our stewardship is accounted for.

"For with what judgment ye judge, ye shall be judged; and with what measure ye mete it shall be measured to you again."—Matt. 7:2.

"And the fire shall try every man's work of what sort it is."—1 Cor. 3:13.

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."—Rev. 22:12.

## GATHER UNTO THE REGIONS ROUND ABOUT.

The following notice from Bishop May will have considerable interest for some of the brethren and sisters:

There is now a good opportunity for several families of good Saints to move into the neighborhood of Knob Noster, Missouri. Land is reasonably cheap, and there is a small branch of the church, and a good sized church building, located in the town. Bro. F. E. Weidman is president of the branch, but is now quite aged and not able to look after the interests of the church as he would like, and the branch needs some good elder to assist in the work. I would be glad to correspond with any who may desire to move Zionward, but remember the injunction, "Let all things be prepared before you." (Doc. and Cov. 98:9). Knob Noster is on the Missouri Pacific railway sixty-five miles east of Independence, and within the limits of the State. The soil is good, the country healthy, and there is no reason why good, industrious Latter Day Saints cannot make a good living; yes, more than a living.

RODERICK MAY,  
Bishop Independence Stake,  
INDEPENDENCE, MO., May 14.

## EDITORIAL ITEMS.

The Spring River district has gotten up one of the most complete forms for reports of branch presidents that we have seen. It calls for information on about every kind of service held in the branch, by different officials. If branch presidents in that district do what is required of them in filling out this blank, the

district officials will be in possession of very full information regarding the condition of the work in the different branches.

BRO. L. C. DONALDSON, River-ton, Iowa, is rejoicing at the return in good health and safety from the Philippines last Sunday, the 12th, of his son, Bro. Lorenzo D. Donaldson, of Co. F, 32nd U. S. infantry.

BRO. M. W. HARTSHORN, Marathon, Iowa, says they live where there is a branch, but are so scattered that they only attempt to hold branch meetings once a month, and that is about all the opportunity afforded them of hearing preaching by our elders.

ELDER D. S. CRAWLEY, Seiling, Oklahoma, May 5th, says he had just returned from a six session debate with a Millennial Dawn preacher, held, we presume, at Deighton, Oklahoma. He has baptized five there of late, three last week, two Seventh Day Adventists.

BRO. R. T. JONES, Box 176, Farmersville, Texas, would like to have the address of the missionary appointed to labor in North Texas; he would like to correspond with the missionary nearest to him regarding an opening for preaching which he has ready for occupying.

On April 29th some one sent us four silver dimes for "Sabbatarian Theories a Delusion," "Who was Joseph Smith," and six sermon tracts, but neglected to give name of post office or sign any name. The envelope was post marked Cairo, Nebraska. We have endeavored, by correspondence, to trace the remitter, but unsuccessfully. We are waiting for further instructions.

## EXTRACTS FROM LETTERS.

MRS. FANNIE REED, ADA, I. T.: I hope some of the elders will come to Ada soon, for I know it is a good opening for the gospel: Satan has begun his work. I wish to relate a dream. My husband and I have been sending the silent preacher around to our neighbors, and it seemed to me that we were on a roadside talking to the people as they passed by. One young man stopped to listen and Bro. J. D. Erwin came up between us, and began to talk, and they all stopped to listen. Come on, Bro. Erwin, I think it will be you to preach to this people. I ask the prayers of all the Saints for me and mine.

BRO. J. C. FOSS, Atchison, Kansas, May 13:

Have preached here nine times in eight days; baptized three yesterday making five since General Conference, and 509 in all in 32 years. Organize a Sisters' Prayer Union Tuesday, and go to Netawaka, Wednesday. I found the branch doing well under the care of Bro. Robert Warnock. He has the promise of Forest Park free, with lights, straw, water, and 2,000 posters for our reunion. It is the finest place for a camp meeting I ever saw. Electric cars run to the park; there is a nice lake of water and a fine building in which to hold services.

GENERAL CHURCH NEWS.

INDEPENDENCE.

Sr. H. C. Webster, of the South Side, is seriously ill. Bro. T. W. Chaburn left Wednesday for Wisconsin, his field of service this year.

Bro. R. J. Parker departed for his mission field Tuesday evening, Burlington, Colorado, being his objective point.

Bm. H. H. Robinson and A. H. Parsons will leave for the East Friday or Saturday, to enter up on their mission work.

Bro. Thomas Hamilton has again located his shoe shop on west Maple next to the post office. He is a most excellent workman.

President Hulmes and Bishop May will be at the Armstrong branch for the morning service, and at Chelsea Park at the 7:30 p. m. service next Sunday.

Bro. and Sr. John W. Luff are much pleased in the advent of a hearty, nine pound, young son at their home, Mouday morning about 3 o'clock. Congratulations are in order.

Srs. Cordie Short, daughter of Bro. and Sr. M. T. Short, and Gertrude Reyner, daughter of Bro. and Sr. G. E. Reyner, are graduates from the High School this year. The class numbers 40.

The chief janitor of the Independence public schools, Mr. D. C. Berry, has just completed the enrollment of children in this district, showing 3029 are of school age, an increase over last year's enrollment.

Dr. and Sr. H. B. Curtis are contemplating locating in Independence. The doctor is a pleasant, intelligent, young man and will, no doubt, make a success of his chosen profession. We welcome them to our midst.

Bro. B. C. Smith, successor to Bro. Orville James in the grocery business, is quite a rustler, and is having quite an encouraging trade. Bro. I. N. White's sons, Brn. Ammon and Mark, are also lively hustlers for trade and get a very fine share of it too.

A large party of our young people made a raid on the home of Bro. and Sr. J. H. Lee Monday night, for a surprise on their daughter, Sr. Lucy. They had a nice jolly time, as our young people know how to have when they set out on that kind of an errand.

Sr. H. B. Curtis, editor of Daughters' of Zion department in the ENSIGN, and Sr. Mamie Pitt, daughters of Bro. and Sr. C. Clark, are visiting home folks, as is also Dr. Curtis. Bro. Clark suffers considerably from his afflictions, but bears them with patience and resignation.

Sergeant W. H. Blatt, son of Sr. Wm. Blatt, who was a member of the 32d regiment, arrived home about noon Sunday, after two years' service in the Philippines. He enlisted as a private, and in less than two weeks time, he worked up to a corporal, and while over in the Philippines he served as regimental scout. After resigning that office he was promoted to sergeant. He brought a number of presents for his mother and sisters.

Our Chicago items this week give information of the heavy affliction through which Bro. Geo. Horton's daughter, Sr. Bushwoit, is passing, the eldest daughter having succumbed to that dread disease, diphtheria, two other children suffering with it, and Sr. Bushwoit herself threatened with it. Our sympathy and prayers are earnestly offered.

Sunday the president of the Stake was engaged at the First and Second Kansas City branches. At the morning hour here, Bro. A. H. Parsons presented some thoughts for consideration of the Saints, which all would do well to keep in practical memory. At night Bro. R. J. Parker was the speaker, to the comfort and assurance of the Saints. The afternoon service was full of interest and activity, a good season of encouragement was enjoyed. Brn. Joseph Luff and W. H. Garrett in charge.

Mr. G. B. De Bernardi, a widely known citizen of Independence, died at his home on South Osage street, Wednesday evening at 9:30. He was born in Zabienna, Piedmont Italy, February 2d, 1831. He came to Independence about 1855, and has since been identified with its interests and progress. He was in the truest sense a philanthropist, and his life was devoted to the amelioration of the evils of the present system of commerce. He invented, elaborated, and put into practical operation, a system which he named "The Labor Exchange," and for a while published a monthly paper in its interest called also *The Labor Exchange*, besides numerous tracts or propaganda literature; a system of checks was connected with the plan to take the place of money in exchange. This printing including the paper, so long as it was continued, was done at the ENSIGN office. Mr. De Bernardi was a clear, forceful writer, a cogent reasoner, and a general pleasant companion. He gave largely of his own means in the furtherance of the work of his life, and worked very hard to make it a success. He was for many years at the head of the State "Grange," and was an earnest and prominent lecturer for that society, as well as a practical farmer himself. He has been gradually failing all winter, and expressed himself the day before his demise as being ready for the change. His wife and several children, all grown, remain to cherish the memory of a kind, loving husband and father. One of his sons is a division superintendent on the Missouri Pacific railway. The funeral services will be held at the residence tomorrow (Friday) at 3 p. m., and will be in charge of Rev. R. Lin Cave, pastor of the Christian church. The service will be strictly private.

LAMONI, IOWA.

Two very excellent sermons were delivered yesterday at the brick church. In the morning Elder David Wight spoke from the text, "Ye shall not live by bread alone;" in the evening Elder F. B. Blair preached from the

text, "Have ye been spiritually born of God?"

The afternoon prayer service is reported good. Four hundred and thirty-eight were present at Sunday School.

Apostle W. H. Kelley spoke at the Saints' Home Sunday evening. The efforts of Bro. C. I. Carpenter, in taking charge of the Book of Mormon class, on Saturday nights, at the Home, are very much appreciated by the Saints there. Sr. Minnie G. Ulery, sister of Sr. J. Case, was baptized last Friday by Elder J. A. Gunsolley, and confirmed at the Sunday afternoon meeting, by Elders J. A. Gunsolley and J. W. Wight. Mildred, daughter of Sr. Ulery, was blessed by Elders Wight and Gunsolley, at the same meeting.

Elder John Smith, president of the Lamoni Stake, will visit Pleasanton branch next Sunday and conduct services.

At the regular business meeting last Tuesday evening, fifteen new members were added by letter.

Sr. Susan E. M. Jones, daughter of Bro. and Sr. W. N. Abbott, died at their home here on May 5th, aged 40 years, 1 month and 17 days. She leaves two children, a son of twenty and a daughter of sixteen who mourn their loss. Funeral service was held at the house in charge of Bro. H. R. Harder, Bro. Stebbins preaching the sermon. Sr. Jones had been ill about two weeks.

At one o'clock on Sunday morning, May 5, 1901, the spirit of Sr. Deborah Post passed from the mortal body to its place of rest. Her home was at Davis City, Iowa, and her age at departure was 74 years, 1 month, and 5 days. She leaves four sons and four daughters, all living and members of the church. The funeral sermon was preached by Elder H. A. Stebbins, assisted by Elder James McDiffitt. G. L. K. May 13.

ST. LOUIS, MISSOURI.

Places of worship: Rock Church, Glasgow avenue and Dickson street. Services: Wednesday evening, prayer service. Sunday: Sabbath School 9:30 a. m.; preaching at 11 a. m.; social service at 2:30 p. m.; preaching at 8 p. m. Cheltenham, 6731 Manchester Ave. services: Sunday School, 10 a. m.; social meeting, 2:30 p. m.; preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

Sr. Jno. Billinsky, accompanied by Sr. Lydia Billinsky, returned to the city during the past week.

Business meeting of the branch was held Monday evening May 6th; a number of exchanges effected.

Tuesday evening some of our people attended a temperance lecture at the Cumberland Presbyterian church.

Bro. Wm. O. Thomas, familiarly known to a great many, is very ill at his home in Cheltenham.

A choir has been organized at Cheltenham, under the direction of Brn. Ivor Davis and Joseph G. Cole.

Bro. Chas. Remington, district Sunday School superintendent, visited our school yesterday morning.

Bro. Alfred White was kept

busy yesterday, addressing the Saints twice, being assisted each time by Bro. Russell Archibald.

The afternoon social service was in charge of Brn. Beard and J. G. Smith; the seven children baptized the Sunday previous were confirmed under the hands of different of the ministry.

Bro. Arthur Allen is expected here this week; we understand he has been laboring with the Whearso branch.

At our morning service yesterday we were visited by "Herr Gustavus Cohen," a lecturer, a Jew with Christian experience. It appears that he has recently come from England, and delivers lectures upon different subjects; after the preaching service, Bro. Russell Archibald had a long talk with him, concerning the tenets of the church. He was much interested, and was apparently well acquainted with the difference existing between the Reorganized church and the one out west. We would like to be privileged to hear one of his chalk talks, or lectures, illustrated, as he comes highly recommended by the eastern press. ETTA.

May 13.

SECOND KANSAS CITY BRANCH.

Corner 23d and Holly. One block south of Observation Park line.

Last Sunday President G. H. Hulmes and Bishop R. May occupied the morning service with thoughts on new responsibilities, and cited the Saints to section 59 Doc. and Cov., and 4th chapter Philippians, as being particularly applicable to the household of Israel in this stake.

At the afternoon social meeting, which was profitable, Mable, the infant daughter of Bro. and Sr. Grainger, was presented at the throne of grace by Brn. I. N. White and G. H. Hulmes, according to the pattern given in Mark 10:16.

Bro. Newton expounded the Word of Wisdom in the evening to a small assembly.

Bro. Hulmes preached at the First Kansas City branch, and Bro. I. N. White in the tent, at the end of the Argentine car line, in the evening. JOHN C. GRAINGER.

May 13.

DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening Zion's Religio-Literary Society Sunday evening at 6 p. m.

Weather is fine, a little cool of nights, but pleasant of days.

Seven added to branch in the past week, four by baptism and three by certificate from branch at Conifer.

Bro. Roush baptized four young people last Sunday in the Platte river; the day was fine and a large congregation of Saints and strangers assembled at the water's edge to witness the ceremony. Those baptized were Bro. and Sr. Stanbro, Miss Lillie Emmons and Sr. Landfried.

Elder J. B. Roush went to Colorado Springs for Sunday. Elder James Kemp has been in the city for several days.

The Religio gave a box social

Friday night which was quite a success financially.

Fasting and prayer was observed Wednesday for Bro. Joseph Graham.

Bro. Westland, who had his arm broken a short time ago, is getting along nicely.

Preaching services at the church Sunday morning by Elder James Kemp, and in the evening by Deacon I. C. Edwards. S.

May 13.

CHICAGO, ILLINOIS.

Branch headquarters, 8 South Wood St. Sunday meetings, 2:45 and 7:45 p. m. Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m. West Pullman branch, 748 119th St., 10:30 a. m. and 7:30 p. m. 508 W. 76th St. (colored mission), 10:30 a. m. and 7:30 p. m.

The Chicago branch is now holding forth in their new place of meeting, No. 8 South Wood St., near the Lake St. elevated. Sunday School at 1:30 p. m. Preaching at 3 p. m. Religio at 6 p. m. Preaching at 7:45 p. m.

At a special business meeting recently Bro. J. M. Terry resigned as pastor, and Bro. F. M. Sheehy was duly installed as his successor.

Bro. Terry and wife left the city last week for their new field of labor. A number of Saints attended their departure at the train. They leave a host of well-wishers behind them in this city. Many presents were tendered them as token, of love and esteem; however a deeper significance was expressed by the brotherly feeling shown in the moistened eye and crystal tear drooped born of the love begotten by gospel association.

Our young brother, Joseph Lambert Benson, who has been attending the Northwestern University Dental school, received the honor of a diploma entitling him as D. D. S., as one of the graduating class of about two hundred. The exercises were held in Studebaker hall on the afternoon of May 2d, and were very imposing. Our brother was not without his friends to cheer him when his time came to receive his "sheepskin" as several of the Saints were in attendance. "They say" his blood quickened when the usher passed him that lovely bouquet, especially when he recognized the delicate feminine chirography.

Bro. F. G. Pitt and wife have gone to Pittsburg. Bro. F. M. Cooper is expected to leave for the west this week. Bro. Sheldon and wife were in the city lately, also Sr. Pomeroy, of Plano.

The family of Sr. Bushwoit have been having a terrible siege of diphtheria. The oldest daughter, Della, died on the night of the 9th, and at 1 p. m. the following day was buried—such are the requirements of the Board of Health. The next child Mabel was sick in the house at the time of the funeral, and since then the boy George has taken the malady, although he had been removed to the home of Sr. Braidwood as a precaution. Two of the others are now cared for by Sr. W. H. Deam. We learned last eve that the mother is also coming down with it. She is a daughter of Bro. Horton, your efficient

church janitor. Bro. Isaac Richardson (formerly of Cleveland) has been doing excellent service treating that disease with electricity, he being somewhat of an adept on that line. His labors are indeed commendable and much appreciated.

Bro. Burwell and family of the West Pullman branch, are about to move to Michigan City, he having been advanced by the railroad company who employ him. Their usefulness among the Saints at West Pullman will be sadly missed.

The services at the tri-branches are moving fairly well, some new faces in evidence at about every meeting. The local brethren are active. Our new missionary made his round of three services yesterday.

Bro. Noyaka has returned to the city from his trip to General Conference, and other parts. He is contemplating translating the Book of Mormon into the language used by the people of his far eastern home, the island of Ceylon.

The address for the present of our new missionary to Chicago is 9 Walnut St., care S. C. Good.

Sr. Mamie Pitt has gone to Independence to visit her parents, Bro. and Sr. Clark.

NOVICE.

May 13.

LETTER DEPARTMENT.

PITTSBURG, Pa., May 6.

Editor Ensign:—After an occupancy of over thirty years in their hall on 4th avenue, the Saints have moved to 5th avenue and Stevenson street, over 5th avenue bank. They now have a better hall, though not quite so large. Elders passing through the city please notice the address, also that we have preaching meeting Sunday morning at 10:45; prayer meeting at 12: and Sunday School at 1:15. Bro. Ed Miller, presiding elder, resides at 112 Lillian street, where the ministry always find a welcome.

We reached our new field Saturday, in company with Sr. Pitt, and was welcomed by the Pittsburgh Saints. Our address is 112 Lillian street. There was a fairly good attendance Sunday morning. Our theme was, "The Late General Conference."

A box social will be given next Thursday evening at Bro. Jacob Reese's, 454 Lombard street, for the benefit of the chapel fund. This fund is growing and the Saints still hope to erect their new church this summer. Pittsburg has some live workers, therefore we may look for them to succeed.

All the members are requested to attend meetings next Sunday, and bring their friends with them: we expect to be present and will try and make it interesting for all. Don't fail to bring the children to Sunday School. We were pleased to meet Bro. Geo. McCabe, from Grapeville, at our Sunday services: also Sr. Margie Warnock, from Washington, D. C.

The elders have organized a Ladies' Aid Society and report a good interest thus far. This certainly is a move in the right direction. We preached Sunday evening in the Knoxvill Presbyterian church, one of the large churches of the city.

F. G. Pitt.

ARTHUR, Ont., May 10.

Dear Ensign:—Please indulge us with the privilege of this letter by way of notice to the Saints of London district. Some have written me as to how to reach Arthur by way of Grand Trunk railway, and as we expect to have to answer very many letters the same way, we would like a little space to give information to the Saints who expect to attend conference in June. Arthur is an awkward place to reach by way of G. T. Ry., as the nearest

station to us is Goldstone, seven miles from here, the only way across is to drive, but you can go around by N. Forest, which is fifteen miles north of us, and make connection on the C. P. Ry., which comes right into the village, four trains a day arrive, two from the east and two from the west. No other railroad comes in here only the C. P. Ry. We are trying to prepare to drive over to Goldstone to meet as many as we can, but as none of us in town have horses, we will ask you to help us by sending us a card at least a few days ahead, should you wish us to meet you at Goldstone. We did not figure on meeting trains at Goldstone on the G. T. Ry., until we are getting letters of late, so that we ask you to help us to help you.

We look for a large conference and a good time. Look up the time tables and see to it in time, that will save confusion. When we come to conference we should forget all our cares at home, come with a contented mind free from worry, unnecessary fretting about the cows and calves and horses, fit up things in such a shape that you can go away to worship God with a whole heart; come with a blessing for others, and you will go home with new and good resolutions to make home your heaven, and all around you happy. Never mind if the conference does cost you from ten to twenty dollars, what is that compared to the refreshing influence of God's sweet Spirit filling your soul with a burning love for even those who are your enemies, and baptizing us anew with zeal and fire. I'd rather have the Holy Spirit with me than all earthly treasures: there is nothing to be compared to it.

Come Holy Spirit come heavenly dove, Come fill my heart with zeal and love.

May our lives united be With God and Christ through eternity.

Your struggling brother,

(GEORGE BUSCHLEN.

CHEYENNE, Wyo., May 3.

Editor Ensign:—Having been appointed to the Colorado mission, my field address, until farther notice, will be 221 West 10th street, Cheyenne, Wyoming. Will the Saints of Wyoming please send me their names and addresses.

J. B. WILDERMUTH.

SPICKARDS, Mo., May 9.

Dear Ensign:—Inasmuch as Bro. W. E. Haden and myself have been assigned to labor together by Bro. Swensen, in charge of Far West district, and have been asked by him to look after the interests of the Master's work in Grundy and Davies counties, we take this opportunity of informing the Saints of said counties, that we are in the field and would be glad to hear from Saints that may be scattered through said counties, as we are strangers and there is only one branch in the territory.

We would like to get into the towns of Trenton and Gallatin, or any other that we can. It will be necessary to labor in the towns for a time as the farmers are so very busy with their crops that we can do little or nothing in the country for a few weeks, roads are almost impassible at present. Saints, let us hear from you, and let us all strive together to advance the work and build up the waste place. Hoping and praying for a prosperous year, I am,

Your brother in bonds,

J. W. ADAMS.

Home address, Stewartsville, Mo.

OWENDALE, Mich., May 6.

Editor Ensign:—I suppose, because of my long silence, the Saints think F. C. Smith is dead, or not doing any thing. But I can assure them I am not dead nor asleep either: if they could have seen the large gathering on the banks of the Pigeon river to witness the baptism last Sunday the 5th, they would have to say something was being done in eastern Michigan, and as for myself I feel to thank the Giver of all good for his mercy and goodness to His people here.

I have been holding meetings in the township of Grant at a place called Walsh's Corners, and have, I believe, the majority of the people in favor of the gospel: some were very prejudiced

when I started there, but have changed their minds, and they believe the true gospel of Christ. The Baptist minister closed the church against me and that has had a great effect towards helping the people to see the light of the glorious gospel plan, so three were baptized, and I believe there are more to follow soon. At the confirmation service there was a large crowd, and a good feeling throughout, and a lady, not of the faith, presented her little babe to be blessed.

It seems so strange to people to see such things, and to learn it is in the Bible and they never knew it. Oh, how true the statement of Paul "How shall they hear without a preacher."

I am pleased to know Conference passed off so nicely, and that God has given that which is good from heaven to cheer His people on.

F. C. SMITH.

DELTA, Colo., April 16.

Dear Ensign:—Please say to those who have been appointed to this mission field, that here a band of Saints wait to bid them welcome. We have secured the use of the Advent church for services, and are ready to assist them in their good work for the Master.

There are about forty Saints in this vicinity, most of whom are trying to exemplify the golden rule. The branch officers are trying to do their duty, as best circumstances permit, and the membership are responding to their call with no uncertain refrain.

Some of the early gospel pioneers are beckoning from the other shore, and are missed most by those who knew them best; their words and works sleep not in the dust, but in sweet though silent whispers tell of the hopes that moved them here: while the magic name of mother still makes it impress felt, and the little ones are gathering to the fold. Six, ranging from nine to sixteen years, were baptized on the 6th inst; all children of the Saints.

The Spirit's power is manifest in preaching, social meetings, healing of the sick, and in the daily walk and conversation of those not heretofore active in the discharge of duty, yet all may improve. None of the missionaries have visited us for more than eighteen months; our numbers are scattered, and local laborers are few, and hindered by circumstances over which they have no control; for poverty stalks abroad to mar the dream of prosperity, holding many a willing worker and anxious heart in its cruel, cruel grasp; yet the watchword is forward, cause advancing, numbers gaining and inquiry concerning the gospel increasing; but realizing the enemy's power, our own weakness, and the crying necessity for labor, we send the Macedonian cry to those in position to respond.

We are gathering together as best our environments will permit and wisdom dictate, still the inaccuracy of human judgment makes many a crooked path, heartache, sleepless night and empty purse, all of which hinders spiritual progress and the redemption of Zion. We appreciate the church publications and send these silent but effective preachers on their mission of love.

We solicit the prayers of all, and proffer our pleadings in return for the advancement of the cause we all hold in mutual admiration, love and esteem.

FAIRVIEW BRANCH,

Per R. H. WIGOT.

CHASE, Mich., April 14.

Editor Ensign:—In your issue of January 17th, I notice an article in regard to "Abolishing Prayer Meetings." Allow me to say that I agree in the abstract with Dr. Coombs, yet I do not believe that modern thought, or education should transplant religious teaching, nor hinder christians from performing any moral obligations to their Creator, and advancements to be enjoyed in the capacity of suppliants to the heavenly throne for all needed blessings.

The prayer meetings, as now conducted, are merely formal, and not in

a sense conducive or beneficial to spiritual advancement.

Many who are "professors" think that it is almost impossible for them to be heard unless the desire of the heart be expressed to the Divine Being in a kneeling posture. They forget the injunction of the apostle, "Pray without ceasing."

I believe the body is the temple in which man is to "worship in spirit and in truth," whether in temple, synagogue, church, or out of them.

If our treasure is in heaven there will be our thoughts, whether in the counting house, at the plow or on the street.

The projector proposes to make it a "series of political, social, or educational in municipal affairs." It is a question whether it would be more conducive or beneficial to a religious life. When love predominates in the heart and life of man, social problems will be solved and not until then. All the combined efforts of man's talents and education fall in the effort. It must come from the good and perfect Giver.

Christ said, "My kingdom is not of this world." True, the influence of the teaching of His kingdom would necessarily be felt, but it is doubtful if the interest of the kingdom would in the final be advanced by God's ministers embarking in the discussion of "political, social or municipal affairs." "Make the fountain pure and the stream will also be pure," is a wise saying. Again "personal experiences" are of little account if the life of the narrator does not conform with his utterances. What is needed is more of a living faith in God the Creator, and less pretensions of which the world is overcrowded. The best substitute for the prayer meeting is a life of love, kindness, benevolence, purity, holiness, and faith, against these there is no outward law, for themselves are the fulfilling of the higher law of God.

Yours for the truth,

C. J. BACHANT.

NASHVILLE, Mo., March 13.

Dear Ensign:—I write to you desiring to communicate with your many readers through your silent pages. As General Conference will soon convene and perhaps some of the northern or eastern brethren might want to locate in Zion or regions thereabouts, I write in regard to Barton county. It borders on the state line on the west, is well watered with small streams, plenty of timber for present needs, underlaid with coal; good markets for anything one wishes to raise. Lead and zinc mines within ten miles of south line of county. Railroads through the county, but no county bonds outstanding. Large school fund on hand, taxes low, and good, friendly citizens if one will be the same. Land sells from \$15.00 to \$30.00 per acre according to improvements.

If any of the Saints wish to look at the country, take a run down and I will show them around and care for you while here. We have the only Latter Day Saint church house in the country; have good Saints living here; room for more. If any wish to look at this country take cars to Lamar, county seat of this county, and the mail back for Nashville and you can be set out at my door on the hack line.

I would advise the Saints to steer clear of land agents: they are fleecing the people. You can buy land from the owners and save 10 to 25 per cent in purchase price. Any one wishing to write me, I will give all the information I can. I have lived here for twenty-seven years and know all the advantages and disadvantages of this country.

Your brother in the gospel,

R. F. MILES.

SIMMS, TEXAS, April 15.

Dear Ensign:—As I feel that I want to say something to the readers of your most welcome columns I will endeavor to write a few lines which I hope you will give room if you find it worthy. I am quite young, only 16 years of age last December 29. I obeyed the gospel February 17, 1898, and have tried to live the gospel law

ever since. I have enjoyed the blessedness of the Holy Spirit that leads me to know that the work is the true gospel of Jesus Christ and I rejoice to know that the good Lord has been so kind as to show me the road that leads to eternal life: though I have had many trials and temptations I still look beyond this vale of tears at the glorious things that God has promised to those that endure till the end.

February 2, 1901, my dear mother died, which caused me to grieve over her departure from this life, but I rejoice to know that she was a true Latter Day Saint. Her last hour seemed to be the happiest in this life: she sung a beautiful song and asked us all who were present to pray with her, which we did: and she prayed a beautiful prayer and called papa to her bedside, and told him her pain would soon be over, that she had a work to do in the glorious home. Oh! how I rejoice to know that we have a chance to meet again where parting is no more, as she said that she was going home to reign with the beautiful angels of God.

Dear Saints, we count the presence of a good mother, dear unto us here, but, oh! what a glorious thought, we can meet again and reign forever more where there is no pain, no sorrow nor sickness, but eternal joy and happiness. Dear Saints, pray for papa and I, that we may be useful in the latter day work, and that we may be able to raise my three little sisters up to love and serve the Master in an acceptable manner, that they may be saved in God's kingdom.

I wish some good elder would come and preach for us here, I believe there is a work to be done here at this place, I have been giving ENSIGNS to the people here and they seem to be very willing to read them. I wish I had a thousand gospel sermons to distribute here, I believe they would do a great deal of good.

Your brother in the one faith,  
JAMES A. HERVEY.

LINX, Missouri, March 23.

Editor Ensign:—I like to read the ENSIGN and hear of the good works going on. My husband and I both belong to the church. We do not live close enough to attend every meeting, but go whenever we can. We live about six miles from the church. We have recently moved to our new home. Bro. Spurlock and Beebe are now with the branch. They are doing a good work. I believe the branch is doing better since they came. Bro. J. Banks is priest; our elder is J. Wilson; Bro. D. Mantle deacon. My mother, father and sister belong to the church. I pray for all the Saints and I ask the Saints to pray for me.

Your sister in the faith,  
MRS. LIZZIE LITTON.

NEW FLORENCE, Mo., March 9.

Editor Ensign:—We have had no preaching here by our elders until on December 1st last when Bro. Charles Spurlock and Geo. Beebe, Jr., came and preached for us in a Methodist church house. Congregations were small, but some were interested. They staid a week with us and we enjoyed their coming very much.

I had the opportunity of being baptized while they were here, which had been my desire for years. I was baptized by Bro. Beebe and confirmed the same evening under the hands of Bro. Spurlock. I desire to remember the covenant made to my heavenly Father at the waters. Long and sharp was the struggle after I saw the truth.

Bro. W. M. Aylor has been preaching at Bellflower and close around for four weeks and in a short while is going to Montgomery to labor awhile. I hope this part of the field won't be neglected. I will bring my letter to a close by asking the prayers of all the Saints that I may never leave nor forsake my dear Master who has done so much for me, but that I may prove faithful to the end.

Your sister in the faith,  
NORA M. COLEMAN.

"SPIRITUAL GIFTS AND THE SEER OF PALMYRA," by Elder M. H. Bond, of the Seventy; 68 pages, paper bound, with fine engraving of the author. .... 25

ZION'S ENSIGN.

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THE KINGDOM OF GOD.

SERMON BY ELDER J. S. ROTH.

There are a great many ideas advanced in the world concerning the kingdom of God; I have selected a part of the 83d verse of the 6th chapter of Matthew as a starting point, and it reads like this:

But seek ye first the kingdom of God and his righteousness.

We want to examine first whether or not God had a kingdom on the face of the earth, and if he had, of what the kingdom was composed, and whether that kingdom was to continue, or whether a time was to come when it was to end. I know the position is taken by some, and I have heard it taken myself, that Jesus Christ never had a kingdom on the earth while he was here; and I once heard a man say that He would not have one till He came the second time; that all the organizations known as kingdoms or churches were organized by men for their own convenience. I was rather surprised at the statement. Then there are others who claim that the kingdom is not an organization, but that the kingdom can exist in the heart of an individual. These are points which I shall examine as we pass along this evening.

But first we want to learn what the kingdom is, or whether Christ had a kingdom. It seems to me if He had no kingdom the words of the text are superfluous and misleading, because Jesus says, "Seek ye first the kingdom of God." If He had no kingdom I don't see why any man or woman should possibly seek for it, or how any one could find it. It would be just as absurd for me to make the claim or the request of some of you to point me out the track of a bird that flew through the air yesterday, or to show me the furrow which the great steamer plowed through the Atlantic two weeks ago, when there is no such thing in existence. But when we start out to seek for this kingdom we certainly comprehend, or should at least, that there is such an organization in existence.

Some of you ladies or gentleman, before you came across the great deep, first heard there was a country known as the United States; you made yourselves acquainted with the laws, and with many things concerning, or pertaining to, the government of the United States; and after you had satisfied your minds that there was a country known as the United States of America, you then started to seek for that country. Before you started, however, you informed yourself concerning the law, the government, the officers, the location, perhaps, and all pertaining to that government. Well, when you took the ship to sail for America, perhaps you landed somewhere along the British coast and you began to inquire, "Where is the govern-

ment of the United States? I have heard of such a government, I have come to locate there; to become a citizen of the United States of America." You pass along till you get up there perhaps to Quebec, or somewhere in that part of the country, and you begin to inquire, "Where are the United States of America?" Some one will tell you, "Why, right here; you are in the United States now." And you begin to inquire, "Where is the president's house? Where is Congress? Where is the capitol?" "Well," some one will tell you, "here is the capitol; but then for the president's house, we've got no president here. This dominion is ruled by a king." "Well," you reply, "then it's not the United States of America." "O," says the objector, "there is a country down south here, a little patch of country, known as the United States of America; but then this is just as good."

But you have started out to find the United States, and when you get into them you will know that you are there by the government which you have learned or studied before you came across the water; you have learned that the chief magistrate of this country is called the president, and that he has a Congress, and that the country is divided up into states; that states have heads or authorities which are known as governors, and so on down until you get down to the school board of the government of the United States. You examine your record, and you find that that agrees exactly with what you have learned before you started to seek for these United States of America. You are satisfied that you have found that for which you started to seek.

Now, we are starting out to seek for a government tonight. We are starting out to seek for a kingdom; and I take the position that this kingdom referred to here is the church. The words, "kingdom," "church," "body," and "bride," "the Lamb's wife," and such terms as these are all synonyms referring to the organization of the church of Jesus Christ. I will admit that sometimes the word "kingdom" is used for that government beyond, or where God is. But, we are not seeking for that tonight; we are seeking for the government on the face of the earth, the church of Jesus Christ, as established, as set in order when Christ was here.

Well, in the first place, what does it take to constitute a kingdom? We want to learn first what it takes for a kingdom, and then we shall examine further along whether we can find that kingdom. I take the position that there is no kingdom upon the face of the earth, or in heaven either, without proper parts, or organization and laws. It takes five parts to constitute a properly organized kingdom; it takes a country, it takes laws, officers, a king or ruler, I don't care which you may call it, and people to be governed, before we have a properly organized kingdom. And I expect to

find tonight that this very kind of a kingdom was upon the face of the earth when Jesus was here, or at least set in operation about that time. And we want to go on now, and see first, whether we can find this. We turn to Matthew, the 11th chapter, and read, about the 11th verse, to prove that Christ had a kingdom or church on the earth: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: Notwithstanding, he that is least in the kingdom of heaven is greater than he."

Here we have the present tense used. "Well but," sometimes the objector says, "we go right back and find in the prophecies of the old Bible where the prophet prophesied in the present tense and it wasn't fulfilled for years afterwards." Well, perhaps that is true. We will take the next verse then: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent,"—and I presume there is not one who will take the position that the days of John the Baptist were in the future when Christ made this declaration; therefore I hold that the 11th verse refers to the past, to the present, and to the future, as well as the 12th verse: "And from the days [the time that Jesus made the declaration] \* \* \* the kingdom of heaven suffereth violence, and the violent take it by force."

The kingdom suffered at the hands of the wicked or the violent from the days of John the Baptist, and that was before Jesus Christ made this declaration; therefore I claim that there must have been a kingdom in existence or it could not have suffered violence from the days of John the Baptist until that time. And the violent took it by force. We can find that illustrated by following the history of Christ and His church: Christ, the king of that kingdom, was nailed to the cross, the officers of that kingdom were murdered, and therefore the wicked, the violent, took the kingdom by force. Then there must have been one, or they could not have taken it by force.

But we will turn to Matthew, the 21st chapter, and there we have another reference made to the kingdom of God, where Jesus says, in the 43d verse:

"The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

Was Jesus going to take the kingdom from a people that had no kingdom among them when He said, "The kingdom shall be taken from you?" I hold that there must have been something to take. You cannot take a thousand dollars from me for the reason that I haven't got them. So you could not take the kingdom of Jesus Christ from a people and give it to another nation if there was no kingdom. But we will pass along from that, and turn to Colossians, the 1st chapter, and get the connections now concerning this kingdom, that is,

the church or body, and show you further that there was a kingdom. In Colossians the 1st chapter and 12th verse, we read:

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated [is that in the future?] and hath translated us into the kingdom of his dear Son."

If the position be correct that Jesus had no kingdom, and will not have till He comes again, then Paul was wrong. Sometimes people are liable to be wrong. I have been wrong myself a good many times. But I believe Paul was correct in making the statement that he was translated, changed, set apart from the position or condition in which he was, into the kingdom of Jesus Christ. I go a little further, and I read in the 18th verse: "And he is the head of the body, the church." Then we have twice, at least, in this place where the body is the church. I want you to remember that, kind friends, because I am going to use that several times in proving how many churches there were, or how many kingdoms:

"And he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence."

And I pass along to the 24th verse, and read again:

"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."

Then we have the "body" to be the "church," haven't we? So I think that is sufficient upon that point, that the body is the church of Jesus Christ.

But I know the objector says, "Yes, I believe that you can prove that point very clearly, because that Bible is just like an old fiddle; you can play any kind of a tune upon it, and of course you can prove anything you have a mind to." I had that to meet before, but I don't believe that at all. I don't believe that you can play any kind of a tune on that Bible, or prove anything, the same as playing a tune on a fiddle. Now, if there is a fiddler here I want to appeal to you on this very proposition to prove that that is certainly false. I don't care how expert a player you may be, just lay that fiddle down on top of that organ and take your bow and seesaw from June till eternity, and what have you? You have but one sound, haven't you? There, the fiddler nods his head. Well, then, how do you play the tune? You take up that fiddle in your arms or hands, and you begin to touch, and pinch, and press the strings, and you make that fiddle talk and play anything from Old Hundred down to the Devil's Dream. But how? By putting your construction on the strings that are on it. You make the strings talk, and that's just the way you play, or prove all things out of the Bible. You lay that Bible down on that desk, and I don't care who reads out of it, whether it is the preacher on

the stand, whether it is the little schoolboy, whether it is the professor, the lawyer or the doctor, I don't care who reads it, it reads just the same.

But when we come to play our tune upon it—I once heard a man try to play a tune on it—he was preaching upon the 3d chapter of St. John, and the 5th verse; and he read, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." And he played his tune like this: "Friends, that don't mean what it says; that means, 'You must be born of truth and the Spirit, or you cannot enter into the kingdom of God.'" Well, to my mind, that man took that Bible up in his hands, and he put his finger on that string—water—and he squeezed the very last drop of water out of it and made it say "truth." That is how he played his tune upon it.

When I read it, it reads "water," and I believe every schoolboy in the house would say w-a-t-e-r spells water, and not truth. It spelled that when Christ was here; it spells it today. A man may say it spells truth if he has a couple of titles to his name, such as D. D. and LL. D.; but as far as that is concerned, if those D. D's have to be added (I suppose you understand that D. D. means doctor of divinity, and I have never learned the necessity of divinity having any need for doctors), when they doctor they doctor the word to suit themselves. And I will tell you, kind friends, when a man comes to doctor that word and doctors it differently from what it reads, I don't care if he has as many D. D's as there are spikes in the Pacific Railroad, it does not change the word at all, only in his opinion; it is just the same after all. So it's just here the fiddle and the Bible are just alike; you cannot play but one tune upon it until you change and pervert. Therefore I hold to the position that Jesus Christ had a church or kingdom, and all the conjuring and the doctoring will not change that, for the Bible says so.

I know that some claim this is heresy, and there is a sermon circulating over the country now, in a paper which says that doctrine is dangerous "heresy," if I have the term right; it states something similar to that, at least. Well, we'll see if it's heresy; if it is, it's some of Paul's kind, and I am satisfied that Paul will answer for the heresy which he preached. So we will turn a little further and find another objection. We turn to the 17th chapter of Luke; I am going to examine several objections tonight and see whether they are made of solid material, or whether they are a little gassy. We turn to the 17th chapter of Luke, and find in examination of the 20th verse that Jesus was demanded of the apostles (that is what a preacher said once, and that he told them that the kingdom of heaven would not come, but was within them then, in their hearts). Well, let us see then, how it reads:

"And when he was demanded of the apostles, when the kingdom of God should come."

O no, that is not the way it reads, but:

"When he was demanded of the Pharisees [not the apostles at all, but another class of people; we will see who they are before we leave this subject], when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."

The objector says, "You had better not have read that." Well, I will try another translation, which is still stronger than that. It reads like this, "Das Himmelreich ist inwendig in uch." And when I translate that into English we have these words: "The kingdom of heaven is inside you." That's plain enough, I guess, for you and I to stand on; and I might as well try to tell my Lutheran brethren that the sun never rose as to tell them that there was a mistranslation, because they would say that it was impossible for Luther to make a mistake in translating. I was right there myself once. Well, we'll see the inconsistency of the declaration. A kingdom is composed of a country, is composed of subjects, of laws, of officers, and a ruler; and for the human family to get all of that into their hearts—I am afraid they would be in a bad condition; they would feel worse than when they had the grip. I heard a man say in Chicago, that it didn't make any difference whether a man got the kingdom of heaven into him, or whether he got into the kingdom of heaven. Now, so far as I am concerned, it would make considerable difference to me whether I got into Illinois or got Illinois into me.

Then let us examine the consideration here of Jesus' words. He says:

"Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is among you."

That is what it says in the margin of my Bible here. He was demanded of the Pharisees. They looked forward to the time when Jesus Christ should come as a king and a conqueror, as a mighty emperor at the head of a great army to throw off the Roman bondage from the Jewish nation; therefore they thought it would come in that way. But Jesus says they shall not say, Lo here, or, lo there; for he shall not come as a mighty monarch or warrior: "Neither shall they say Lo here! or, lo there! for, behold, the kingdom of God is within (or among) you." And when we examine that as I have stated, what it takes to constitute a kingdom, it is impossible to apply the declaration that it could be in the heart of anybody. And it was the Pharisees at best that demanded when it should come.

But perhaps some one might still think that Jesus meant that it should be in the hearts of these Pharisees; so to see who these Pharisees are we will turn to Matthew the 23rd chapter and

learn there what Jesus had to say about the Pharisees and then let you judge whether or not he meant the kingdom should be within them. From the 13th verse of the 23d chapter of Matthew we will read:

"But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven in your hearts and won't let anybody else in."

Does it so read? No, that is not the way it reads, but as follows:

"But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

Why, it seems that there was some organization here; that there was a possibility of those Pharisees closing the door against the people that tried to get in. They would not enter themselves, neither would they allow those who were desirous, to enter in. We read further:

"Woe unto you, scribes and Pharisees, hypocrites! [for ye have the kingdom in your heart? No], for ye devour widows' houses, and for a pretense make long prayers: therefore ye shall receive the greater damnation."

The idea that that class of people should have the kingdom of heaven in their hearts, and Jesus tell men to seek for it! If there be but one kingdom of heaven, and that in the heart of somebody, and we are told to seek for it, it will take a long hunt to know whose heart to examine to find it!

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves."

And these people, we are told by some, had the kingdom of heaven in their hearts! Well, it looks to me rather far fetched, so I pass from that and go on to the 13th chapter of Matthew and see the parable that Jesus gives concerning the kingdom of heaven. In the 13th chapter of Matthew and about the 31st verse, I read:

Another parable put He forth unto them, saying, "The kingdom of heaven is like to a grain of mustard seed."

It looks to me as if here is something tangible. Here Jesus conveys the idea that the kingdom of heaven came forth from a small beginning, just like a grain of mustard seed. But it springs forth as a very tender plant, and it grows up and its branches extend east and west, north and south, and the birds of the air come and lodge in the branches thereof. So with the kingdom of heaven; it sprang up slowly and spread out east and west, north and south, and we find there were branches at Philadelphia, and at Corinth, and at Ephesus, and all over that country. So we have the kingdom of heaven today spread out over the world, with its branches at Lamoni, and at Independence, and Des Moines, and Boone, and Clinton, and Davenport; and all the birds of the air, the national-

ities of all climes, coming and lodging in the branches of the kingdom. So I think the parable is very applicable to the Church of Christ; that it grew up unobserved the same as the little mustard tree right among them. They didn't know the difference between the little tree and any other tree until it grew up and became a large tree and became a habitation for the birds of the air of every clime. So these branches of the kingdom of Jesus Christ spring up all over the land as a resting place for the different nationalities of the world. Just so then, we find this beautiful parable illustrates that there is something tangible, and that it is like the kingdom of Jesus Christ.

It would be very strange to me if God, the creator of the universe, the God of order, should have chaos and disorder in His kingdom here on earth, and yet be the great God of order in the heavens; it looks to me that it would not be Godlike to have everything in chaos here, without organization, head or governing officers, and so on, when He is a God of order. In the 41st verse we read again:

"The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity [then shall this kingdom shine in the righteous like the sun? No.], then shall the righteous shine forth as the sun in the kingdom of their Father." [47th verse]. "Again the kingdom of heaven is like unto a net, that was cast into the sea, and the fish swallowed it? No. No! the fish got into the net. So the people get into the kingdom, not the kingdom into the people, nor the net into the fish. But sometimes the net catches bad ones, which apostatize and must be cast out of the net, or church, again, they shall be cast into the furnace of fire; there shall be wailing and gnashing of teeth."

Let us go a little further now, and see how many of those kingdoms Jesus Christ had. We will turn to the 1st Corinthians the 12th chapter and about the 12th verse, and I read there the record of Paul, as he says in the 1st chapter of Galatians that he received this doctrine not of man, neither was he taught it by man, "but by the revelation of Jesus Christ." Then let us see what Paul received here from Christ. He says, in the 12th verse of the record cited:

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ."

Does that mean more than one when it says one—one body? I turn to the first chapter of Colossians, the 18th verse, and Paul says that that body is the church, the church of Christ, the kingdom that we are seeking for. Then Paul says there is one church. Now let us read it:

"For as the church is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ."

"Ah," says one, "you are per-

verting that." Perhaps I am. Let us see whether Paul does not say so. Colossians, the 1st chapter and 18th verse:

"And he is the head of the body, the church."

The body is the church. Now if there is anybody going to fight over that, let him and Paul have it, and I will stand back. 14th verse (1 Cor 12):

"For the body is not one member but many."

The body, composed of members; the church is composed of members. I make a quotation from Acts 2:47. It is necessary to belong to the church from the very fact that the declaration was made that there were added to the church daily such as should be saved. A man said to me once, that it made no difference whether he belonged to the church or not. I asked the individual what the apostle meant when he said, "There were added to the church daily such as should be saved?" And he answered, it didn't say church. Well, he was right. He had another translation. But that translation said "gaminda" and when we get that into English we have, "the congregation." Therefore, God added to the "congregation such as should be saved." And I would like to know where the difference is, now, between the congregation, the church and the kingdom. So we look along a little further; we turn to Ephesians the 4th chapter and the 4th verse. Remember that this word tells us that in the mouth of two or three witnesses shall all things be established, and I read these words:

"There is one body."  
"Ah," says one, "that does not say church." But remember that Colossians 1:18 says the body is the church. We read further in Ephesians:

"There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism."

Then when I come back here again to the 12th chapter of 1 Corinthians, in the 19th and 20th verses, I read:

"And if they were all one member, where were the body? But now are they many members, yet but one body?"—church.

Is that sufficient on that?

What is that church or kingdom composed of? How shall we know when we find the kingdom? I go a little further, and in this 12th chapter of 1 Corinthians and the 28th verse I read:

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps."

God set them there. I read away back here in the beginning of the Bible, that God, at a certain time, set the sun and the moon in the skies, in the heavens, and He set a rainbow there. They are there yet. What is the reason? The only reason that I can give is that there is no man large enough to reach up and take them out of their places. They have taken these officers out, and I don't believe they had a right to do it; but if you take

man's theory for it, they had.

Let us see further what other officers there are. I might cite a whole catalogue of them that "God set in the church." Here it is declared, "apostles" and "prophets;" and I find by referring to other places, quite a number of other officers. They are enumerated like this, not in their proper order, but in the position which they hold: "apostles," "prophets," "evangelists," "pastors," "teachers," "deacons," "elders," "bishops," "helps," "governments," and so on. Well, are they there today? Are those officers in the church of Jesus Christ today? "No, they are not needed there today," we are told. I heard a minister make the declaration once, when I asked him, "Sir, does your organization have these officers in the church?" "Yes sir," he says, "we have them." Well, I confessed to him I was mistaken, for I thought they did not claim to have them. But I asked him to be so kind as to tell me the names of some of the apostles and prophets in their church, and he turned over and referred me to Luke 6:14, 15, 16, and read, "Peter, Matthew, Luke and John," and so on, and he enumerated them.

"Well," I said, "I thought those were officers in Christ's church." I said, "Do you have those officers now in your church today?" "O no," he says "they are not alive, we don't need them alive today." I wanted to know why. "Well," he said, "from the simple fact that we have the teachings of the apostles and prophets in the Bible." "Well,"

I said, "do you believe that when Jesus Christ set apostles and prophets in His church they were dead men?" "O no, they were live men. But then," he says, "we don't need them now. We have the Bible and therefore we don't need them today."

"Well, that's pretty good," I replied, "what kind of officers do you have in your church that are alive? Have you prophets there?" "No sir, we have their teachings." All right, we will examine that now. Then God set living apostles and prophets in His church eighteen hundred years ago, but we don't need them today because we have the writings of the apostles and prophets. Well, that's good. Do we need any living teachers today? I take position that we do not, upon the same ground. We have the Bible. Do we need any elders today in the church? "O yes, because we must have them." But I take the position that if a dead apostle is good, and a dead prophet is good, and a dead teacher is good, a dead elder is just as good as they are.

I further asked him, "Do you have dead deacons or living deacons in your church?" "O, living ones to be sure; we must have a living deacon." Well, why? Haven't we the declaration in that word just what a deacon shall be—the husband of one's wife, he shall have good children, and so on? But I hold that we don't need a living deacon, on the same grounds, because we are told all about them, more than we are about

the apostles, I believe. Then if a dead apostle is good, and a dead prophet is good, a dead deacon, and a dead elder, and a dead seventy, why not just as good when they are all dead? Where shall we find the kingdom if the officers are all dead? Jesus says, "Seek ye first the kingdom of God," and I guess when we come to find the kingdom, or seek for it, which Jesus Christ had, if they are all dead, of course they are buried; and in order to find them we must use the spade. "But," says one, "that don't satisfy my mind that we have a right to expect apostles and prophets today, because I turn to the 13th chapter of 1 Corinthians and find that prophecies shall fail, and a little further on I read that knowledge shall vanish away."

Let me read in the 13th chapter from the 8th verse: "Charity never faileth." Why does charity never fail? Because it is one of the grand attributes of God. God is charity, or love, and because love never had a beginning, can never have an end; and therefore the apostle truly could say:

"Charity never faileth: but whether there be prophecies, they shall fail, whether there be tongues, they shall cease: whether there be knowledge it shall vanish away."

"Now," says the objector, "that does away with the whole idea of the continuation of prophecy and those gifts in the church which you claim." Well, if the book says so, I am satisfied. I am ready, as I have made the statement time and again, to come to a unity with all the churches on the face of the earth on a Bible basis, and if the Bible says so—that they have failed—I am ready to say amen. But let us read just a little further:

"Whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophecy in part. But when that which is perfect is come, then that which is in part shall be done away."

And that book tells me, "What therefore God hath joined together, let not man put asunder." "Well," says the objector, "that does not mean this; that just means man and wife alone." I wish they would apply it right closely then, and not separate; but I hold that whatever God hath joined together, let not man put asunder; and God has joined together prophecy, and tongues, and knowledge, and where one fails, the other must go. Is there anybody who will say that knowledge has failed and vanished from the earth? If not, the other two must stand side by side as far as God is concerned. If they have failed, it is because man would not receive them any longer.

Let us see when prophecies shall fail, etc. "For we prophecy in part;" the very thing which we are told shall fail. Paul says we prophecy in part, and, he goes on further:

"But when that which is perfect is come, then that which is in part shall be done away."

We are told by some that that

which is perfect is come. Well, if that is true, then these parts shall be done away. What part? Prophecy, tongues, and knowledge. Then that perfection has not come. When is that perfection? When all shall be restored as it was from the beginning, and I claim that that time has not yet come. You will find it more fully described in the 65th chapter of Isaiah, also in the 11th chapter. When that which is perfect cometh, when that which is perfect shall be restored; when the knowledge of the Lord shall cover the earth as the waters cover the sea; when the lamb and the wolf shall lie down together, and when the lion shall eat straw like the bullock, when that which is perfect has come; and I hold that that time has not yet come. I know there are people who will object to that position and say that that time has come; that the lion and lamb do lie down together. I'll admit that too; but the lamb fails to get up again.

"Well," says the objector again, "that isn't to be understood literally; you must spiritualize that." Well, how do you spiritualize it then, my friend? "Well, that lamb and that lion spoken of there is the human family. For instance, we have a protracted meeting going on, and of course men and women attend, and by and by, the woman, being more susceptible to the gospel, comes forward and is converted, and she embraces Christ as her Savior, becomes a lamb of God, and the old man won't do that. He goes home, the lion goes home with the lamb, his wife, and they dwell together." Well, there is one objection to that; if it be true that that means the man and his wife, just show me that man that eats straw like an ox, and I'll give it up. It says emphatically that the lamb and the wolf shall lie down together, and the lion shall eat straw like the ox, etc. If one is spiritual the other is too. But perhaps that is spiritual straw he eats.

But we will go a little further with this examination and see when these spiritual blessings shall be done away. They go together; prophecy, tongues and knowledge. Have tongues been done away? O yes; speaking in tongues in the church is done away because no longer needed, so we are told. Well, where does the Bible say so? I am ready to believe it if the Bible says so. But tongues are not done away. I would like to know how many different tongues there are in this house tonight; how many different languages there are spoken. When that time comes that that which is perfect shall come, then all the different languages will be one language; the Adamic language will be restored. If that time has not come, then all things have not been restored as they were at the beginning. When that which is perfect is come, we will have no need for prophecies; then we will have no need for tongues, because there will be but one language, and all will understand that, and I hold

that that time has not yet come, and therefore it is yet in the future. It will not come till Jesus comes again.

But let us go a little further. We turn to Ephesians the 4th chapter, and there we get another additional witness upon this subject of just how long these prophecies shall continue. We read here in the 4th chapter and about the 11th verse:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

Now remember this is the same writer that we have quoted in Corinthians. He was up yonder with the Corinthian church and he told the people there how the church should be organized; how it should run; what the officers were; how long it should continue. Now he comes down just the same as we have some of our brethren preaching a sermon on a certain subject, and they come up here, and they preach a sermon on the same subject, but do not use the same identical words. I never heard Latter Day Saint preachers who preached sermons from the same subject just exactly alike. They all vary somewhere or other in the presentation, but it does not change the subject.

So with Paul; he was at Corinth, and told the brethren there (see the 12th chapter of 1 Corinthians and the 28th verse) that God put officers in the church, and he goes on to tell what they were: apostles, and prophets, and pastors, and teachers; and so on. Now he comes down to the Ephesian branch of the church and he says, speaking of God, "And he gave some apostles; and some, prophets." Why, he gets them just in the order that he had them up yonder, apostles and prophets. But how long shall they be there, Paul? "And some, evangelists; and some, pastors, and teachers; for the perfecting of the saints." Are they all perfect? (I wish the Saints were all perfect.) For the perfecting of God's children? Will you allow that construction? Are they all perfect? Well, there are some who claim they are. I never would have found it out by their lives if they hadn't said so. "For the perfecting of the saints; for the work of the ministry." Does the ministry need any work today? If it does, then these officers are in the church, or ought to be. "For the edifying of the body." The body? What is that body? Why, it is the church; for the edifying of the church of Christ. "Well," says the objector, "we haven't got them, we don't need them." Well, I have no objection to that. I am not examining any man's church or organization, I am seeking tonight for the kingdom of Jesus Christ—the church. That is what I am examining, without alluding to any man's organization whatever.

[CONCLUDED NEXT WEEK.]

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# Daughters of Zion.

"OUR AIM, MANKIND TO BLESS."

MRS. H. B. CURTIS, Editor.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a school in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

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## Small Duties.

May I enter the domain of the Daughters of Zion and have a little chat with the boys and girls on a few of the duties that are so hard for them to perform and that are hard sometimes for even we older ones, who are supposed to know our duties better? I call them the "small duties," believing in the thought so often expressed, that "If we do our small duties well we will be prepared to perform the larger duties as they may present themselves." We will take "Duty at prayer meeting" as the subject to start on.

Some time ago, in conversing with a sister about prayer meetings, she said:

"I have decided to try to take part in every prayer meeting, if possible."

When I met her recently, she said:

"I have taken part in every meeting except one, since I told you I had decided to do so, and I find I feel better in meeting when I take part."

Of course she would. Don't we all feel better when we do our duty? "I don't want anybody to dictate to me when I should or should not take part in meeting, it is a matter of conscience with me," some one may say. Don't you know that at times, at least, conscience is a matter of education. I have known people who have educated their conscience to believe that it is all right when we ask why they do not take part in meeting, to say, so earnestly, that we cannot help but think that they honestly believe it to be so, "I don't know what to say."

If you never felt glad that you were in the work, never had a blessing in it or received a testimony of it in any way, then you might say, "I don't know what to say." And if it is true that you never enjoyed yourself in the church, do your duty in taking part in meetings, and see if the Lord don't bless you so that you will soon have something to say.

There is another class of individuals who only occasionally

take part in meetings, and who have educated their conscience to say, "I don't take part often because I have nothing new to say and don't want to say the same thing over and over." I don't think that either of the above classes have educated their consciences correctly, and they are hardly in a proper condition to say, "It is a matter of conscience with me whether I take part or not."

Maybe something has gone wrong during the day, you feel out of sorts, etc., and come to meeting with a determination not to take part. Where would be a better place to get down and pray God to forgive what you have done wrong, or to get up and say that "I have not lived as close to the Master as I ought to have done today," and ask the prayers of the Saints to help you to be faithful.

Maybe you feel tired and sick and don't intend to take part. Do you know that often, after attending a good prayer meeting and taking part, a person feels much better physically as well as spiritually?

It appears to me some people are willing to let others do their duty, and to enjoy the fruits of others' labors and not do their share. I do not believe, however, one can enjoy themselves fully without taking part.

If a person makes the resolve to try to take part in every meeting, they are apt to have the thought with them at all times, that, "If I am to take part at the next meeting I must live and act in such a manner that I will feel

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in a proper condition to take part," and with this thought in mind at all times, I believe that the resolve to perform your duty at every meeting will be one of the incentives to help you live closer to the Lord.

Do you know that by kneeling down at home just before starting for meeting, and praying the Lord to help you do your duty and bless the meeting, that when you reach the church you will feel in better condition to take part than if you had not thus prepared yourself.

It seems to me that almost no matter how we turn we can hardly find a legitimate excuse for not doing our duty at prayer meeting, especially if we are to be as the scriptures say, valiant in testimony, and to pray without ceasing. Still I do not, of course, mean to say that there are not times when it may be excusable for us not to take part.

I offer these thoughts in the spirit of love, not of fault finding, hoping that they may find some one to thinking, and, if possible, cause some to resolve to take part in every meeting.

E. E. JOHNSON.

CHICAGO, ILL.

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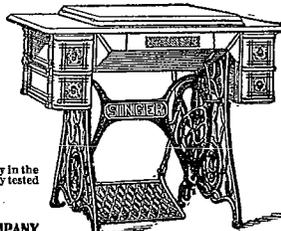
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DAUGHTERS OF ZION.

PHRESIDENTS' REPORT.

To the General Assembly of the Daughters of Zion, Greeting:—With a feeling of thankfulness to God, and abiding gratitude for the loadings of His Spirit and His watchcare which has been over us as a society during the past year, I greet you at this time, and gladly embrace the opportunity of expressing my thankfulness to each one of you, my fellow-laborers, who have so nobly and cheerfully aided the advisory board for the advancement of this work the past year.

At the business meeting held at Lamoni, Iowa, April 19, 1900, Mrs. B. C. Smith and M. E. Hulmes were appointed a committee to consider the advisability of sending a delegate to the National Congress of Mothers, to be held at Des Moines, Iowa, the May following; and if committee so decided to send a delegate, that they have the power to select one. It was decided to send a delegate, and Sr. Frances Davis was chosen to represent our society. We have her report at hand, and it will be read at this meeting.

At the first meeting of the advisory board for 1900, Sr. Walker was requested to continue to act in the selection and preparation of literature for use of locals, and has cheerfully responded to our request.

The committee on preparation of one or more books to be published by advisory board, for use of the society, was continued. This committee consisted of Mrs. M. Walker, Lucy Rensigie and Frances Davis. I am glad to report that they have prepared the manuscript for the first book, which has been submitted to the advisory board and accepted. The contents of same give us reason to be thankful that we have in the ranks of our church and society, those who are capable of preparing such literature for our needs, and we hope that every mother in Zion will place this one first book, which is for young ladies, in the hands of her daughters. We expect this volume soon to be on sale, and at a small price.

We hope the incoming board will continue present committee on books, until the whole series is completed. While the work of this committee is a free will offering, we hope the general society and friends of this work will respond with financial aid that the publishing of literature may not be hindered when the work is prepared. May each one feel this responsibility is our prayer. Truly this committee is serving in a work of love for God's people.

While our editor in Home Column in Herald, and editors in Daughters of Zion department in Autumn Leaves are so commendably carrying on their work, we have been made glad in the fact that through the courtesy of the management of the ENSIGN, we have, during the past year, received space for a department; then we have a faithful editor for the same.

While the advisory board has held a number of meetings, yet we have been greatly hindered most all of the year by sickness among the members of the board; notwithstanding this, we have been able to accomplish that which has, and will, with God's help, result for good to this work.

We represented our work at the Washington Park reunion last year with good results. Sr. Walker was with us and aided us much; also a number of the ministry were present and gave voice to words of encouragement regarding the need of this organization, and the work to be accomplished through the society. This gave appreciated assistance to those who were, and are, laboring for the advancement of this work. Sr. Walker and I, feeling it a duty required at our hands, went to the Dow City reunion to represent the society work there, Sr. Walker being especially led that we should do so. Upon our arrival at the reunion we were pleased to hear that the committee regarding arrangements for representing Sunday School work and Religious had decided that these organizations and the Daughters of Zion in representing their aims, work conjointly, thus

our way was not only opened up, but we felt glad to have all recognized in this way as needed helps in this great latter day preparation. We feel amply repaid for the effort there, and thank God that He stood by us, and for the interest manifested: also that the work was supported by His ministry and the congregation assembled, and for the words of encouragement we received, giving cheer to last as we journey on our way in this cause. We are pleased to report that the Dow City local was organized at this time and among their numbers are those capable of carrying on the work.

While in the east I visited the Wheeling, West Virginia, branch, in interest of starting again the society work there. I found sisters there whose hearts are in this work. They report having met since, in local meeting. I have, to some extent, by correspondence, tried to further the work of organizing locals, but this work has been mostly the work of our corresponding secretary, Sr. H. E. Robinson. While we have not received word of as many new locals being organized as we would wish, I feel we can be thankful for the progress the work has made this last year. In some places where there are no locals existing, as sisters may be living so far apart, or no one thought by them competent to carry on local work, sisters are found so interested in the society that they wish their names to remain on the general record as members of the general society. I wish to make a suggestion that it may be advantageous for the general society to supply blanks as a guide for locals to report to advisory board, also to urge the thought of the necessity of more prompt reporting.

In conclusion I wish to say that ample encouragement has come to us, as a society, to strengthen us to continue our labors in the future, and I feel sure we only have to make the people better acquainted with the character and scope of our work to enlist their active co-operation. While I feel much of our work must be done by publications, we need the ability to send out one or more active, energetic organizers, who, by visiting the different branches and properly presenting our work, could organize locals, and in various ways labor for the advancement of the society's interest. Let us earnestly "pray the Lord of the harvest" that such may enter in to our ranks.

May God bless and guide us all in the transacting of the business of this meeting and His continuing guidance be ours, is the prayer of

Your sister in serving,  
Mrs. M. E. HULMES,  
Pres. of D. of Z.  
INDEPENDENCE, Mo., Apr., 1901.

PASTORAL.

To the Saints and friends in St. Louis district, greeting:—Having been appointed by Bro. I. N. White in charge of St. Louis district (except St. Louis and suburbs), with Alfred White, C. J. Spurlock and Harry Thomas to assist, we hope that all will labor diligently; and, with the co-operation of the Saints; we hope to accomplish a good work this Conference year.

Any Saints or friends who can secure places to preach, or send us the name and address of Saints or friends (interested in the gospel) in this district, which includes the following counties, Lincoln, Montgomery, Warren, St. Charles, St. Louis, Franklin, Gasconade, Osage, Maries, Crawford, Washington, St. Francis, St. Genevieve, Perry and Jefferson, in Missouri; McCoupin, Greene, Calhoun, Jersey, Bond, Madison, Clinton, St. Clair, Monroe, Washington, Randolph, Perry, Jackson, Union, and Alexander, in Illinois, please write us about it at once, and we will respond as soon as possible. My mission address is 2730 Pruyet street, St. Louis, Missouri.

Praying that success may attend our labors, and that the peace of God may abide with us all, I remain your co-laborer in hope of a glorious victory.  
ARTHUR ALLEN.  
St. Louis, Mo., May 7th.

NOTICES.

To all whom it may concern:—This is to certify that I have appointed Bro. John D. White, one of the counselors of the president of the standing high council of the Independence Stake, missionary in charge of the missionary work in the Independence Stake. All the General Conference appointees of this Stake will please report to him. All the local force who desire to do missionary work, will also please apply to Bro. White, who will give them work, and direct their labors.

I. N. WHITE,  
Missionary in general charge.  
INDEPENDENCE, May 8, 1901.

To all whom it may concern:—This is to certify that I have appointed Elder Geo. H. Hulmes to serve in my place on the Reunion Committee, for the Independence Stake Reunion. I therefore take pleasure in recommending him to the confidence of the Saints, and all others who may be interested in the coming Reunion that is to be held somewhere near Independence this year. My hands are full without being burdened with committee work; and Bro. Hulmes will more than fill my place. Geo. H. Hulmes, R. May, and Ellis Short are the committee. May success crown their work.

I. N. WHITE.  
INDEPENDENCE, May 9.

Conference Notices.

The Central Illinois district conference will convene at Beardstown, Illinois, June the 1st and 2d. All isolated Saints are requested to represent their part of the district by person or letter. The district being new we are desirous of locating all the Saints and reviving the interest in old places as well as opening up new fields. A cordial invitation extended.

Your brother in Christ,  
M. R. SHOEMAKER.  
BEARDSTOWN, Ill., May 10.

Conference of Southern Michigan and Northern Indiana district will convene at Clear Lake, Indiana, at the Saints' chapel, June 15 at 10 o'clock a. m. Let all reports be in early. All come with the Spirit of the Master and make this conference a long to be remembered one. Missionary in charge, Bro. J. H. Lake, will be with us, if the Lord wills. Also missionaries of the district are expecting to be present.

GEORGE A. SMITH, Pres.  
FRANK GRANGER, Sec.  
FREMONT, Ind., May 9.

Convention Notices.

The Northeast Missouri district convention will meet with the Higbee school on Friday, June 7, 1901, at 9:30 a. m., for prayer service, and at 10:15 for business. Papers will be prepared by different ones, read and discussed in the afternoon session. Also delegates to General Convention will report at this convention. Delegates, take notice. At 7:30 p. m. a literary program will be given.

Superintendents of schools, please see that the report of your school and your individual reports are sent to secretary, Mrs. Nydia Thomas, Bevier, one week prior to convention. Let all come prepared to enjoy a profitable time.

MARY RUDKIN, Supt.  
BEVIER, Mo., Box 363.  
May 8.

The Clinton district Sunday School Association will convene at Veve chapel May 31st. We hope to see every school in the district represented. We hope every school will choose the full number of delegates to which they are entitled, and it would perhaps be wise to instruct delegates to choose others to fill the places of those absent. Such instructions should be enclosed with credentials.

Owing to the dissatisfaction expressed by many in regard to the present teacher's report, this subject will be discussed, and if deemed advisable, a more simple form adopted. Each school is requested to take up a contribution for the association,

there being no funds on hand at present.

Will each school endeavor to send in a full report that all may be enabled to see what progress has been made. Secretaries of local Sunday Schools please see that reports and credentials are sent by the 28th to the district secretary, 700 N. Ash St., Nevada, Mo.

Let us meet together with the spirit of love and unity, remembering that it is God's work we are striving to advance.

MINA P. KEARNEY, Supt.  
IVA KECK, Sec.  
NEVADA, Mo., May 10.

Reunion Notices.

The reunion of the Northern Minnesota district will begin on Thursday the 20th of June 1901, at Clitherall, Minnesota. Everybody is invited to attend and make this meeting a success. Bro. G. H. Hilliard, of the Bishopric, will be there, and we hope to have J. W. Wight of the Twelve, missionary in charge, present. This meeting is to continue over two Sundays.

All those wishing to obtain board will please notify Bro. W. W. Gould, Battle Lake, Minnesota. This is important, please see to it at once. The quarterly conference will be held at the same time beginning on Saturday the 22d at 10 a. m. Branches please have your reports on hand.

in bonds,  
I. N. ROBERTS.  
LAMONT, Ia., May 8.

DIED.

(One hundred words free. One cent for each word over 100, and for every word of poetry. Amount should be remitted with notice, to insure publication.)

TAYLOR.—At Garafraza, Ontario, Bro. W. Taylor, aged 50 years, 2 months and 11 days. Deceased had been a member of the church thirteen years and died in the faith. Wife, two sons, one daughter, and one adopted daughter mourn the loss of a kind husband and father. Funeral sermon by Elder R. B. Howlett.

OVERTON.—At Leesville, Missouri, March 1, 1901, Sr. Mary R. Overton, in her 1st year. She was born October 14, 1860, and was married to Geo. W. Overton August 24, 1880. She was baptized February 2, 1890, by Elder John Kaler; her dying words to husband and children were to read the Book of Mormon. She was loved by all who knew her, and leaves a husband and six children to mourn her departure. She was a loving wife and mother.

AULD.—Mary, daughter of Wm. and Sr. Sarah J. Auld, of Washington county, Kansas, departed this life April 2, 1901. She was born in Clay county, Kansas, November 12, 1878; she leaves father, mother, four ornat-

ers, and one sister, and many relatives and friends to mourn their loss. She was laid to rest in the Idlewild cemetery in Clay county after a funeral sermon by Elder A. Kent.

Our God in His wisdom has reclaimed The dear sister we would have here; Our loss is great but she has gained A brighter, happier sphere.

Our sister was mild and lovely, Gentle as the zephyr breeze, None knew her but to love her, And to speak of her in praise.

She's only gone to wait awhile, Beyond this vale of tears.

To meet us with a warm embrace, When our life is ended here.

MYRTLE AULD.



Indispensable in making finest breads, biscuit and cakes. The greatest culinary help of modern times. Young housekeepers find the beginning of their success in cookery in its employment.

PRICE BAKING POWDER CO. CHICAGO.

NOTE.—Imitation baking powders are lower in price, but they are usually made from alum and are injurious to health when taken in food.

Advertisement for Ayer's Sarsaparilla, featuring an illustration of a person and text describing its benefits for various ailments.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, MAY 23, 1901.

NUMBER 21.

## ZION'S ENSIGN.

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Latter Day Saints.

W. H. GARRETT, EDITOR.  
J. W. LUFFE, BUSINESS MANAGER.

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## HONOR THE LAW.

Now that the questions of "surplus" and "consecration" are to engage the attention of the dwellers in the Stakes recently established, as well as preparing the minds of those who shall yet become residents, either within the borders of those now founded, or within the precincts of others yet to be established, would it not be well for all to avoid undue agitation as to what is required under the law now in force in this regard? The Lord has appointed certain individuals to decide upon these points, and it is surely a wise and safe procedure to permit them the free exercise of their rightful prerogatives of their divinely designated duties. To pursue a contrary course is to invite confusion and contention, which is always disastrous to peace and right development. "Let every man learn his duty" is an admonition which, we sincerely believe, every individual called to official position in the Stakes' government, is especially and diligently striving to do; and the more difficult the duties enjoined, the greater light and direction these men must receive, being entitled to divine guidance where their own judgment is faulty.

It is possible that in the fulfilling of the demands now pressing upon every faithful Saint in doing his part for the establishing of Zion, and making sacrifices of his means to that end, that no two cases will be so alike in every particular. Every resident should make his statement, and arrange with the bishop of the Stake on his own account, without regard to any other persons accounting. Whatever agreement may have been made by the bishop with our neighbor, we are bound to believe by our faith in his integrity

as a man of God, of His own choosing and appointment, has been made in righteousness, without consideration of personal bias, or particular friendship for him more than for any other worthy individual placed in like circumstances. We have no right to impugn motives, nor to suppose that he has not conscientiously performed his duty in the matter. The Lord has very wisely provided a remedy for any discrepancy that may be apparent, and any one, it matters not who, when he comes to the bishop with his statement and finds that he cannot agree with him in the amount he should pay into the Lord's treasury, the high council of the Stake, twelve true, good, unbiased men, may be called in to adjudicate the matter, and see that justice is meted out, both to the individual and the treasury.

It should commend itself to every mind as a reasonable proposition, that when the Lord calls men to do a certain work, He will certainly qualify and endow them for that work—no matter how difficult may be the duties attaching—if they are faithful and diligent in striving to magnify their calling. Those who cannot accept this sentiment had better "examine yourselves whether ye be in the faith." It is certainly an untenable position to occupy that God would lay responsibilities upon men, and see them striving with honesty and earnestness to execute their duties, and refuse to aid them when they sought Him for the instruction which they lacked. No earthly potentate would be guilty of such an act of injustice, and yet hold his ministers subject to punishment for any failures they might make under such circumstances, much less the Lord of glory. He can be depended upon, by all the experience and testimony of the past to render needed assistance in the carrying on of His own work, until perfect conditions obtain.

This proposition then being agreed to, is it reasonable to suppose that He will thus endow others, whose duties do not require them to act in the matter? We think not; hence the interpretation of the law, and the judgment they place upon the cases brought before them, may be depended upon as being given in righteousness; and if for any cause there should be disagreement, the high council can settle the matter, and their decision, at least, should be accepted and acquiesced in with cheerfulness, and promptness, otherwise it may be found that "sin lieth at the door" of the rebellious, the consequences of which may be found anything but pleasant to the offender.

The Lord has in times past admonished the Saints that they should give heed to those who were placed over them in the church and that if they did not, they should come under condemnation.

And if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place. But if they do not hearken to my voice, nor unto the voice of these men whom I have appointed, they shall not be blest, because they pollute mine holy grounds, and mine holy ordinances, and charters, and my holy words, which I give unto them." Doc. & Cov. 107: 13.

This instruction is again emphasized in the revelation this year.

If my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they cannot expect the riches of gifts and the blessings of direction.—Par. 14.

We are expressly taught that "every elder, priest, teacher or deacon, is to be ordained according to the gifts and callings of God unto him," (Doc. & Cov. 17: 12), and when the Lord places a man in any position of service, so long as he wisely acts in his office, the people of God are responsible for his manner in which they uphold and sustain his efforts in the "righteous" discharge of the duties made obligatory upon him. Of what benefit is it that God should place men as leaders to His people, if every man or woman is privileged to be a law unto him or herself, and to work as they please, regardless of the instructions those officials may give within the purview of their calling? They would simply be reduced to the position of a useless ornament, their appointment merely a form, a sham. The great God does not so move, and the people who are blessed, and honored of Him, are they who respect the servants whom He has appointed to represent Him. And it is clear that if men and women, who contemplate coming to the Stakes of the Lord, expect to be favored and blessed in so doing, they will honor God's appointments, communicate with the bishop of the Stake within the limits of which they desire to make their home, and abide the instructions they receive; doing which, in the honoring of God and His law, they may, with utmost confidence look for the favor and blessing of God to attend them, even though at first the instruction may not be just what the individual hoped for, or thought should be given.

It is a matter for more serious consideration than many appear to appreciate: as to who shall abide in these places. It is not enough that individuals are called Saints, but it will be required that there shall be a manifest disposition to observe the commandments of the Lord, and to live faithful, consistent lives; and the individual who does not show such an inclination before coming to the Stakes, would not be likely to put forth any greater effort after coming, and it would be a useless move to make, for he could not remain through the sifting that shall decide as to who are worthy to remain to enjoy the blessings of the "goodly land." No one need expect to escape trials and temptations simply because they are dwelling upon a land which has been especially designed for the gathering of the Lord's people; the adversary does not neglect his opportunities there, to any appreciable extent, and the individual who gives him any encouragement in these Stakes, will find him as ready to occupy as if it was a less favored spot. Righteousness, and consecration to God, are the only safeguards against his power, and these are fully as effectual and applicable anywhere else as in the land of Zion. Bring these with you when you come to the Stakes, having made arrangements beforehand with the bishop of the Stake, and any one may reside in peace, happiness and blessing, anywhere within their borders. But honor God's appointments first. Submit your cases to those appointed of Him to adjudicate upon them, accept with cheerfulness their direction, and the Lord will bless your efforts, if you live in faithfulness before Him and among His people.

## EDITORIAL ITEMS.

ELDER A. B. PHILLIPS, 2418 M Street, Sacramento, California, has been holding meetings recently at Deighton, California, and baptized three there. In the confirmation following on the same day the Holy Spirit was present in power. Others there express their convictions of the divinity of the restored gospel.

ELDER SWEN SWENSON, Kerr, Caldwell county, Missouri, has made some openings in the Far West district; many are investigating and some are convinced. The Spirit seems to be moving upon the hearts of the people, and though he still encounters some prejudice, it readily gives way, when opportunity is given to explain the faith of the church. He has organized one Sunday School since he began his labors in Far West.

The brethren at Pittsburg, Pennsylvania, are working hard to secure the necessary funds with which to build their new church this summer. They meet with many obstacles but they are being patiently met and

surmounted, and they are hopefully pushing ahead. The Pittsburg branch met in one hall, 67 Fourth Ave., for over 30 years, and have paid out many thousands of dollars in rent. They have now gone to another hall, 1351 Fifth Ave., entrance on Stevenson street, and would be glad to have any of the ministry or friends passing through the city to stop and worship with them. The ministry will always find a welcome with Bro. C. Ed Miller, the branch president, at 112 Lillian street. We hope the good brethren and sisters of that branch will be given all possible encouragement and assistance in their efforts to get a church home. One of the sisters of Independence, Missouri, selected the finest peach tree in her orchard and has set it apart for the benefit of the church at Pittsburg; all the proceeds from the fruit goes to that fund. This is a good example for some in that district to follow; the consecration need not be confined however to fruit trees; anything else that will produce an income can be used. Try it.

## EXTRACTS FROM LETTERS.

ELDER JOHN KALER, No. 128 Evans Street, Rozelle, Sydney, Australia:

We had a good reunion at Easter time. All well and God's blessing with us.

ELIZABETH WICKESER, Greenup, Ills., May 8:

We live south of the depot forty rods, and if any of our elders come this way, we would be glad to have them stop and preach for us awhile.

J. G. MORGAN, Upton Works, Michigan, April 20:

I am here from Harbor Beach, Michigan, keeping the Upton boarding house. Will be glad to have the Saints and elders call on us when passing; they will be made welcome.

SR. IDELLA BODGE, North Dexter, Maine, March 24:

I am the only one of the church here, and all I have is the ENSIGN. Elder Cunningham was here and preached, with good interest, and I think some will obey if they have the chance. I hope that after Conference an elder will be sent here.

SR. (Mrs.) RUTH A. BARNES, Box 62, Springfield, South Dakota:

The ENSIGN is the only preacher we have now, as none of the missionaries have visited us since Bro. Swen Swenson and Walling left here nearly two years ago. We would gladly welcome any of the elders who would come here.

SR. (Mrs.) J. S. MERCER, Rose-dale, British Columbia:

I have been in the work about one year and a half and can truly say that I rejoice in having been permitted to hear and obey the only true gospel. I know it makes all wise unto salvation who will follow its divine precepts. I always lend the ENSIGN to others to read and am always glad if they will do so. Am also glad to say a word in the Master's name whenever opportunity offers itself.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Rally Day Next Sunday!  
Children's Day, June 9th.  
These days are always especially enjoyable for the older ones, as well as the children. Come and enjoy it with us.

Elder T. C. Kelley left Tuesday evening for Minneapolis, Minnesota, to enter upon his missionary work of the year. Elder T. W. Chatburn left for Wisconsin, his field of labor, last week.

Two were baptized in the font Sunday, a daughter of Bro. and Sr. J. J. Vickery, and a son of Bro. and Sr. O. S. Noble. These are the first to be baptized in the font; it is not yet in very good condition for use. Bro. Joseph Luff officiated.

Bro. C. D. Carson, of Morganville, Kansas, is considering the feasibility of engaging in the undertaking business in Independence. He is an energetic, affable brother, and will doubtless give satisfaction in any line he may decide upon entering.

Bro. T. W. Williams of Los Angeles, California, thinks he left his Compendium and Instructor in Independence while at the Conference. If they have been found by any one please forward to him 1322 Myrtle Ave., or send to ENSIGN office.

Sunday was a magnificent day. At the morning hour Elder Joseph Luff was the speaker, and at night Bishop Hilliard occupied. Both efforts were replete with good instruction. The afternoon communion service was well occupied, comforting the earnest, faithful worshippers.

Bro. and Sr. D. W. Wight, of Lamoni, Iowa, were in the city Monday, guests of Sr. R. J. Parker. They are en route to Bro. Wight's mission field, the Rocky Mountain mission, and are visiting Bro. Wight's sister in Kansas City. They were to leave Wednesday for the West.

Every member of this branch, so far as possible, should be present at all the services next Sunday, it being the annual Rally day. The choir will render some good selections, and we hope to have Bishop E. L. Kelley with us at that time. Get ready everyone and be prompt at every service.

Bro. Joseph Luff, son of Bro. John Luff and brother of the business manager of the Ensign Publishing House, who has been employed in the press department for a number of years, severed his connection Saturday last, and left for Marquette, Michigan, Tuesday, to join his brother Edward, having accepted a situation there. Joe is a steady, industrious young man, and makes friends wherever he goes. We wish him success.

Bishop R. May met with a severe and very painful accident Wednesday, about noon. Himself and eldest son, Nephi, were taking two racks of empty barrels to Kansas City, in an order, and being short of man that day, Bro. May took charge of one load. They had reached the bottom of a hill and released the brakes on the wagon, and Bishop May had climbed part way up to the seat when the

horse suddenly started, Bro. May being in such position he could not control the lines, nor reach the seat; he attempted to jump off and was thrown in such a manner that the front wheel on one side passed over his left shoulder, he rolled over as it passed him and the hind wheel passed over his back. A buggy was secured as quickly as possible and he was brought home. An examination by Bro. Joseph Mather M. D., showed the third and fourth rib fractured and another splintered or "chipped," and a large laceration on his back; no other internal injuries were found. Administration was had but the night was passed rather restlessly. This (Thursday) morning as we go to press, he is some easier, but the bruised muscles and fractures are yet quite painful. It is a very unfortunate occurrence as there are so many things depending upon his supervision. We pray he may have a speedy recovery. The horse ran a short distance until stopped by a fence, but managed to wreck the wagon in doing so.

The May festival of the Oratorio Society of Kansas City was held in the big Convention Hall, Wednesday and Thursday evenings of last week. It was an immense affair and a success in every way; 2,000 singers, about 90 of an orchestra and a Kimball pipe organ made the rendering of the selections presented, "The League of the Alps" and Haydn's "Creation" indescribably grand. Miss Helen Buckley of Chicago, the soprano soloist, has a voice of remarkable power and sympathy. Mr. Joseph Bearstein of New York captivated the audience with his magnificent bass, and with Mr. George Hamlin of Chicago, the tenor soloist, was encored a number of times. There was about 15,000 of an audience present. The chorus work was very fine indeed. Choral societies from Emporia, Kansas; Joplin, Missouri; Cameron, Missouri; Leavenworth and Lawrence, Kansas, and four from the two Kansas Cities, were present. In the contest Emporia received prize, \$300.00; Joplin second, \$200.00; Cameron third and Leavenworth fourth price. Bro. W. N. Robinson is Secretary and Manager of the Society, and to his energetic, unceasing work, backed by the excellent work of the chorus on previous occasions, the success of this festival is due. As he advanced to the front of the platform Thursday evening to announce the results of the contest, he was greeted with the applause of the audience, showing the recognition his efforts are receiving. Quite a number of Independence Saints are members of the society and are prominent singers in the Oratorio Society; Sr. W. N. Robinson and Bro. Orville James and one or two others whose names escape us, being assigned solo parts. These festivals will probably be a yearly affair hereafter. It was quite a sight just to see that vast audience; the singers making a beautiful picture, the ladies in white with an occasional pink dress to give a color effect, and the gentlemen

in black. The Convention Hall is an immense building, being 814 by 200 feet and cost \$325,000. Kansas City is, it will be seen, a live progressive place and appreciates good music.

## LAMONI, IOWA.

Patriarch Alexander H. Smith addressed the Saints Sunday morning upon the topic, "The law of the Lord is perfect converting the soul." Elder Fred A. Smith was the speaker at night. The usual prayer and testimony meeting was held in the afternoon.

The Sunday School held their regular prayer and business meeting last Tuesday evening. Prayer meeting at the Mite Society last Thursday evening was very well attended indeed, we believe every chair was occupied. The Spirit of the Lord was present with us, and we hope there may be many more such meetings there.

Mr. Trueman McLees, janitor of Graceland College, and also a student there, was baptized Saturday afternoon by J. A. Gunsolley. Miss Clara Lasley, a student of the college, and Daniel McPeak, a former student, were also baptized by Bro. Gunsolley. Freda Smith, daughter of Elder Fred A. Smith, was baptized by her father. These were confirmed at the Sunday afternoon prayer meeting by Elders Columbus Scott and Fred A. Smith.

Elder James M. Stubbart preached at Saints' Home Sunday evening; J. A. Gunsolley preached at Evening Sunday; Elder H. A. Stubbart at Greenview; John Stubbart at Pleasanton.

The G. A. R. will hold memorial services at the church next Sunday morning, and President Joseph Smith will deliver the Graceland College baccalaureate sermon in the evening.

Sr. Audentia Anderson, instructor in instrumental music in Graceland College, entertained her music class last Thursday evening.

Bro. and Sr. D. F. Nicholson, whose son Walter graduates from the High School this year, entertained the class last Friday evening.

A baby girl was born to Bro. and Sr. D. C. White on the 6th inst.

Elder Jas. M. Stubbart leaves for Colorado, his mission field, tomorrow. Elder Fred A. Smith will go to Omaha for a few days, thence to his mission field, St. Louis, Missouri.

Bishop E. L. Kelley spent a few days in Omaha latter part of last week, returning yesterday. G. L. K.

May 20.

FIRST KANSAS CITY BRANCH  
2324 Wabash Ave., Sunday School 9:30 a. m.; preaching at 11 a. m. and 7:30 p. m.; social service 12:15 p. m. D. F. Winn, pastor, 2308 Bellfontaine; telephone 205 Union. Superintendent Sunday School, E. Etzenhouser, 2417 Prospect; telephone 1306. Missionary in charge, J. D. White, 609 Main St.; telephone 1358.

The work, although not chronicled of late, is progressing. Last Sunday the Sunday School attendance was the largest we have ever had. Practicing is going on for Children's Day which will be held on June 2d.

At the regular business meet-

ing all the branch officers were sustained for the ensuing six months, viz., D. F. Winn, presiding elder; L. H. Ashbaugh, priest; M. M. Leeton, teacher; Geo. Hidy, deacon and treasurer; J. Arthur Gillen, chorister. Sr. Geo. Hidy was elected organist.

We have been having some very instructive sermons from the officers of the Stake and the bishopric on the temporal law.

Assistant superintendent, E. Etzenhouser, visited the Northeast mission Sunday School on Sunday, May 11th, and found a few earnest sisters endeavoring to feed the lambs. It was decided to hold the services at 3:30, and on last Sunday several from the First Kansas City Sunday School went down and assisted, among them were Bro. and Sr. D. H. Blair, Bro. J. A. Gillen, and Sr. E. Etzenhouser. If the older Saints there will lend their assistance and encouragement, much good can be accomplished there.

A brother from Harlem, Ray county, Missouri, came over on last Sunday, looking for an elder to fill appointments over there. Elder F. C. Warnky and wife went over, about twenty were out to hear, and regular appointment for services every two weeks was left.

The Sunday Schools of the two Kansas Cities will hold their second annual picnic at Budd's Park, on Saturday, June 22d. Members of other schools are cordially invited to come. All are expected to bring well filled baskets. A pleasant time is assured.

Sr. Robt. Winning and family, who have been visiting with Sr. D. H. Blair, expect, in the near future, to go to Niagara Falls, New York, their future home.

Bro. Will Blair, who has been away several weeks on a business trip, is again with us.

Elder Joseph Luff is announced to address us on Sunday 25th, both morning and evening. We should have a full attendance.

R. E. PORTER.

May 21.

## CHICAGO, ILLINOIS.

Branch headquarters, 8 South Wood St. Sunday meetings 2:45 and 7:45 p. m. Lang Mission, 341 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m. West Pullman branch, 748 119th St., 10:30 a. m. and 7:30 p. m. 508 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

Meetings at the tri-branches yesterday were fairly well attended; preaching by Brn. Peement, Earl and Pitt, with the new missionary getting in once at each place. At the Central branch one was baptized.

Re-election of Sunday School officers for the west side yesterday resulted in the selection of Bro. Penny for superintendent; Bro. Sherman, assistant; Sr. Ethel Bellaw, secretary; Della Braidwood, treasurer; Bro. Sanderson, librarian; Clare Sherman, artist; F. M. Pitt, chorister; Della Braidwood, organist.

The diphtheria rage has loosened its hold; those afflicted have now passed the danger line. Kindly mention of the work of Sr. Mabel Sanderson, who, as an angel of love, left her home and stayed with the afflicted ones all through the siege, regardless

of her own welfare, will be a worthy meed of praise. Sr. Powell has now come to render assistance.

Bro. M. F. Gowell passed through the city en route to his mission in Wisconsin; he was the guest of Bro. Culver.

Bro. W. H. Deam and family have moved to Morgan Park, a suburban town, where he is employed at his craft.

Some ferment in town just now over "Dr." John Alexander Dowie, it threatens to become quite general. A late editorial in such a prominent daily as the Tribune actually suggested mob violence. The county attorneys are trying to find some law to apply to his case, but cannot, so the legislature is to be urged to make some that will apply. In a few years this man has started a new religion, runs a bank, hotel, started the foundation of a city with Zion tendencies, is classed among the millionaires, said to be worth five millions, rides around in a magnificent coach attended by livered servants. All this inside of thirteen years, from a penniless emigrant from Australia. "American people like to be humbugged." (P. T. Barnum).

Independence will have to warm up on the line of Sunday School artist, to retain the laurels for Bro. Kress, as Bro. Clara Sherman is certainly in the race. 36 N. Paulina will hereafter be the address of F. M. Sheehy and R. S. Nayaka.

## NOVICE.

May 20.

## ST. JOSEPH, MISSOURI.

We are having very fine weather, quite warm with cool nights.

Bro. I. N. White, who is with us for a few days, spoke morning and evening Sunday; both sermons were very edifying. He also spoke in the afternoon at the Mission, and will speak tonight at the church, and tomorrow night at the Mission.

We are glad to see Bro. H. O. Smith around again.

The Ladies' Aid Society will give a strawberry festival in the basement of the church on the 27th; tickets fifteen cents. Music etc.

The infant of Bro. and Sr. Kinder died Sunday morning 19th inst., of small pox. The mother was stricken with the dread disease the day of its birth April 23d. Sr. Kinder, we are glad to learn, is recovering slowly. The sympathies of the Saints are extended to the family.

The interest in the Religio is reviving. We are having very interesting meetings. A cordial invitation is extended to every one. A. B.

May 20.

## ST. LOUIS, MISSOURI.

Places of worship: Rock Church, Glasgow avenue and Dickson street. Services: Wednesday evening, prayer service. Sunday: Sabbath School 9:30 a. m.; preaching at 11 a. m.; social service at 2:30 p. m.; preaching at 8 p. m. Cheltenham, 5731 Manchester Ave., services: Sunday School 10 a. m.; social meeting 2:30 p. m.; preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

Bro. White has been stopping with Bro. Jas. Christenson and wife; he has been doing valiant service, preaching quite often; we understand he leaves on the

morrow for labor in Illinois field. He addressed the Saints twice upon yesterday at the rock church.

Bro. White and A. Allen presided at the prayer meeting last Wednesday evening; only a small attendance.

The Sunday School entertainment and social of last evening, we hear was a success financially. A splendid program, after which ice cream and strawberries were served. A large crowd present.

The choir treated us to a delightful anthem yesterday morning.

Bro. Allen left Thursday night for his mission field, Nebo, Illinois, being the objective point.

Appointments yesterday, Bro. Billiasky, Belleville, Illinois; evening service, Bro. R. Archibald, Oak Hill Mission.

ETNA M. HITCHCOCK.  
2510 N. Garrison Ave., May 20.

**SAN FRANCISCO, CALIFORNIA.**

Services at "Druid's Temple," Cor. 14th and Polson Sts. Sunday School 9:45 a. m.; preaching 11 a. m. and 7:30 p. m. Sacrament meeting on first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

There was a good attendance at Sunday School, April 29th. Our Sunday School is thriving. At 11 a. m. Bishop C. A. Parkin was our speaker. The church was well filled. In the evening we were much pleased to have with us Elder Thos. Daley, who addressed the Saints in a very interesting and instructive manner.

J. B. Anthony preached at Oakland in the morning. Albert Haws went to Santa Rosa and addressed the Saints there. J. B. Saxe was the preacher at Berkeley at the morning hour.

Last Sunday was a home day for the ministry here. As it was sacrament Sunday all stayed in the city and all were out at our services. We had preaching at 11 a. m. by Bishop Parkin. It was the largest assembly we have had for a long time and nearly all remained to the afternoon service. Our prayer meeting was good and spiritual; all felt well paid for the time spent there. A few strangers were in the congregation. In the evening the writer had the pleasure of addressing the Saints and friends on the ever interesting subject of the gospel.

The attendance was good at the Religio Friday night and the interest is still on the increase.

There is always a full house at the Wednesday evening prayer meeting now, and all, as a rule, do their part to make it a profitable meeting, and a good spirit always prevails.

The Sisters' Prayer Union still meets regularly Thursday afternoons. All is going nicely here.  
GEO. S. LINCOLN.

May 7.

**LETTER DEPARTMENT.**

Guy, Okla., May 14.

Editor Ensign:—In February last I finished a debate with a Seventh Day Advocate, at Delighton, Oklahoma, twenty miles northwest. Returned there and baptized two March 4th. Mr. Hamilton took a good picture of

the baptism, with the Christian minister standing on the river bank with his hand to his ear (it being very high wind) to hear, as he admits, if I baptized in the name of "Joe Smith." Returned there and baptized three more April 26th. Mr. Hamilton, artist, Methodist, and Mr. Clark Smith and wife, Adventists. Returned again May 4th. to find a minister of the Millennial Dawn faith ready for battle, there being a few families of that faith living there, very nice people. Held six sessions debate, resulting very favorably, as I believe, for the truth. Many invitations to come and talk with the people on my return.

In all my labors I am ably assisted by my co-laborer, Sr. Crawley, whom many say explains matters better to their understanding than I do. This I write for the encouragement of the sisters who are not aware, many of them, of the influence they can exert for good. Am to return there the 10th. There are several families there who are very favorably impressed in favor of the truth.

The people there are now talking of getting an infidel to meet me soon and disprove our faith, choosing rather, probably, to have the Bible overthrown than to admit its teachings as we present them. I tell them I am ready at any time to meet him or any other who think they can disprove our faith. He lives near there, a very nice man, I hear.

My heart is made glad to see the advancement of the cause as manifested in the late conference and elsewhere. May the Lord speed the right.

As ever in the faith,  
D. S. CRAWLEY.

ALBEO, Ill., May 17.

Editor Ensign:—Leaving Independence on the 22d of April, we sped homeward, arriving at Chicago on the 23d, we fell into the hands of dear friends—Saints indeed—and were soon very busy packing our household effects preparatory to the move to St. Joseph, Missouri. We had gathered considerable physical strength while at Conference, but when we had put in four or five days in packing and shipping, we found our supply of strength about gone again. We spent a few days in rounding up our work, responding to some of the invitations to call, saying good-by, with mingled gladness and sorrow—sorrow because of the parting, and gladness because of the strong evidences of love and union existing between us.

At a special business meeting, called for the purpose, we offered our resignation as president of the Chicago branch, which was duly accepted, and Bro. F. M. Sheehy, our worthy successor, was placed in charge.

At the close of the meeting a something was presented which Bro. Sheehy said looked like a gun, but it was, not, as on being unwrapped it proved to be a finely mounted, silk umbrella, with "J. M. Terry" engraved upon the handle. When we raise this umbrella to shelter us from the storm or excessive heat, we will remember the kind hearts that bestowed the gift.

Tearing away from dear ones, whose every moment of association was precious to us, we boarded the "cruel cars" on the 8th, which bore us away from those we loved. After a ride in a chilly car for about six hours we landed here in the midst of kind friends and relatives, where we have been under the hospitable roof-tree of our sister in the flesh and gospel also, Mrs. B. A. Smith. We remained in bed for some days, but are now able to get out some, and hope to soon be able to take up the line of march again in the front ranks of our new field. We receive many admonitions from interested ones, advising moderation in our work, which for us is no easy task. The words of Bro. I. N. White to us, "Your field is waiting for you when you are ready to occupy," ring in our ears and urge us onward. We expect to go to Millersburg tomorrow to spend Sunday and a few days. How lost we were last Sabbath without church privileges. What a lonely world without Saintry associates. My wife is vigilant in

trying to build up my health, to whose careful nursing, under Providence, I attribute my present favorable condition.

To us our three years' experience in Chicago has been productive of much valuable knowledge; even from what might have been unpleasant experiences, we are able to draw good lessons; the many rich blessings have so far outweighed the unpleasant, that it sinks into oblivion. How pleasant the memory of those days when after preaching three times and attending Sabbath School and Religio, when at the close of the last service, when all hearts would be swelling with the spirit of love, and every countenance would be beaming with good-will and love divine, when on coming down from the stand I would meet the smiling face and warm grasp of "Fred," when he would remark, "Well, that was good, another good day's work done for Chicago." The Saints would linger together and seem loth to separate. Such has been the repeated scene in Chicago.

After shipping our goods Bro. and Sr. W. H. Deam gave us a most congenial home, where we ever found a welcome when the evening shades drew around us. Other homes were offered. Bro. Reubin Elvin called on us twice since here: he is now located here, but was formerly of Herald office force. Our prayer shall ever be for the advancement of the work in Chicago, as also for its general good. On Sunday at the three o'clock service, after we had preached our final farewell, the beautiful little child (by law) of Bro. and Sr. R. A. Penney was blessed by the writer and Bro. S. C. Good, having placed upon her the significant name of Pearl Terry. May she be a pearl, indeed, of great value. Yours ever for work and victory,  
J. M. TERRY.

PREPESCO, Maine, April 20.  
Editor Ensign:—Returning from Conference it may not be amiss for me to say a few words through the columns of the ENSIGN to my friends who may be interested to know something about the Conference and matters in general connected therewith.

First let me say I enjoyed the trip going there very, very much indeed; new and varied scenery attracted one's attention all the way; the country through which we traveled is vastly different than that of eastern Maine, not slightly speaking of good old Maine, nor her people at all, but those wide spreading fields of southern Ohio and Illinois, not to mention the more extensive fields of Missouri, the land of Zion, the future home of the Saints, were enough to make one nervous that had lived on some little farm among the rocks and mountains of Maine for years; one has only to see that country to become imbued with a desire to live there now, if not in eternity. It may well be said that Joseph Smith, with the inspiration of God, selected Jackson county, Missouri, as the place for the seat of government for God's kingdom through the Millennium. It is quite evident from observation the land just now around Independence is better adapted to godly conditions than the people are. Love at present is more a melee than mellifluous. "By this shall all men know that ye are my disciples if ye have love one for another."—Jesus.

The Conference being the forty-eighth one is said to have been the best one ever held. About two thousand people in attendance on Sundays, with nearly as many some evenings at the first, with a gradual decline or drop off near the last, many getting tired sitting so long. Conference was represented by many nations, including the Lamanites, the Africans, the South Sea Island, and the Ceylon Island and Australia. The meetings, both social and preaching, were good and quite spiritual; several spoke in tongues and many prophecies were given which added pleasure to the Saints in general.

The business meetings were held each afternoon, and were by times very interesting and exciting, while at other times they were tiresome; matters being discussed at length by

those who thought they knew, but though seemingly trying to be pious (or mighty) on points of law, were led to see there is another side to it. It is certain that many of our wisest men in Conference sit quiet and let those do the talking that choose to do it. It is certain also that President Joseph Smith is wonderfully endowed with patience, as also excellent judgment in presiding.

Altogether I believe the Conference to have been profitable to all in attendance. While there I met with some with whom I had become acquainted before, the names of whom I forbear mentioning here for want of space; besides I formed a brief acquaintance with many others which is of interest to me: among the number is Grandma Davison and Bro. and Sr. Burton, formerly of Nova Scotia.

I must not forget to mention on going out I was very kindly cared for, and pleasantly entertained by, and at the home of Bro. and Sr. Busiel, in Boston; they somehow have a way of making one love them, and feel at home with them; the family have my best wishes; am especially indebted to Elder Busiel for taking me to see Boston's best sights, such as Tremont Temple, Faneuil Hall, the State house, the Commons, and to the spot where the first blood was shed, and the first man fell in the time of the Revolutionary war, besides many other places of note especially the Museum where can be seen the relics of many years gathering, consisting of pottery, sculpture and the works of art; the works of ancient mound builders so artfully constructed as also the skull bones of warriors and weapons of ancient warfare, were to be seen. Particles from the ruined cities of Peru and Mexico are there exhibited which serve to confirm one's faith in the Book of Mormon, all of which is of lasting interest to me. We were royally treated by the Saints of Boston: on going out they were mindful of the demands of our physical man, and amply provided appetizing food and luxuries for the same. May their cup of blessing never diminish.

After twenty days stay in the land of Zion we turned our back on that beautiful country, bade the Saints good-by, and mounted the iron horse and started for the east and home by way of Kansas City, Chicago and Buffalo, passing through the Hoosac Tunnel, and so on to Boston. Parting here with our genial companions J. N. Ames and W. W. Blanchard, who had accompanied me, and whose company made the trip pleasant to me at least, I wended my way to the home of Elder F. P. Busiel's, here to be refreshed with food and sleep; the following day was spent with the Wood family in Arlington; returning to the home of Bro. Busiel's for tea, and after the usual good-by to the two Sisters Busiel and the young brother, C. H. Rich, we wended our way to the Portland steamer, here to find Bro. Busiel and Geo. Carter waiting to give us the parting hand. Thanks to the brethren for the interest thus taken. The night was roughly spent upon the waters where the ill-fated steamer, Portland, went down some two years since. However we reached Portland safely, and spent the following day and night in the city with friends to whom we tried to talk the gospel at their homes; feeling I had left a good impression I left them on the morrow for Pejepscot.  
S. O. FOSS.

INDEPENDENCE, Mo., May 14.

Editor Ensign:—You will remember that not long ago Bro. Terry wrote in the ENSIGN in reference to the baptism of our daughter's little girl, and how promising they were with their sweet, young lives consecrated to the Master's work.

We rejoiced much over this, we assure you; but, oh, how keenly disappointing to poor, weak, human hearts are the dispensations of our heavenly Father, at times. The oldest grand-daughter, Zella, gifted, bright minded, in her budding, precious, innocent maidenhood, has been taken from us. She is at rest. We do not mourn for her, but

for the dear, desolate loved ones left behind.

We desire to express our thanks to our beloved sister in the gospel, Mabel Sanderson, for her kind, self-sacrificing and thoughtful watchcare over the bereaved ones, and to the dear Saints there for their tender sympathies extended to the family, especially the younger ones. And now, after passing safely from under so dark a cloud, let us renew our love to our heavenly Father who doeth all things well.

Your brother and sister,  
GEO. AND ABBIE HORTON.

LOS ANGELES, Cal., May 13.

Editor Ensign:—Permit me to tell your readers I did not receive the farm I was working for. If any of those who subscribed for the paper do not receive it, please notify me.

Some one has sent in an order for olive oil, the letter was misplaced some time ago. Will the party in question please send their name and address?

I reached home safely: the attendance at church had fallen off materially in my absence. We are attempting to rally the lagging forces. Bro. Dana, Earl, Crumley and Joehnk occupied in my absence. Bro. Crumley leaves tomorrow for his mission field, Oregon. Fiesta week and the McKinley reception are things of the past. The floral display eclipsed anything ever attempted here: I am sure President McKinley never had such a floral tribute: such a thing would be impossible anywhere but in California. The parade was magnificent; the streets, carriages, floats, automobiles, and bicycles were one sea of flowers: carnations, roses, and every other variety of flowers, wrought into every conceivable pleasing design.

Bro. and Sr. Burton and Metaore are expected here on Thursday.

Yours in the faith,  
T. W. WILLIAMS.

1322 Myrtle Ave.

FAIRLAND, I. T., May 20.

Editor Ensign:—I landed in this part of the field May 1st. Bro. J. T. Riley and I have been laboring together since, and we have found plenty to do, more calls than we can respond to; we have been holding forth east of here on Grand river with the best of interest; while its in the timber, dark nights, and very busy times, yet we have had a house full and sometimes as many outside. Bro. Riley baptized five the first week, I baptized five the second week, and closed last night with a many more nearly ready. One had belonged to the Christian church for years, and had preached some for that church, but admitted we had more light than they had.

We expect to hold a week in another place, then I will go to Willorton. Have been enjoying good liberty and feel good in the work. I see by this week's Ensign some are giving good news from their fields. I believe all that will be active this year will do a good work. Any one wishing to write me, direct letters to Independence, Missouri, and they will be forwarded at once.

Yours for the gospel,  
W. M. AYLOR.

SAVANNA, Ill., May 9.

Editor Ensign:—We are still alive here, though we have passed through severe trials. We feel that our heavenly Father is still watching over us and that we still feel to trust Him. Our hall is still open and we would be pleased to have the elders call on us over Sunday when convenient. It does not seem practicable to hold meetings through the week at the present time when passing through here.

I also wish to say that Bro. J. W. Crawford, our teacher, has moved near Emerson, Mills county, Iowa, two or three miles northeast, and as they are worthy Saints and desire to attend church, I trust that those in charge of that part will call on them and inform them in regard to the work. There are nine in the family, five of whom are Saints. How near are they to a branch?

Mrs. E. SARTWELL.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

THE KINGDOM OF GOD.

SERMON BY ELDER J. S. ROTH.

[CONCLUDED.]

Paul says further: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

How long Paul? "Till we"—Who? Well, I will give you his own words. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Are we there today? I don't believe we are. There are various opinions upon the earth, among the children of men; I don't know how many organizations there are. And this declaration is that there shall be apostles, prophets, evangelists, pastors, and teachers in the church of Christ, till we all come in the unity of the faith, to the perfect man, in the fullness of the stature of Christ Jesus; and I hold we are not there. Then the declaration is, when "that which is perfect is come," then these things shall be done away; and that these officers shall be in the church of Christ until that time; and when we find the kingdom or the church of Christ we will find all those officers in it. We are seeking for that kingdom.

Jesus has commanded that we should seek first the kingdom of God. Now is that the kingdom of God? If it took apostles, prophets, evangelists, pastors, teachers, deacons, elders, bishops, helps and governments to constitute officers of the church of Jesus Christ eighteen hundred years ago, does it take anything less today to constitute that same church? I don't believe it does. If it does, God has changed; if it does, where does the Bible say so? I cannot find anywhere that that law has ever been repealed. God set them in the church. If God set them there, where is the man or set of men that had the right to take them out? And if they are not there—and we are told everywhere that they are not—then some person must have taken them out.

"But," says one, "what is the need of these prophets in the church today?" Well, that is very important. We are told that we have all that is necessary and of course we do not need prophets today; but we will ask a question: What was the need of them eighteen hundred years ago? Was there need for prophets in the church then? Or did God make a mistake when He said He set apostles and prophets in the church? Were they needed then? If they were, what did they do? What was their office work? If we can ascertain what their office work was then, and we have any need for that kind of work today, then we hold that they ought to be there now just as well as then.

I don't know that I can compare the prophet of the church to anything better than to the

headlight of a railroad engine. When the railroad was first made, the company put the cars on the track and the engine ahead of the cars, and on the front of the engine the large headlight. What for? "Well," says one, "it was to show in the dark night when the cars come along, when the enemy of the company (and you never saw an institution on the face of the earth that did not have enemies); when the enemies of the company are trying to destroy that company's property; when they throw some obstruction in the way, the headlight reflects and the men of the engine, the fireman, and the engineer, see the obstruction by the headlight that is on the engine, and they can take care that there be no accident and that the company suffer no loss." Just so it is with the headlight today.

But supposing that after the railroad company had run some five, six or ten years and they began to imagine within themselves, "Well, we have been over this road and we know every whistling post, every switch, every turn, crook and curve, and we don't need a headlight at the head of the engine any more;" and the next time he starts out he puts the engine to the other end of the train; and more than that, he gets the engine blind end foremost, and the headlight reflects to the rear, and some dark night you go out and you hear the noise of the train, but you don't see the headlight, but the noise of the train comes closer and there is no headlight. You say there is something wrong; but by and by you hear the train coming thundering along, and the enemies of the company have discovered what the trouble is; the trainmen have changed the headlight; it is at the rear end of the train now and the enemies throw some obstruction in the way, and the train is ditched, and the company suffers loss, and the men are killed. Well, now, you see the necessity of the headlight at the head of the train.

So we have the headlight of the Church of Jesus Christ. We have the prophets away back yonder at the head of the church; apostles and prophets representing the headlight, the Spirit of God reflecting through them what the enemy is going to do. We find that the enemy of the church is the devil, and he has been throwing obstructions in the way ever since God made Adam; and God, through the headlight of the church—the prophets of the church, warned them of the obstruction the devil has put in the way, therefore the train is saved, or the church is saved just so long as it has the headlight or prophets and apostles at the head of the church.

But after the church had run along about 450 to 570 years and the people began to think they did not need the prophets in the church any more, they turned the church around and now they look back to the dead prophets; they look back to the dead apostles and they have the headlight or the reflection of Jesus Christ by the Spirit of inspiration at the rear end of the train

or the church away back yonder and they are coming along rear end foremost. And the churches are groveling along in darkness because the headlight is at the rear end of the train, looking away back there to Jerusalem for knowledge and wisdom and all the spiritual gifts enumerated in the 12th chapter of 1 Corinthians, and the church is running along and the devil has thrown obstructions in the way, heresies and apostasies, and that church is wrecked and the company suffers loss, and the men are destroyed, just because they reversed the headlight and put it to the rear of the train. They reversed the office of apostles and prophets and put it away back yonder, when it was placed at the head of the church by Jesus Christ. We find a prophet named Agabus prophesying and warning the church that they should prepare, for a great dearth was coming and a famine; and they did prepare. That is the way that the headlight served the church 1800 years ago. Has the church any enemies? If it has, it is just as essential to have the headlight today as it was then. If it was needed then, it is needed now. If not, why not?

But we go a little further, and we find in the 12th chapter of 1 Corinthians some more work of these officers in the church, and learn that Paul describes the church as a man, and that the hands and the eyes and the feet were all essential. But after a while they began to look around and they come to the conclusion that they are not essential. Paul says emphatically that the hands cannot say to the feet they are not essential because the feet are not the hands, the eyes or the ears, therefore they are not essential; but he says that every member in the body is essential; and if they were essential then, where does the Bible say they are not essential now?

Suppose I make another illustration here: When God made Adam and Eve He made them perfect in organization, "very good," the record says. Well, after a while Adam began to look Eve over and he thought there were more members there than were necessary, and he says to Mother Eve, "God has said you were organized very good; he gave you hands, and eyes, and ears, and feet; but I do not see the necessity of all these members in that body now, for I think they have served their time and purpose and therefore are no longer needed; and I think I can improve on that." So he takes off an arm and it don't seem to affect her very much, and he takes off another; and he looks at the two eyes, he says there is no use for two eyes in one head and he takes out an eye, and he looks her over again and again and trims her down till by and by there is nothing left there but just a stump of Mother Eve. And he calls in the two boys, Cain and Abel, and he says, "Boys, I want you to have a kind visit with your mother." And the boys come in, and they look around and say, "Father, where is mother?" "Why, there she

is." "No, that isn't mother, that's an old stump. Mother had eyes, ears, hands and feet, but we don't see any of them. What is the matter?" Why, the man was going to improve on the body which God made. So we have here in the Church of Jesus Christ apostles, prophets, evangelists, pastors, teachers, deacons, elders and bishops, helps and governments; but after while man began to look that woman—the church—over and began to trim her down; and what have they left? Why, only two feet, the deacon and the elder. Is that the church we are seeking for tonight? Is that the kingdom of God which Jesus said to seek first? Well, when we find that kingdom, will we find anything different from that which Jesus left here? If we do, how shall we know that it is the kingdom of God?

"But," says one, "you just misunderstand that; you misapply it." We turn over to the 15th chapter of John and the 5th verse, and Christ says there: "I am the vine, ye are the branches." I'll admit all that. Let us see what Christ says here, "I am the vine, ye are the branches." "Now," says the objector, "you don't understand the idea conveyed here; all these organizations are branches of the vine." Let us see if that is correct. I will turn to the 12th chapter of the 1 Corinthians and see whether that is applicable to the position taken, "I am the vine, ye are the branches." Now suppose we make a comparison here of the vine. We take a grape vine for instance, and I don't care how large that grape vine is; I don't care where you find it. It grows up and has branches east and west, north and south, and when you go for fruit on that vine in due time, what do you expect to find? Why, every little girl will say, "You expect to find grapes there." Isn't that what you expect to find on grape vines? Certainly! Then every child would expect to find grapes on that vine. Well, now, if that vine bears grapes, will the branches bear the same? Most assuredly! Nature teaches us so. Well, let us examine that.

Here we have a vine, say in a garden of some of our brethren, and he goes out in the fall of the year when grapes are ripe, and he finds on the main vine beautiful clusters of grapes, and he looks upon another branch running off east and he finds raspberries on that; he looks upon another branch and he finds peaches upon that; he looks upon another branch and he finds apples on that. "Well," says one, "is not that all fruit?" Yes, that is all fruit and good fruit. I am not objecting to the fruit. I want to see whether they are all grapes or not; and if they are not grapes, I claim that the branches have no connection with the vine.

Well, the man is puzzled about the affair. He looks around over these branches, and he says, "I cannot understand how that one branch of my vine bears grapes, another bears apples, another this kind of fruit and another that, and I am going to make an

examination." And he follows up this first branch and he gets up close enough to the old vine to see that there is a little space between the vine and the branch, and the branch gets the shadow of the old vine and not the substance or the sap, if you please; therefore it is reasonable that the branch could not bear the same kind of fruit that the old vine did, because the branch was not connected, and he examines every branch in connection and he finds every one in the same condition.

Well, now we turn to the 12th chapter of 1 Corinthians, beginning at the 1st verse, and I am going to give you just a few clusters of the grape from the old vine. I read:

"Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost."

Now there are diversities of gifts, we will call those the grapes, now, or fruit; there are diversities of gifts. In the 5th verse:

"And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one [member] is given \*\* wisdom. [That is one bunch of grapes]. To another the word of knowledge [that's another] by the same Spirit; to another faith by the same Spirit; to another gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; but all these worketh that one and the self same Spirit, dividing to every man severally as he [God] will."

These are the grapes of the old vine; they are the fruits of the old church. Now if the branches or organizations called churches are actually branches of that vine, they will all bear that same kind of fruit. Is that reasonable? If they do not bear that same kind of fruit, I am forced to the conclusion that they are only under the shadow of the old vine, and do not receive of the sap, or substance, or Spirit of the old vine. For if they partook of the same Spirit, they of necessity must bear the same fruit the old church did.

"But," says the objector, "we believe in prophets." O yes; I will admit that; a great many believe in prophets. But they are spelled just a little different than what prophets are spelled in the Bible. They believe in buying a horse for fifty or sixty dollars, and then selling him for one hundred dollars; they believe in profits, but not in prophets. That is the kind of profits they believe in. But here are Bible prophets who foretell future events; but they are done away with, we are told, because no longer needed. Well, does the

Bible say so? That is like a great many other points. Perhaps some one will take the position that that ought not to be there. Well, let us read here, right in the 14th chapter of 1 Corinthians and the 26th verse: "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying."

Edifying of the body. I read back here that these officers were for the edifying of the body, the church. Now let us go a little further; 37th verse:

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

But some say we do not need them now. It does not say that we do not need them now. "Oh well, says the objector, 'we turn back and Paul says he is going to show you a better way.'" Yes, sir; that's what he says, right here, "I show you a better way." Well, now, we get the better way in the 14th chapter, 39th verse: "But if any man be ignorant, let him be ignorant. Wherefore, brethren, forbid to prophesy, and don't let them speak in tongues." No, that is not the way it reads, but, "Wherefore, brethren, *covet* to prophesy, and forbid *not* to speak in tongues," that is the *better* way you see. I get these things mixed sometimes. My father was a preacher of a popular church and he used to tell me that it didn't mean as it read; that they were done away, were no longer needed in the church.

But Paul said here in plain words, in this 14th chapter, 39th and 40th verses, "Wherefore, brethren, *covet* to prophesy." "Oh well, all this is done away with, of course." But the Bible don't say so, and I don't believe it ought to be cut out of there at all. God put it there. Because Paul says in Galatians that Jesus revealed it to him; and in the 8th and 9th verses he says if an angel or a man preach any other gospel let him be accursed. So I say to you today: seek ye first for that kingdom, and you will know that kingdom when you find it, by the pattern which is left on record, the same as the Englishman or the Norwegian or any of the foreigners that come to this country; they know the country by that which they have read. So when you find the kingdom of Jesus Christ you will know it by the pattern which was left. The officers in that kingdom are apostles, prophets, evangelists, pastors, teachers and so on, as you have heard them enumerated time and again. And the way to get into that kingdom is by faith in God; repent of all that is evil; be baptized for the remission of your sins (Acts 2:38), and have hands laid upon you to confirm you as a member of the church and for the gift of the Holy Ghost. (Acts 8:17; 19:6; 9:17). That was the law to get into that kingdom. Is not that the law now? If it is not, pray tell me when it was changed?

Then again we find here that this kingdom is called the bride, the church, the Lamb's wife. And I read a little further; Jesus says in the 14th chapter of St. John, I think about the 2d verse, "Ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again."

Now Jesus has gone to prepare a place for somebody. Who is it for? For the kingdom, for the bride, which He left here on earth; and I believe that when He goes to prepare that place and He has that place prepared for his bride, He is going to come again. Christ is going to come to be wedded to His wife, the bride which He left here. Well, how many brides did He leave here? I find here that Jesus Christ said by the mouth of Paul that He left one bride here; that He left one body here; that He left one church here; and that church is the church; that He will seek for that church when He comes again.

It would be very, very strange if the position be true, that it takes all the different organizations to constitute the Church of Christ—and I learn by that word, and I believe it, that in order to get into the kingdom triumphant, we have to be in the kingdom militant—and if it is true, that it takes all the churches or a thousand organizations to make one church, the church of Jesus Christ, then in order that I may be saved in the church triumphant I must be in the church here; and if that is true; it would be necessary that I would join every one of them before I would be in the Church of Jesus Christ, that is, if it takes them all to constitute the church or kingdom of God. But then I fear that would be a very expensive investment if I had to give each of the preachers ten dollars every time he came around. But I believe that when Jesus comes He will come seeking for but one church.

Let us suppose a case. A young man takes the notion to get married and settle down, and he hunts up the girl that suits his fancy, and he tells her, "Now, you be true to me until I go to prepare a place for you," and she promises she will. And the young man starts away off to prepare a place for his bride. After he has gone, perhaps about ten years, he comes again. Now he comes to seek for his bride; do you suppose that when he comes to find his bride that about twenty-five or thirty girls will present themselves, and all claim to be his bride, the very girl he left behind? But if so when he investigates he learns that not one of them looks like the girl he left here, and he learns still further that one of them has no eyes, the other has no hands, the other no feet, and in fact not one is properly organized or developed. But he must make the best of it; he cannot find the identical girl he left here. So the best he can do is to gather them all up in his arms and start for his new home singing, "Halle-

lujah, I have got them all." I am afraid he would have a sorrowful time of it. But I am sure he would not do that. No, never! Then how can we expect Jesus to accept so many different churches when He comes? He left one bride here and that bride was adorned with prophets, apostles, pastors, teachers, deacons, elders, bishops, helps and governments, with all the gifts and blessings of the gospel which were in the church 1800 years ago. And when He comes for that bride He will expect to have a grand supper or feast and He will look for the identical bride He left here. And I don't believe He will take one thousand for the one He left here. Therefore when He comes He will have the pattern with Him, and He will take the pattern around over the world until He finds the bride, the kingdom, the church, the Lamb's wife, which He left here.

Then it is essential that we seek for that bride. Remember not brides, not churches, but "the bride," "the church." We shall know that bride; and when we find that Church of Jesus Christ, when we find the kingdom which Jesus Christ organized, we will know it by the pattern which He has left here. And when you find that kingdom, get into it by obedience to the gospel of Jesus Christ. Jesus says in John 7:17 that you shall know of the doctrine that is taught in that church or kingdom; you will know whether it is the Church of Jesus Christ by the pattern which He left here. Jesus has made the declaration in the 7th of John; the 17th verse, that he that doeth the will of the Father he shall know of the doctrine. He that examines the pattern of the Church of Jesus Christ, he shall know that kingdom when he finds it. May God help you to first seek the kingdom of God, and then give you decision of character to enter in and become a citizen of God's kingdom and heir of salvation.

#### OUR PRESENT DUTY.

ELDER T. W. WILLIAMS.

We are living in an age of transition. The latent forces of all the centuries seem stirred to action.

The initial decade of the new century will be replete with evolutionary culminations.

The march of the world is onward. We may not be able to discern the evidence of advance in every movement. Occasionally, it becomes necessary to retrace our steps in order to correct the demonstrated effects of ignorance and misguided effort.

Old customs and traditional thought have very little weight with men of today. The adage, "Necessity knows no law," is the slogan of the age. The cherished heirlooms of church and state are losing their power over the lives of men.

The prophetic forecast of the Nazarine as to our time, "Knowledge shall increase," and "the love of many shall wax cold," has been fully verified.

The past century has witnessed the most profound and startling evolution in thought of

all the ages. Where, hitherto, men worked in a haphazard way, and every move was a leap in the dark, now the inexorable law of cause and effect must be reckoned with, if we ever expect to succeed.

In the realm of science the Iconoclast finds a fertile field for action, and strewn around in undistinguishable heaps lie the cherished idols of some of the wisest sages of modern times. These have all served their purpose. Though largely a mass of ruins they now form the nucleus for a higher growth and there are many, very many, unfinished pieces which the wiser and future builders will polish and arrange in systematic order. Much of the orthodox teaching of the present scientific century may become obsolete in time, yet it will have served its purpose. Because a crawling babe has eventually learned to walk, it does not follow that its crawling was all in vain. Most of our experiences serve a purpose.

The oft repeated assertion that religion is slowly, but surely, losing its hold on the human family, and that the spirit of devotion is on the wane, calls for more than a passing thought from those who are seriously considerate of the progress of the race.

It seems that we have reached a condition in our development where we are able to determine whether religion is a good thing or not; whether it is the key to progress or the clamp of superstition and ignorance. If the former, then all men should know it, and the environments which have intercepted its fullest and noblest operations should be removed. If detrimental to the proper evolution of the race then there was never a time more opportune than the present for us to repudiate the whole institution, and, by a combined effort, effect its overthrow. We should be willing, however, to give even the devil his due, *providing he has any entry in the credit column.*

It is a very easy matter to profess religion, but amazingly difficult of practice. There are thousands, aye millions of men, who are willing and would cheerfully die in the name of religion, but precious few make any serious attempt to live it.

It is not martyrs that the church needs now. We need heroes and heroines brave enough to face the ever increasing number of malcontents and scoffers, and, though dwarfed by heredity, cramped by man-made environments, and beset by sin, yet have the courage and personal power to practically enforce the spiritual and ethical principles of our particular cult. Religion is nothing if not genuine. The greatest spiritual authority of all the ages said, "If the salt have lost its savor, wherewith shall it be salted? It is therefore good for nothing; but to be cast out, and to be trodden under foot of men."

The past century has witnessed many changes in the domain of religion. There was a time when our Puritanic Fathers were content to be religious for

religion's sake. They were genuine to the core. No superficiality, no policy working, no standing on appearances, no winking at iniquity for revenue, no striving for the mastery, no very costly edifices from which the poor were practically excluded. No paid choirs, who sing that they may be heard of men; but a simple, unassuming faith, which, even now, lends added luster to their memory. The "yoke" borne by the ordinary christian is very easy, and his "burden" does not inconvenience him though he travel till the "weesma' hours o' the mornin'."

The humble Nazarine said, "By their fruits ye shall know them." If the status of present day Christianity was to be determined by the fruits of christian men and nations, methinks we would find it deficient in quality, and of light weight. This in no sense gives any comfort to followers of other faiths, for Christianity, though oftentimes distorted and wrested from its original pedestal, still is the handmaid of civilization and the "Light which lighteth every man which cometh into the world."

The relation of the church to the present national and international issues should be determined and preserved. A christian is a moral coward if he does not take a deep interest in the questions of state, which not only affect him, but likewise all men. Because politics have become corrupted the majority of church members have been content to remain away from the primaries and conventions, and it has been an easy matter for wily politicians to stuff these gatherings and carry whatever measure they chose. A pure primary makes possible a righteous government. A dishonest primary defies sin and enthrones crime. Would we, as Latter Day Saints, help redeem this nation? Then let every one see to it that corruption be excluded from every department of the government with which he has anything to do, and that proper methods obtain and wholesome laws are adopted for the regulation of the country.

It has been considered a very improper thing for a minister to have anything to do with so-called politics, and while politics are to be eschewed, he who fails to exercise his political and social franchise abridges his usefulness and stultifies his manhood. It is our duty to do all in our power to effect reforms and shape policies, local and general, which will the more readily permit the kingdom of heaven to come on earth. We are approaching a crisis in our civilization; a crisis that will tax the wisdom of men; a crisis such as the world has never witnessed. We are now even on the threshold. Inbreathed greed on the one hand, and wronged toil on the other, are marshalling their hosts for the final conflict. It will not be a Waterloo or Gettysburg. Ah, no; but in many respects a second Cumorah.

I may be fanatical, but I verily believe that we have it in our power, as a church, to, in time,

become the social, moral and political saviors of the world. It is very evident at the present rate of production and the inevitable contraction of consumption, that, sooner or later, we will have a world wide panic; our people will suffer along with others unless they are prepared therefor. The only way we as individuals or a church can be preserved is to cheerfully and fully apply the divine law relating to temporalities in our lives. All this talk that "we cannot do this" and "we cannot do that," and "we must wait until God moves," is the most flimsy excuse we can offer in extenuation of our inefficiency.

"Until God moves!!! Why, God is moving everywhere. He is away ahead of the church now. He has, lo, these many years, been waiting for the rank and file to catch up. Whatever we do let us not blame God for our tardiness. Don't hold Him responsible for present conditions. There is no tomorrow, it always is, it always will be today. What are we doing today? How are we succeeding with the present task? We can only judge of our future strength by the power of enforcement we manifest in present day duties. Then let us cease our procrastination and make the work of today a success. There is not a law, not a precept in the whole scheme of redemption which is impracticable or inoperative. We must never forget, however, that we can never work in geometry until we have mastered the rudiments of mathematics.

Of all people we should not be narrow. The Lord has commanded us to "Seek ye out of the best books words of wisdom; seek learning even by study." We are also directed to "be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; of things both in heaven and in the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad, the wars and perplexity of nations, and the judgments which are on the land and a knowledge also of countries and of kingdoms." We should inform ourselves. Knowledge saves; ignorance to often damns.

The law of consecration, surplus, tithing, Word of Wisdom, the golden rule: all these are topics which demand our attention in the church. Without we must deal with the question of equality; the wage system, justice, competition, interest, trusts, etc. The man who is in touch with the spirit of the gospel will be able to solve these problems. Happy man will he be.

1322 Myrtle Ave.,  
LOS ANGELES, Cal., May 14.  
**AS HE IS PURE.**

Behold I come quickly; and my reward is with me, to give every man according as his works shall be.—Rev. 22:12.

He that testifieth these things saith, surely I come quickly.—Rev. 22:20.

The above quotations are

among the many promises with which the scriptures abound, of the speedy return of our Lord, to "build again the tabernacle of David which has been thrown down," and to rule and reign in righteousness upon the earth. And yet nearly nineteen hundred years, as men reckon time, have passed away, and still, that earnest, longing cry, wrung from the heart of the "beloved disciple" on the lonely isle of Patmos, comes ringing down the centuries and is echoed in the hearts of His waiting ones today, "Even so, come Lord Jesus." How anxiously we scan the horizon of the years for the signs of His coming; and as we find them recorded all along the history of the christian era, and read them in the startling events of the present time, we lift up our heads and rejoice, knowing that our redemption draweth nigh.

But there are times when the "lamp of hope" burns dimly and we begin to say in our hearts, my Lord delayeth His coming, until reminded by the Comforter that His word is not yea and nay, but yea and amen, and he has said, "He that cometh, will come, and will not tarry." Then why this seeming delay? "The Lord is not slack concerning His promise as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance." (2 Peter 3:9.) We are prone to forget that His promises are always conditional, and that it is not the Bridegroom who tarries, but the bride has not made herself ready. Before our Lord can fulfill His promise to return, there must be a people prepared to receive Him. The bride, the Lamb's wife, must be adorned for her husband; "arrayed in linen pure and white, which is the righteousness of Saints." "And every man that hath this hope in him purifieth himself, even as he is pure." (1 John 3:3.) To what hope does the apostle refer? To the hope that "when he shall appear, we shall be like him; for we shall see him as he is." (v. 2).

What earthly bridegroom is willing to take a bride less pure than himself? And shall the spotless Son of God return to celebrate a marriage with a polluted bride? Surely not; for as the Apostle Paul has written (Eph. 5:27), "He gave himself for it [the church or bride], "that he might present it to himself a glorious church [or bride] not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Where shall we look for this pure and spotless bride who is waiting for her Lord, "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works?" (Tit. 2:14). "Children of the highest," are we looking for and hastening unto the coming of our Lord? Are we anxious for His coming? Then let us remember that it depends largely on ourselves how soon the bridegroom will return. Let us each examine ourselves

—not our neighbors—and may we each be able to say with Bro. Paul, "I testify to you that I die daily," and in so doing, be able to "mount on stepping-stones of our dead selves, to higher things."

We rise by things that are under our feet;  
By what we have mastered of good or gain;  
By the pride deposed, and to passion slain,  
And the vanquished ills that we hourly meet.

It is only the pure in heart who have the promise that they shall see God; and we are admonished to follow peace with all men, and holiness, without which no man shall see the Lord.

"For hereunto were ye called; because Christ also suffered, leaving you an example that ye should follow in his steps." "He that saith he abideth in him ought, himself, also to walk even as he walked." If any man would come after me, let him deny himself and take up his cross daily and follow me. "These are they who follow the Lamb whithersoever he goeth." Yes, the way is narrow and steep, and those who would reach the summit must climb. But see! Up yonder is a hand, a beautiful hand, bearing the prints of cruel nails, beckoning to us, and listen, the same gentle voice that stilled the waves of Galilee is calling, "Come up higher."

"Who does not choose the narrow track  
With ever widening view, and freshening air, upon the mountain side,  
And honeyed heather, rather than the road,  
With smoothest breadth of dust and loss of view,  
Soiled blossoms not worth the gathering and the wise  
Of wheels instead of silence of the hills,  
Or music of the waterfalls?"

The Apostle Paul tells us, we must "work out our own salvation, with fear and trembling;" but in the next breath assures us that "It is God that worketh in us both to will and to do of his good pleasure." So then the work of purifying unto Himself a peculiar people is co-operative, and we must labor together with Him for our own and others' salvation. We must crucify the flesh with the affections and lusts thereof, and be able to say with Paul (1 Cor. 9:27), "I keep under my body and bring it into subjection; lest that by any means, when I have preached to others, I myself should become a castaway."

Let us, dear Saints, endeavor to "purify ourselves as He is pure, then shall Zion awake and put on her beautiful garments, the Bridegroom will come and will not tarry, and all of this weary waiting, labor and unrest shall cease forevermore.

"Build thee more stately mansions,  
O my soul,  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life's unresting sea."

Yours for Christ and His church,  
MARTHA PROCTOR.  
DALLAS, Polk Co., Ore.

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# Daughters of Zion.

"OUR AIM, MANKIND TO BLESS."

MRS. H. B. GURTIS, Editor.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as mothers of our character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be glad to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

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Editor's Address, Independence, Mo.

## The Children Are Long Away.

I set here, in the evening, by the old-time fireplace—  
I see the firelight flicker—lighten' my wrinkled face;  
An' I say, I say to the old man—as I've said for many a day—  
"The children have left us lonely—the children are long away!"

Well, he gives me a world of comfort—  
"stretches" his chin gray hair;  
An' he says: "The flowers are bloomin' still, an' the birds sing everywhere!"  
But I feel the teardrops fallin', an' ever I sigh and say:  
"The children have left us lonely—the children are long away!"

The same sun rises each mornin' an' brightens the sky above—  
The bright green on the meadow—the violets speak of love;  
An' the love o' the Lord is with us in the darkness an' the day;  
But ever I'm missin' the children; they are so long away!

We never can keep 'em with us—in the home their love has best;  
When the birds are pledged, forever they leave the mother nest.  
An' so, as the shadows gather, forever I sing an' pray:  
The children have left us lonely—the children are long away!"  
—Atlanta Constitution.

THERE is one thing we sometimes see in the face of the young that is sadder than the ravages of any disease or the disfigurement of any deformity. Shall I tell you what it is? It is the mark that an impure thought or an unclean jest leaves behind it. No serpent ever went gliding through the grass and left its trail of defilement more palpably in its wake than vulgarity marks the face. You may be ever so secret in your enjoyment of a shady story, you may hide ever so cunningly the fact that you carry something in your pocket which you purpose to show only to a few and which will perhaps start the laugh that, like a bird of carrion, waits upon impurity and moral corruption for its choicest feeding, but the mark of what you tell, and what you do, and what you laugh at, is left behind like a sketch traced in indelible fluid. There is no beauty that can stand the disfigurement of such a scar. However bright your eyes, and rosy-red your color, and soft the contour of lip and cheek, when the relish of an impure jest creeps in, the comeliness fades and perishes, as lilies in the languor of a poison-

ous breath from off the marshes. I beg of you, dear girls, shun the companion who seeks to foul your soul with an obscene story or picture, as you would shun the contagion of small-pox. If I had a daughter who went out into the world to earn her bread, as some of you do, and anyone should seek to corrupt her purity by insidious advances, I would get down on my knees and pray God to take her to Himself before her fair, sweet innocence should sully under the breath of corruption and moral death. Nobody ever went to the devil yet by one big bound, like a tiger out of a jungle or a trout to the fly; it is an imperceptible passage down an easy slope, and the first step of all is sometimes taken when a young girl lends her ears to a smutty story or a questionable jest. Then let me say again, and I wish I could borrow Fort Sheridan's bugle to blow it far and wide, that every girl might hear; close your ears and harden your hearts against the insidious advance of evil. Have nothing to do with a desk-mate or with a comrade who seeks to amuse or entertain you with conversation you would not care to have "mother" hear.

MARTHA EVERTS HOLDEN.

## Forgive as You Would be Forgiven.

I do not give this as my belief, though it might be an innocent imagery, but one thing is certain, many marriages might be much happier than they are if there were about them more common sense and a simple obeying of the words of the Master.

I have been looking back over my own married life to see if I could give you anything that would be helpful to you. I was a very imperfect woman, an imperfect girl when I married, very impulsive, and I knew very little of self control, but I can see clearly now that I did practically believe some things that Christ said. One was, "Confess your faults one to another, and pray one for another, that ye may be healed," and "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." So I knew absolutely that if I did not forgive I simply shut the door of heaven in my own face! And with all my faults I made a resolution in my early married life that I would never go to sleep without asking forgiveness if I had in any way hurt my husband's feelings, and this I kept up for a lifetime.

I am sick at heart with all I know to day of unhappiness where there is no need of unhappiness. The words of Saul, "I have played the fool," will yet be used by many a man and woman who are simply playing the fool in trifling with what is so tremendously vital to all their earthly and eternal interests.—Margaret Botome in *The Ladies' Home Journal*.



CHURCH FINANCES.

Among the necessary things to success in our work is a proper financial standing. We must keep the tithe and offering fund fully up to the line of progress in other departments or we cannot hope for an ultimate triumph in anything. This means that every member must proceed at once and cast in his "mite" or "of his abundance as the Lord has blessed him" and thus have a united effort in the church temporal interests.

The extension of gospel preaching, the gathering in of larger numbers of people, the "building up and establishing" of the church of Christ, all make new demands upon the body, requiring renewed efforts and energies on the part of the membership in order to meet the emergencies incident to the new condition of things.

It will hardly be necessary to stop to argue the matter as to whether a largely increased ministerial force means a greater demand upon the tithe and offering fund; that an increased membership calls for extended lines of organization and special preparation of the youth and middle aged of the church for carrying on the work; and that the growth and planting of the work calls for additional "helps and governments" for its protection. The larger the growth of the body, the greater necessity for activity on the part of every member to avoid disease, decay and death. It can hardly be expected then that the time will ever arrive in the work of God that place and favor will be found for the indolent or slothful. Name and place in the church of Christ means activity, duty, watchfulness and earnestness that we become not dead branches.

The Lord has promised us plenty and to spare, together with peace and comfort in Him if we are thus alive to our respective duties in His cause. His promises will never fail if we will rely upon them and move forward. "Then let us work while the day lasts."

1. Have we made diligent settlements in our tithes and offering account? If not, let us begin and look out the bishop or bishop's agent in our respective districts and adjust them at once.

2. The duty we owe to the educational branch of our work should be discharged in a diligent way. Last year we asked for one thousand names at \$25.00 each, to cancel the college indebtedness and put our educational work in proper shape. While we have the number of names possibly, or more, yet we have not the number for the \$25.00 each, but lack at least one-half the amount. Special subscription lists are being sent out to complete this work. Your earliest attention is called to this. I am anxious that the full lists should be completed by the first of July next so that I may have no trouble or anxiety over this part of the work after my departure to the British Isles. It is hoped then, that every member will send in his or her subscription either directly to this office or to the bishop's agent in their district, stating the amount they will give during the present year for the canceling of the college debt.

Let us have your name and the amount first. Then you can send in the money when you are ready to do so later. The sooner the money is sent, the sooner the debt will be paid and all interest stopped, hence the payment part should also be attended to as soon as practicable.

It is with full confidence in the work of the truth and in all Saints that this hasty appeal is sent out in the hope of an early response from each and all.

Ever confident in the triumph of the Lord's work,  
E. L. KELLEY,  
Presiding bishop.  
LAMONI, Ia., May 13.

Address to Saints of Lamoni Stake.

Editor Ensign:—The following address to Saints of the Lamoni Stake was prepared and adopted by the joint action of the high council and bishopric of said Stake. It was also

ordered by the joint council that copies of the same be sent to *Saints Herald* and *Zion's Ensign* with request that they give it space in their publications.

RICHARD J. LAMBERT,  
Sec. Stake High Council.

To the Saints of the Lamoni Stake, Greeting:—The Lamoni Stake having been organized in conformity with the late revelation, and a presidency, high council, and bishopric having been chosen, we deem it due the Saints to acquaint them with our understanding of the present needs and duties.

Believing that questions of grave import to the church will naturally result from such an organization, we feel that there should not be undue haste in forming definite lines of action.

The work before us is evidently a preparatory one and in its inception, and we believe the Saints should make an earnest effort to reach a higher plane of individual righteousness. As the Saints continue to rise in spirituality the law can and will be more effectually placed in operation. In our opinion, the first and most important need is a special effort to bring about this condition; and we feel prompted under existing conditions to labor to that end, to the fullest extent of our ability.

With respect to the question of consecration, we shall hold ourselves subject to developments and the leadings of the Spirit, feeling assured that the Lord will direct aright.

We disapprove of any attempt upon the part of anyone to take advantage of a possible gathering within the limits of the Stake, by speculation on the prices of real estate.

We believe that in cases of difficulty arising in branches, the advice and counsel of the Stake presidency should be sought before resort to elders' courts is had.

Any person wishing advice or counsel should feel free to consult the Stake officers, either personally or by correspondence. Questions appertaining to temporal affairs should be referred to the Stake bishopric; those relative to spiritual matters and points of government to the presidency of the Stake.

As soon as practicable, the Stake presidency will give such personal assistance to the several branches as may be possible under prevailing circumstances. We caution the Saints against undue zeal, hasty conclusions, unjust and unnecessary criticisms, and advise patience, forbearance, prayerfulness, and a more diligent study of the latter day revelations, that a better knowledge of the Lord's will may prevail.

We feel encouraged and confident in the assurance that God's work is moving forward; and if diligent and faithful, sufficient light will be given us to meet every emergency. To this end let us unitedly and prayerfully work.

In bonds of peace,  
JOHN SMITH,  
President of Stake.  
RICHARD J. LAMBERT,  
Secretary Stake High Council.  
WM. ANDERSON,  
Bishop of Stake.

Railway Clergy Permits.

In answer to queries from some not acquainted with action connected with issue of clergy credentials, notice is hereby given that promptly at the close of each General Conference all General Conference appointees to missionary labor are indorsed to the Western, Southwestern, Trans-Continental, and Central Passenger Associations—all of the associations that issue clergy permits; also that said associations are furnished with lists of names, addresses, and territory of all missionaries in charge. Ministers making application will therefore find their applications duly covered by indorsement of the church secretary.

All besides General Conference appointees who make application should apply to their missionaries in charge for indorsement, in harmony with established rule.  
R. S. SALLYARDS,  
Church Secretary.  
LAMONI, Iowa, May 10.

Southwestern Mission.

The attention of missionaries appointed to labor in the Southwestern mission is called to the following appointments of missionaries in charge of fields of labor, as made by Bro. H. O. Smith, missionary in charge of the mission, and who is confined to his home by sickness.

Texas, Bro. T. J. Sheppard; address, Oklaunion, Texas. Oklahoma and Indian Territory, Bro. Hubert Case; Okarobe, Oklahoma. Arkansas and West Louisiana, Bro. W. S. Macrae; Blendsville, Missouri.

Those appointed to said fields will report to the brethren in charge, and on the first day of July, first day of October, first day of January; and first day of March, promptly; that those in charge may report to the missionary in charge on the tenth day of the months named.

JOSEPH SMITH, Pres.  
For H. O. Smith, Missionary in Charge.  
LAMONI, Ia., May 15.

NOTICES.

To the Saints of the Northwest Kansas District—Our district conference on May 4th ordered that money be raised by donation to purchase a new district tent. Saints, let us each respond to the call without delay. The tent is needed before the reunion is held, also for district work. Send money to Box 261, Greenleaf, Kansas. L. G. Gurwell, solicitor and treasurer. BARNES, Kan., May 18.

Conference Notices.

The Spring River district conference will convene with the Pleasant View branch on Friday, June 7, 1901.  
T. S. HAYTON, Sec.  
GALENA, Kan., May 14.

The Eastern Michigan district conference convenes June 1st. Branch clerks please send reports as early as May 29th to the undersigned at 365 Grand River Ave., Detroit, Michigan.  
WM. DAVIS, Dist. Sec.  
BUEL, Mich., May 18.

The Southern Missouri district will convene at Woodside, June 1st. Let all come with the Spirit of the Master that a spiritual time may be had and the work built up in this mission.  
Sunday School convention meets May 31st, at 10 a. m.  
D. W. THOMAS, Pres.  
SPRINGFIELD, Mo., May 18.

The conference of the Eastern Michigan district will convene on the 1st and 2d of June, 1901, with the Evergreen branch, at No. 344 Grand River avenue, Detroit, Michigan. Branch officers and secretaries please send full and correct statistical reports. Bro. J. H. Lake, our president of mission, is expected to be with us. All missionaries and members are cordially invited to attend.  
A. BARR, Pres.  
APPLEGATE, Mich., May 2.

The Northern Michigan district conference will convene at Fork, Michigan, June 8th and 9th, all are invited to attend. A full report of both officers and branches desired. Teams will be at Chippewa station to meet the p. m. train on Thursday, and the a. m. train Friday and Saturday; and any coming from Grand Rapids will be met at Barryton. Send all branch reports to C. B. Joice, South Boardman or Fork.  
J. H. PETERS, Pres.  
C. B. JOICE, Sec.  
So. BOARDMAN, Mich., May 14.

The June conference of the Chatham district will meet with the Zone branch, commencing Saturday, June 8, 1901, at 10 o'clock a. m. Presidents and secretaries of branches will please take notice and see that your branches are correctly reported.  
Arrangements have been made with the L. E. & D. Ry., G. T. Ry., and C. P. Ry. for reduced rates, by observing the following rules. All persons going by rail will purchase a single fare ticket to Bothwell and also get from the ticket agent a certificate to show that they purchased the above ticket, and if traveling over more than one line of railway, they cannot get a through ticket, get a certificate with each ticket purchased. If there are

fifty or more holding the above named certificates they will be able to return home by paying one-third regular fare, and if forty-nine or less, by paying two-thirds fare. The above arrangement holds good for the Sunday School convention, which meets on the 7th. By all observing the above we may help each other.  
GEORGE GREEN, Pres.  
RICHARD COURN, Sec.  
BLENHEIM, Ont., May 13.

Editor Ensign:—Will you kindly insert for us the date and place of meeting for our district conference to be held June 1st and 2d, at 424 Grand River Ave., Detroit, Michigan.  
M. A. LEDDY, Sec.  
DETROIT, Mich., May 18.

[We do not know to which district this refers.—Ed.]

Convention Notices.

The Des Moines district Sunday School workers will meet with the Boonesboro Saints, May 31st. Let all reports be in the secretary's hands by May 24.

BESSY LAUGHLIN, Sec.  
OLIVER, Iowa, May 13.

The Northern Michigan district Sunday School association will convene at Fork, June 7th, at 9 o'clock a. m. Come, all interested in the Sunday School work. Teams will meet the Thursday p. m. train at Chippewa and Barryton. Full report of schools desired.  
C. E. IRWIN, Supt.  
C. B. JOICE, Sec.  
So. BOARDMAN, Mich., May 14.

The convention of the Northeastern Illinois district Sunday School association, will meet at Mission, Illinois, Friday, May 31, 1901, at 1:30 p. m. The Religio and Sunday School combined, will give an entertainment in the evening.  
Let all make an effort to attend and try to make the convention a success.  
MAMIE C. WILLIAMSON, Dist. Sec.  
NORWAY, Ill., May 16.

To the Sabbath School workers of the Chatham district, Greeting:—Please take notice, the Sunday School convention of the Chatham district will convene with the Zone Saints on Friday, June 7th, at 2 p. m. All officers of the district, and officers of the different schools, we invite you to come and bring a written report as to the success or failures you have had during the past term. Secretaries of schools please see that your reports are made out correctly, and bring or send them to the convention.  
We invite you all to come and bring a loving, prayerful disposition with you, that our assembling together may be pleasing unto the Lord.  
Your sister,  
MARY M. GREEN, Sec.  
APPLEDORF, Ont., May 14.

The Gallands Grove Religio Association convenes at Dow City, Iowa, May 30th, at 8 p. m. Send reports to the secretary, Dunlap, Iowa.  
MARY SCHAFER, Pres.  
FLOY HOLCOMB, Sec.  
DUNLAP, Iowa, May 15.

Reunion Notices.

The Southwestern Iowa reunion will convene on the same grounds as used last year, three and one-half miles south of Tabor, Iowa, Saturday, August 24, 1901. The local committee, which the Thurman branch will provide, will make all further announcements concerning the meeting.  
In bonds,  
T. A. HOUGAS,  
J. P. GREEN,  
FRANK BECKSTED,  
Locating Com.  
HENDERSON, Iowa, May 14.

To the Saints of the Eastern Colorado District:—Your committee appointed at the last conference of the above district to make the necessary arrangements for a reunion at Coalfier, Colorado, in July, take this method of informing you that after giving the matter careful attention we find ourselves unable, under existing circumstances, to make arrangements for said reunion that will insure any

degree of success. We therefore think it best to not try to hold said reunion.

D. H. BELLHUS,  
JAMES KEMP,  
J. B. ROUSH,  
DENVER, Colo., May 15.

MARRIED.

(One dollar must accompany these notices when other than the plain announcement is desired. No descriptive information will be inserted free.)

KEIFER-SPARROW.—At the bride's home, Buchanan, Michigan, on Sunday, May 5, 1901, Bro. John W. Keifer and Sr. Lena E. Sparrow, Elder J. W. Most officiating.

DIED.

(One hundred words free. One cent for each word over 100, and for every word of poetry. Amount should be remitted with notice, to insure publication.)

ECHTERNACHT.—At Shelton, Nebraska, May 3, 1901, at the home of Bro. Frank and Sr. Battie Echternacht, after a lingering illness, their brother, Mr. Frederick Echternacht. Deceased had recently returned from the Philippines where he had gone at the call of his country. He served as a soldier nearly two years. Death came to his relief at the exact age of 25 years. Funeral service at the M. E. church, May 5th, by Elder C. H. Porter, assisted by Rev. Blair.

McMULLEN.—At Webb City, Missouri, May 4, 1901, of consumption, Sr. Bertha Ray, wife of Bro. John H. McMullen. She was the daughter of Jefferson and Parabe Ray; was born at Lamar, Missouri, May 16, 1872; was baptized at the age of 14, at Galesburg, Missouri, by Elder Warren E. Peak. February 5, 1893, was married to Bro. John H. McMullen at Webb City, to which union one daughter was born. Besides husband and daughter, five brothers, five sisters, two half brothers, and one step-sister survive her. She was a devoted wife and mother, a faithful, consistent Saint, and has gone to rest from her labors in the Paradise, to come again when the Savior shall come with all His Saints. Funeral from the Saints' church, Independence, Missouri, Sunday, May 5th, at 1 p. m. Sermon by Elder Joseph Luff.

BLUES  
Ever have them? Then we can't tell you anything about them. You know how dark everything looks and how you are about ready to give up. Somehow, you can't throw off the terrible depression.  
Are things really so blue? Isn't it your nerves, after all? That's where the trouble is. Your nerves are being poisoned from the impurities in your blood.  
AYER'S Sarsaparilla  
purifies the blood and gives power and stability to the nerves. It makes health and strength, activity and cheerfulness.  
This is what "Ayer's" will do for you. It's the oldest Sarsaparilla in the land, the kind that was old before other Sarsaparillas were known.  
This also accounts for the saying, "One bottle of Ayer's is worth three bottles of the ordinary kind."  
\$1.00 a bottle. All druggists.  
Write the Doctor.  
If you have any complaint whatever and desire the best medical advice you can get, write to the doctor freely. You will receive a prompt reply, without cost.  
DUNSTON & CO., Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, MAY 30, 1901.

NUMBER 22.

## ZION'S ENSIGN.

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W. H. GARRETT, EDITOR.  
J. W. LUFFE, BUSINESS MANAGER.

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B: B.

## THE RECOMPENSE.

Results are of the utmost importance in the life of every one. Theories may be, and often are, beautiful in contemplation; they may even be found useful when founded upon correct principles, as conducing to methodical work in reaching a desired end. But it is the ending, the final results of the effort made and the work wrought, by which the value of both theory and work is to be determined. One thing is certain, whatever may have been the motive, however earnest and sincere the effort in that which has been sought to be accomplished, the reward will be governed by the results reached according to the laws appertaining to that work. Spiritual development and understanding cannot be attained by devoting one's efforts in the domain of politics; a knowledge of political affairs will alone follow such a course; it is the natural consequence of the procedure and none would expect it to be otherwise. A selfish nature allowed to dominate and control one's life, will blind the judgment to the rights of others, and to the demands of justice in their behalf; more than that, it blinds the comprehension of the individual himself to the displeasure and disfavor with which such a nature is regarded by the "Judge of all the earth." Selfishness is so entirely foreign to the nature of Deity that the heavens will neither own it nor give it place, and it remains for one or two other powers to claim it, the flesh or the devil, with the honors pretty evenly divided as to the rightful claimant.

On the other hand, the fruitage of a faithful, consistent life, devoted to the service of God,

is fully as distinctively marked; and while individuals thus influenced, are not often a success from a worldly standpoint, and they do not often reach places of eminence in state or national affairs, nor are they generally known for the immense wealth they possess in the goods which are accounted in this life of most value, yet if everyone could observe the record in the eternal world, and be permitted to scan the accounts which are so rigidly and accurately kept in the heavenly archives, the success of some of these faithful ones would be seen to be marvelous and grand. But there are also evidences of the approval thus gained by these noble men and women, the results of which are not confined to eternity. A faithful service to God is also service to humanity, and a good deed performed in ministering to the necessities of another will usually receive grateful recognition from the one benefited, as well as divine approbation. No satisfaction is so complete as the evidence that one's efforts have the sanction of the Most High, and when that is received, it is most encouraging as well as desirable. It is, too, a result for the pleasure of which we do not have to wait until eternity comes ere it is realized. It is, and may be, often enjoyed by the faithful child of God in his every day experience.

Men and women to be successful in a secular work must, and do, have an end in view, to the accomplishment of which, thorough, efficient, methodical and diligent effort must be employed if it is attained. We see this being performed in different directions every day, and we see success crowning such effort; but this result is only possible because good business principles are conscientiously adhered to and followed. What can be more certain, if thorough, efficient, methodical and diligent work along lines laid down for our guidance by the Almighty, followed with conscientious and scrupulous exactness, than that we shall attain the results to which such efforts are entitled—eternal life in the celestial kingdom of God? Nothing is more absolutely certain than this result; why not then make a practical, continuous application of these rules, especially as encouragements given as progress is made, that we are pursuing the proper course? If we do this, we need have no concern about the ultimate, leaving us to devote our energies in the ever PRESENT; doing well the duty next to us every hour, and we may be assured that the results will be more than we probably anticipate, and all that we can desire.

## AN EPISTLE.

To the Officers and Members of the Independence Stake; Greeting:—Having been called and set apart by the church to preside over this Stake, an institution having before it a wondrous and prophetic future, we exhort that we each and all so conduct ourselves in humility, prayerfulness, wisdom and diligence in all duties and opportunities which time and circumstances may develop in God's wisdom for us, that we may be approved for our faithfulness under the spirit of our calling, as officers and members of this center stake, of whose future so much has been written and spoken; and to obtain so great a privilege, an inheritance of those promises, must mean a cultivation of that wonderful mainspring and fountain of every christian grace and success, a pure heart; for sooner or later—and we believe the time is very near at hand—Zion, and they who will successfully abide and become her inhabitants, will be the pure in heart; as declared in Doctrine and Covenants 94: 5, "Therefore verily thus saith the Lord let Zion rejoice for this is Zion, THE PURE IN HEART."

Evidently our final success, under God's blessing, must lie along not merely theoretical lines, but eminently practical ones; seeking, as individuals, cleanness of thought and conduct, becoming known for moderation, mildness, temperance, long suffering, patience and kindness; all of which are the fruits of the Spirit of God, and without which we cannot abide His coming. If, therefore, we desire an inheritance here, we may as well begin at once, in "dead earnest," their cultivation. The Spirit of God will not always strive, and if we fail to make a serious and continued effort, the Lord will not long permit us to cumber the ground, or to hamper His work; but in His own way, and by agencies directly spiritual and higher than human, will scatter abroad those who persistently fail to make the effort to meet this requirement.

The Ruler of all the earth will do right, and they who will seek a dwelling place in the midst of Zion and her stakes, will be required by Him to be humbly and consistently trying so to do. "Be ye therefore perfect even as your Father which is in heaven is perfect" (Matt. 5: 48), means, as we understand it, simply an application to our individual life and actions, of God's law as revealed concerning the government of our lives.

As to the family: We advise the appointment in each home of an altar of prayer in the morning, as often as practicable, and

always at night. If the father is away, the mother should take the lead, and if both be absent, some other member of the household should be instructed to take the lead. In family, as in public prayers, we advise the application of our Savior's instruction and example, simplicity, directness, earnestness and brevity; not wearing our children or friends with that which is the very opposite of His advice and command—long prayers.

We advise also the careful training and education of children, that they may become useful members of society and the church; that parents shall use special care regarding their associates, keeping them off the streets after nightfall; and to this end they should make home as attractive to the young as it is possible for them to do.

Branches of the Stake: With the exception of the branch at Independence, over which we have direct charge, our duties are purely advisory; except so far as general Stake laws apply to branches, and where, by request of a president of a branch, we are called upon to assist in any way or where laws which ought to govern in branches are being neglected or ignored: in such cases it will be our duty to set in order and rectify the omission. But usually, where branch officers have the good of the whole at heart, even this may be done in an advisory way.

General priesthood of the stake: We hereby give notice that a report will be expected from every one holding license to act in any ministerial capacity (except those laboring under missionary appointment who are required to report to the missionary in charge) at each Stake conference, the first of which will be held at Holden, Missouri, September 21st and 22d, next. All reports should be in the hands of the Stake secretary, Bro. D. Robert Winn, 2306 Bellefontaine street, Kansas City, Missouri, by September 10, 1901, to enable him to properly arrange them for conference.

Being in a measure responsible to God and His church for the spiritual well-being of the Stake, we feel that we cannot afford, from mere sympathy, to countenance, without good and sufficient reasons being given therefor, any neglect of so important a matter as the non-performance of ministerial duties on the part of any. We herein state it our opinion that only sickness or advanced age can be a legitimate excuse for at least a reasonable performance of the duties of any office; unless it may be some employment which demands the individual's time every day, in-

cluding Sundays; but even in such case he can report to the conference his situation and interest, and by his consistent life and conversation, bear the fruit of a good and loyal member of the church. Otherwise, in our opinion, instead of it being a lack of kindness and charity to refuse to sustain such men, we believe it to be the highest expression of charity and sympathy, not only for them, but for the body, whose well-being and advancement their influence may be retarding, for the conference to remove from their shoulders, at least in some degree, a responsibility they fail to honor, and by which a hurtful example is manifested before the membership and the world.

Wherefore, now let every man learn his duty, and to ACT in the office in which he is appointed, IN ALL DILIGENCE. He that is slothful shall not be counted worthy to stand, and he that LEARNS NOT HIS DUTY, and SHOWS HIMSELF NOT APPROVED, shall not be counted worthy to stand.—D. & C. 104: 44.

See also Sec. 58: 14.

As the local work and conditions develop, new duties, responsibilities, and requirements will become apparent; but to be binding upon us they will and must be in strict harmony with the highest principles of civil and religious liberty, and the highest educational development, physically, mentally, morally, and materially, agreeing always with the three standards, the New Testament, Book of Mormon and Doctrine and Covenants.

For a time, for reasons which only eternity will reveal, a ministrations of suffering seems to have place in present preparations for future bliss; and while deep in our nature may lie reasons why, and we only may learn complete obedience by the things which we suffer, yet even affliction may become, in God's hands, a ministry for our future good. But as a rule it is evident from promises abounding to His people, that He is willing for us to learn along pleasanter paths if we will. Though if, through no fault of our own, we become the pilgrims of sorrow and affliction, let us not lose courage, as we share a noble companionship, even that of God's royal Son, who was "a man of sorrow and acquainted with grief;" and finally, when the mists have rolled away, God will stand revealed before us in the triumphs of His perfect government. Then, if not before, will be answered every question of the soul, and if we, even through the darkness of pain and adversity, have proven loyal to Him and His law, how great our heritage.

We would advise that throughout the Stake, meetings be

promptly opened on time, and that we may keep faith with the people who attend, promptly closed on time also. We advise holding branch business meetings quarterly, instead of monthly, and would urge the avoidance of any business which can possibly lead to discussion, in any meetings appointed for public worship. In our judgment, the holding of business sessions on the Lord's day should be entirely avoided, except so far as relates to the granting or receiving of letters of removal, or receiving members on baptismal certificates or other evidences of membership, which may properly be attended to at the close of any prayer or testimony meeting, so that none may be deprived of their privileges. If it becomes apparent to the president of the branch that there is special business which should not wait the regular meeting, a special meeting may be called, recognizing the rule, that no other business, other than that for which the special meeting is called, shall be transacted. We advise a careful study of the book of "Rules of Order and Debate," by those whose duty it may be to preside, and also on the part of all who expect to take part in the transaction of business. If the ministry and membership obtain a clear knowledge of those rules, adopted by the church for their government, it will make improbable confusion or disorder of any kind, as well as avoiding personalities and discourteous expressions, or rudeness of conduct. In the light of a fair understanding of these rules, such actions become, usually, an evidence of ignorance on the part of those so offending, and the offender may be called to order by the presiding officer or any member having sufficient knowledge of the rules of order to do so. Order being one of heaven's first laws, let us as a people, carefully cultivate a knowledge and practice of such law.

In accordance with the Lord's instruction to us, Doc. & Cov. 119:6, we advise that individuals, families and branches, shall encourage the cultivation of music, both instrumental and vocal, as this is pleasing to the Lord, and He evidently intends to make use of it as a mighty force for good in the presentation of gospel truth. With the same natural love for music which others have, what can there be added as incentive, higher than the advice and command of God?

So far as consistent with the will of the membership, we advise the administration of the sacrament of the Lord's Supper upon the first Sunday of each month, that a more general observance of that privilege may be had not only by those Saints whose close proximity to the branch enables them to take part in all meetings, but that also those in the outlying parts of each branch may come together on that day for that purpose, leading to a spirit of greater unity and action throughout the entire Stake, both in devo-

tion, and the offering of our oblations to the Lord.

We also advise an early consultation and understanding with the bishop of the Stake, as every member should be on his books as a contributor to the advancement of God's work. Let us not fear some lurking danger, and therefore withhold; it is only a trick of the enemy of all progress to be constantly suggesting that "there are lions in the path" (Prov. 22:13). Let us go forward, and seek from those whose right it is to instruct along those lines, such counsel as will lead to a proper performance of our duty, and the work will become to us not only one of interest, but of real pleasure, when we find ourselves a working part of a great system, whose triumphs will be soon and sure, if we do our part.

Hoping to frequently meet with you, and seeking your prayerful and active cooperation for the success of the Independence Stake and of God's church and kingdom, we remain,

Your brethren in the one faith,  
G. H. HULMES,  
W. H. GARRETT,  
J. D. WHITE,  
Presidency.  
INDEPENDENCE, Mo., May 24, 1901.

#### EDITORIAL ITEMS

ELDER A. H. PARSONS preached in Cleveland, Ohio, Sunday morning and Elder H. H. Robinson in the evening in the hall used by the Saints, 199 Superior Street. Bro. W. E. Kelley discoursed in the Temple at Kirtland both morning and evening. He will occupy at Akron, Ohio, next Sunday morning and evening; Bro. J. H. Lake at the Temple in Kirtland and Bro. Parsons in Cleveland. While there he is domiciled with Bro. and Sr. W. C. George, No. 69 Auburndale Street. Bro. Robinson left last Monday morning for Greenwood, New York.

THE PRESIDENCY of the Independence Stake being unable to reach all the membership by personal visits at once, have in this issue of the ENSIGN addressed an epistle to them, and ask for it a careful reading. A copy of this issue will be sent to the president of each branch in the Stake who is requested to have the epistle read to his membership, that a united and general effort may be made throughout the Stake to comply with the requirements of the advanced position now being taken.

As soon as practicable the various branches will be visited personally by one or more of the Stake authorities, to obtain an understanding of the needs of the work, and to become acquainted with the membership so far as possible. Let all work earnestly, wisely and diligently "for the accomplishment of the work entrusted to all."

W. A. TUDOR, Reese Mill, Indiana, in renewing for the ENSIGN, says:

I do not belong to the church, but hope to be inducted into the kingdom in time. There is no one to stand with me now but the God of heaven. I ask the prayers of the Saints in behalf of all the isolated ones including myself.

#### GENERAL CHURCH NEWS.

##### INDEPENDENCE.

Bro. Metuare probably sailed from San Francisco for his home, Society Islands, the early part of this week. Bro. and Sr. Burton will probably follow the latter part of July.

Bishop May is improving steadily, though still confined to his bed most of the time. He is quite weak and can only remain up a few minutes at a time. We hope to see him about again in a short time.

Bro. Mark White has again accepted a situation with Bro. George Bartholomew in his trained horses exhibition, and leaves this week to join him at Atlantic City, New Jersey, on the sea shore.

We understand Grandma Davison is standing the change from Independence to Colorado very well, and is maintaining her own as well as could be expected. We all miss Grandma's cheery greetings, and cordial receptions. May the fine air in her new home do much to restore her strength.

The Religio exercise tomorrow (Friday) night will be in the nature of a social and will be held at the home of Bro. and Sr. Wm. Bushnell, West Lexington street. Question cards have been issued, the answers to which will be found instructive; every member should be present on time.

Bro. S. O. Waddell knows from past experience that the ENSIGN ~~for~~ enjoy fruit, in season as well as out sometimes, and favored them with a donation of some very fine strawberries Monday. They were very poor keepers, however, for in a short time they had all disappeared, but not without appreciation of their qualities and Bro. Waddell's kindness.

Bishop E. L. Kelley left for his home Tuesday morning. He is not in the best of health, but it is hoped that his ocean voyage to and from England will greatly benefit him, as well as his sojourn among our good brethren in "Britains fair Isle." He, in company with Bro. G. T. Griffiths will probably sail from Boston, Massachusetts, in the Saxonia, the first part of August.

Bro. J. C. Foss arrived home Monday night. He says he has been very busy since he entered northeast Kansas district. Preached several times at Neta-waka, where one or more were to be baptized on Sunday 26. He spoke last week several times to the interesting people of Fanning. Next Sunday, June 2d he will be at Scranton, near Topeka. He also says Bro. M. T. Short has many warm hearted friends in northeast Kansas, where he labored last year.

Bro. J. D. White left for St. Louis, Missouri, Sunday night in response to a telephone message requesting him to preach the funeral sermon of Bro. Howard Molyneux at 2 p. m. Monday. The early demise of this gifted young Saint, whose life was so full of promise of much usefulness, has disappointed the hopes of many concerning his future. It comes as an especial

heavy blow to the mother, as less than a month since, his sister, a fine young lady of 19, was laid to rest. May the Lord bestow that comfort which alone belongs to Him.

Twin boys were born to Bro. and Sr. Allen, son-in-law and daughter of Bro. and Sr. Thomas Hamilton, Tuesday morning, but did not survive except for a short time. They were buried in the afternoon Tuesday, Elder G. H. Hulmes being in charge. The young couple have the sympathy of the Saints in their loss.

Last Sunday, "Rally Day," was an enjoyable occasion. The attendance was not quite so large as on previous occasions, but the services were pleasing and profitable. Bishop E. L. Kelley occupied as speaker morning and evening to the edification of the hearers. The program rendered by the choir was a very pleasing feature, and was appreciated by the audiences. The afternoon service was a good one, fairly well attended and fully occupied. The announcement of the death of Bro. Howard Molyneux, of St. Louis, brought forth expressions of sympathy for those bereaved, and many useful thoughts regarding the uncertainty of the time allotted for each to accomplish the work assigned them here were expressed.

Bro. John D. White, as a result of missionary efforts in the neighborhood of the terminus of the Argentine, Kansas, electric railway, baptized two promising people last Sunday. The use of the Dunkard church building for alternate service, has been secured and regular services, probably in charge of Bro. W. H. Pease who has been assisting there, will be held. They have quite a lively and successful Sunday School in operation. The tent will be moved to Ivanhoe this week, and Bro. B. J. Scott will be given charge there. The missionary work is moving nicely in the Kansas Cities, and is being planted upon a good substantial basis, under Bro. White's supervision.

Bro. John W. Luff, who has been with the ENSIGN since its first inception, working up by faithful attention to business to the position of foreman under Bro. Wm. Crick, and to Business Manager, since becoming church property, has resigned, taking effect June 1st, to accept a position as bookkeeper and shipping clerk in Bro. Wm. Crick's foundry. Bro. Luff is an active attentive and accommodating young man, and will make a valuable acquisition to Bro. Crick's force. We wish for him abundant success. He will be succeeded by Bro. C. Edward Miller, of Pittsburg, Pennsylvania, a practical, energetic young business man, now in charge of the Wrigley Printing Company 215, 217, 219 East Robinson street, Allegheny, Pennsylvania, one of the prominent printing houses of that city, having plants in New York City, Cincinnati, Canton and Akron, Ohio. He is an active elder also, being president of the Pittsburg branch, and while he will be much missed in that capacity

his sphere of usefulness will be largely increased in his new field, and his transfer therefore will not be a loss to the church. Bro. Miller will not arrive until June 10th, but Bro. Luff has arranged to give part of his time until Bro. Miller's arrival to the ENSIGN.

##### LAMONI, IOWA.

"Forget not the field where they perished."

President Joseph Smith delivered the memorial address announced, yesterday morning at 11 o'clock. The main floor of the auditorium was filled, and about one hundred occupied the gallery. The members of the G. A. R. post of this city were present, and the sermon is very highly spoken of.

Afternoon prayer and testimony meeting was only fairly well attended yesterday, near the close of the meeting the Saints became quite active in bearing their testimonies, but in justice to other meetings, the exercises closed on time. If we could only begin where we left off at previous meeting we could have so much more enjoyment. Will we try?

President Joseph Smith also delivered the Baccalaureate sermon of Graceland College last evening at the church. The speaker read from Luke 14:28, "For which of you intending to build a tower, sitteth not down first and counteth the cost?" in connection with Prov. 24:27, "Prepare thy work without, and make it fit for thyself in the field; and afterwards build thy house." Thoughts upon resources at command and suggestions upon material moral and spiritual building were drawn from these texts. The closing words to the class were, "Only that which is good will abide," "build well."

The sixteen graduates are, Eloquution, Florence Mabel Horner, Lamoni Iowa; Preparatory, Floye Josephine Lewis, Denver, Colorado; commercial, H. S. Gamet, Pisgah, Iowa, W. T. Ross, Mound City, Missouri, R. A. McCord, Defiance, Iowa; and John Howard, M. M. Chivington, Samuella Bailey and George Clapp, of Lamoni; shorthand department, Clara Lasley, St. Joseph, Missouri; Maud Gunsolley, Webster City, Iowa; Willie Mason, Lamoni, Iowa, LeRoy Parker, Smithland, Iowa, Myrtle Gunsolley, Pickering, Missouri, and Carl Sheen, Highmore, South Dakota.

Elder H. A. Stebbins preached memorial sermon at Davis City, Iowa, on Sunday, and Elder J. W. Wight at Pleasanton. Elder R. S. Salyards spoke at Greenville, and Neph Sniively at Evergreen. Apostle J. R. Lambert has been holding services at Lucas, Iowa, the past week.

The first stake conference will be held at Cleveland, Iowa, Saturday and Sunday.

Elder D. C. White leaves this week for his mission field Nodaway district, he has been delayed on account of sickness at home.

Children's Day will be observed the second Sunday in June. The entire day will be given up

to the Sunday School. In the morning at 11 o'clock the primary children will give their exercises. The ordinance of the blessing of children will be attended to at this service. The afternoon and evening will be occupied by the intermediate and senior members of the school. Baptism will occur at 4:30 in the afternoon and confirmation take place in the evening.

Bro. and Sr. E. H. Tordoff were made happy over the advent of a little son in their home, May 17.

Bro. Charles Lake, assistant manager of the *Herald* office has been smiling very generously the past week. The secret of it is Sr. Lake was expected from the east the latter part of the week. She arrived.

Bishop E. L. Kelley went to Independence Saturday, where he was announced to preach yesterday. He was accompanied by Sr. M. E. Ronat, of the Saints' Home.

There will be a recital at the church Wednesday evening by the elocution department of Graceland College.

On Thursday evening will occur the commencement exercises of the elocution department of Graceland, assisted by the musical department, Mrs. Ruth L. Smith and Mrs. Audencia Anderson instructors.

The students of Graceland College gave a reception to the faculty Friday evening, May 24th.

Friday morning, May 31st at 9:30, commencement exercises will be held at Graceland College chapel.

Memorial service will be held at the church Decoration Day; a Rev. Harper will address the audience at 2 p. m.

Sr. Bush and family went to St. Joseph, Missouri, last week where Bro. Bush has employment; they will reside there in the future.

G. L. K.

May 27th.

ST. LOUIS, MISSOURI.

Places of worship: Rock Church, Glasgow avenue and Dickson street. Services: Wednesday evening, prayer service. Sunday: Sabbath School 9:30 a. m.; preaching at 11 a. m.; social service at 2:30 p. m.; preaching at 8 p. m. Cheltenham, 631 Manchester Ave., services: Sunday School 10 a. m.; social meeting 2:30 p. m.; preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

Sr. Elder Bell, Sr. Cooke, Bro. Gibbens and a number of others are on the sick list.

Bro. T. J. Bell, late of Lamoni, stopped with us a few days recently, en route to his mission field in Indiana.

The past week we were apprehensive regarding the condition of Bro. Howard Molyneux. Friday evening at the Religion lesson only was gone through with and then followed a season of prayer for him. Saturday, at 12:30 p. m. after much suffering his spirit went back to God who gives and taketh away. Sorrowing friends crowded our church edifice Monday afternoon, where nature and art had done all possible to beautify and embellish in his honor to pay a last tribute of love. Bro. John D. White of Independence was in charge of

the services, assisted by Bro. Bell. The funeral cortege wended its way to beautiful Bellefontaine cemetery where the last simple rites for the dead were ministered. Offerings of beautiful flowers entirely covered his last resting place; and as we turned from that grave side so eloquent with its burden of flowers bespeaking the life beautiful, of immortality, our trust was in God, who gave His Only Begotten Son that whosoever believeth in Him might not perish, but have everlasting life.

Bro. Bell addressed the Saints morning and evening, Sunday, May 26th. He leaves Tuesday for his mission in Indiana.

Bro. Allen is at Nebo, Illinois, while Bro. Alfred White is at Troy; both busying themselves in the Master's cause.

Today is an anniversary of the great St. Louis cyclone.

ETTA M. HITCHCOCK.

2510 N. GARRISON AVE., MAY 27.

ST. JOSEPH, MISSOURI.

The services Sunday were fairly well attended. Bro. H. O. Smith, who was the speaker of the morning and evening, delivered a very forceful discourse on the subject of baptism in the evening which was highly appreciated.

Bro. Lou Hardman was baptized Sunday afternoon by Elder M. Shaw and confirmed by Elders R. Archibald and M. Shaw at the social service.

Sr. Gault, of Lamoni, Iowa, is at the St. Joseph hospital taking treatment for her eyes; an operation was performed on Thursday last and she is doing nicely; her daughter Sr. A. J. Moore, of Texas, is with her.

A. B.

May 27.

DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday: Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening. Zion's Religio-Literary Society Sunday evening at 6 p. m.

Colorado has had considerable rain lately and Denver has its share, only not so severe as some other localities which have been visited with cloud bursts and severe storms. At present writing it is quite cool.

The little brick church, corner 22d and Arapahoe streets, has changed appearance quite materially of late; it has been calcimined and cleaned till it looks like new and is much more pleasant to meet in.

Elder James M. Stubbart arrived in the city Tuesday and remained over Sunday, then proceeded to the southwestern part of the state to engage in missionary work.

Elder A. M. Chase was delayed on account of washouts and stopped over one night in our city.

Sr. Estella Simmons has been very sick with pneumonia; but is some better at present.

One addition to the branch last Sunday by certificate of membership.

The services Sunday were pretty well attended; preaching both morning and evening by Elder J. M. Stubbart.

The Religion program was very interesting; more interest is

being taken in the Religion work than ever before.

S.

May 27.

LETTER DEPARTMENT.

MILLERSBURG, Ill., May 23.

Editor Ensign:—I am glad to report that I am slowly recovering from the effects of my recent sick spell, "small pox," and hope ere long to be able to be at my post and at work. Bro. J. M. Terry and wife are sojourning here at present with relatives. Bro. John is also recovering from a very severe sick spell.

The work here seems to be in a fair condition. Some seem to be interested and are, no doubt, among the thousands, whom, if they will but listen to this latter day message, it will cause them to think very seriously. And right here the power of exemplary, saintly lives, on our part, rings in with no uncertain effect. Bro. Terry and I expect to hold a few services here this week. May He, whose eyes are always upon us, with whom we have to do, now look to the harvest, waiting and waiting for the reapers. And with such an endowment of the Holy Spirit's power as we have never felt before, may we all go forward under the mandate of our Savior, and "Occupy till I come."

In bonds,

WILL E. LARUE.

HUNTSVILLE, Mo., May 27.

Editor Ensign:—I came into my mission field April 28th, going first to Bevier; then in company with Bro. J. A. Tanner, to Higbee, where we preached over two Sundays. The work is looking better at Higbee, many of the Saints who had moved away, are coming back. We came to Huntsville on the 13th, and on Wednesday following Bro. Tanner called a Saints' meeting and the Saints made choice of Bro. George Summerfield for branch president. We preached at Bro. Summerfield's house the rest of the week. On Sunday I had the pleasure of speaking at Mt. Hope Cumberland Presbyterian church, all seemed satisfied; one old timer said, "If that's the gospel you preach, it's all right."

On Monday night we opened up at Kimberly, Bro. Corthell having joined me on Saturday. We continued there till Saturday, the 25th, and yesterday, the 26th, we opened up at Hardister school-house: fine crowd, about one-fourth of the people unable to get in the house last night, much interest here; the congregation do most of the singing and bring lamps and lanterns; prospects very good in this place. We will continue here for a week, and hope to do much good. Ever in the hope of the gospel.

I am your brother,

WALTER W. SMITH.

Mission address, BEVIER, Mo.

KIRK, Col., May 22.

Editor Ensign:—Bro. R. J. Parker and the writer are declaring the gospel message near this place, having erected the gospel tent at Bro. D. W. Zimmerman's store. Good attendance for this sparsely settled country is had. Bro. Parker arrived in his missionary field on the 13th, and he and I will operate the tent the coming season. We contemplate moving to the Arkansas Valley as soon as we get through at Burlington, Colorado, to which place we will move this week. If any of the Saints have relatives or friends living in the Arkansas Valley, whom they wish the missionaries to visit, please drop Bro. R. J. Parker, Independence, Missouri, a card giving name and post office.

Last Sunday, May 19, we buried Mrs. Ida B. Root in the liquid grave, from which she came forth to walk in newness of life. Sr. Root is a daughter of Bro. and Sr. Chas. Huddleston, of Fox, Arapahoe county, Colorado, and we are convinced will lend much aid in the conducting of Sunday School and church services in this branch. Her heart is devoted to the work. May the Lord raise up many such able and consecrated workers. The Colorado missionaries enter

the religious arena this year with greater hope than last, and the expectation is that proportionately greater results may follow.

The Saints at Wray, Colorado, have about completed their church building. It is a credit to the town and especially the Saints. Much of the means necessary for its construction was contributed by outsiders. The Saints donated liberally of their finances and labor, making possible the building of this church, costing about \$700.

There is some talk of building a sod church near this place, in the Highland Branch.

May the good cause speed on.

Your co-laborer,

A. B. HANSON.

Address, 2942 California St., DENVER, Col.

BEAVER, Mo., May 23.

Dear Ensign:—Bro. J. T. Davis and I are laboring together in these Ozark regions. If any one thinks we are having a soft snap, come down and travel with us a few days. Walking in this country isn't all taken up. The railroads are few and far between, and about the only thing serviceable in our case would be a one horse shay. We are going to make a strong effort to get one, and if we don't, we will feel awfully disappointed. I don't believe God requires His servants, in this age of electricity and steam cars, to walk themselves to a frazzle. We don't consider ourselves too good to walk, but in this country it's such a slow method to realize fruit from the labor performed. Mr. Editor, if you know how sore our shoulders were this morning, no doubt you would sympathize with us, but we find plenty of sympathy down here among these people. A better hearted people never lived; they would divide the last piece of bread.

This country is so picturesque that one can hardly refrain from "writing poetry." Bro. Davis has already gained for himself quite a reputation. At present we are preaching at Beaver in a private house. There are a few cases of smallpox or we would go to the school-house. As I came through Springfield I spent a very pleasant time with the brethren and sisters there. Through the efforts of Bro. Sparling and Saints, they have a neat little chapel almost ready for dedication. We occupied several times on the square, in connection with local brethren, to large and interested crowds. Bro. Quinby, Duesler and Tillman assisted nobly in our street work. Let me say to Bro. Christy, that I met his brother at Republic and preached him a sermon from my steam engine chart. He seemed very much interested. Bro. Davis and I labor together harmoniously and have had some good times, considering the long walks we have made. We have labored some at Bruner, McFalls school-house, and John's Mills.

The Saints at John's Mills are not in working order, they need a visit from the district president to have matters adjusted. We hear some talk of disorganizing this branch, yet the branch has not been visited by a district officer for nearly a year. There is some good material in this branch, and if officers would do their duty, Bro. Davis and I might have done a good work there. Instead of disorganizing and tearing down, I think the better policy is to reorganize and build up. We would like to attend the conference at Woodside in June, but it will be impossible.

Yours for a one horse shay,

A. M. BAKER.

WILBURTON, I. T., May 30.

Dear Ensign:—We are still contending for the faith once delivered to the Saints.

Our hearts were made glad when Bro. L. D. Ullum, of Wheeling, West Virginia, came to our assistance and preached the restored gospel to us in the Saints' church. We had already made arrangements with the Indians (Lamanites) to bring all of our Sunday School to meet with the Indians' Sunday School, at Bolling Springs, eight miles west of Wilburton; so according to promise we all started for our drive, of eight miles, in wagons to

meet with the Indian school, Bro. Ullum among the scholars.

About fifty of the Saints and children met, about forty-five or fifty of the Indians; so the Indian preacher (invited Bro. Ullum and I to preach to them. Bro. Ullum preached to them on the first principles of the gospel of Christ; it was a fine sermon. I then took the stand and preached to them on the Book of Mormon, showing them the history of their forefathers and telling them the great Spirit whom we call God, was going to bless them in the last days, and that they would become a fair and delightful people.

After I got through the Indian preacher arose and spoke in the Indian tongue; what he said we do not know, but after he was through he came to me and said, "We Indians want you to come again on the first Sunday in June."

My son was well supplied with *Essays and Hopes*, and we gave every Indian a paper of some kind, and there was a smile on every face when they received the *Hopes*. Now if the good Lord wills, we will meet again the first Sunday in June, when I will lecture on my Book of Mormon chart. May the Lord hasten the time when the pure in heart will be gathered home to Zion, in my prayer.

Your brother in Christ,

PETER ADAMSON, SR.

MONKAW SPRINGS, Mo., May 17.

Dear Ensign:—We have many good people living down here in the hills and flints of the Clinton district, and many who have obeyed the gospel who are living a righteous life, enjoying the gifts and blessings of God, but there are also many yet to be converted to the true gospel of Christ, for which cause Bro. Willie Mannerling and the writer took their grips and started afoot on a missionary trip, like Abraham of old, knowing not whither we went, but we felt that the Lord was with us on our journey, as strangers in a strange land, without purse or scrip.

Some of the people treated us well, and shared their hospitality with us, while some were ready to let us know we were not welcome in their homes; but we were not surprised when we considered that the Lord Jesus Christ was not welcomed in many cities, and among many people, but the Spirit of God makes His servants bold and strong, or, in other words, enables them to endure toilsome journeys and hard persecutions.

Well, after considerable travel and talking the gospel as opportunity presented itself, we came to Weaubleton, a nice little town on the St. Louis and San Francisco railroad, where we secured the school house and opened up our meeting, where for two nights we had fair attendance and good interest, but Satan finally got his forces organized and then the people quit coming out: but we rejoiced to know we had the privilege of sowing some gospel seed, which is the word of God, and He has said that His word should not return to Him void. Now we have returned back to where the sunlight of God's gospel shines through His children. I go again tomorrow with Bro. J. Stephenson for a traveling co-laborer; hope the way may be opened up by the Lord to receive the word.

Praying for the welfare of Zion, I am your brother and co-laborer in gospel bonds,

C. P. WELSH.

NEW WINDSOR, Ill., May 16.

Editor Ensign:—The Saints here are still alive and hope to see some of the ministry with the district tent this summer. We are isolated but not alone, and I realize one thing, that a great many who live nearer church privileges, do not, and that is the blessing of being able to attend our own places of worship whenever we have the chance. I think that there is one sin that a great many of the isolated ones will not have to answer for, and that is, staying at home from church when we do have a chance to go. We have our trials, but we also have our blessings.

My hope and prayer is that my hands may soon be unclenched so that I may do more in the ministry than I have yet been able to do, and so that I may fulfill that which has been spoken of for me to do.

Your brother in the one hope,

J. W. ALLEN.

P. O. Box 84.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

GOSPEL UNCHANGEABLE.

Sermon Delivered on Sunday Evening, July 15th, 1900, at the Saints' Church, Independence, Mo., By Elder I. M. Smith.

As a text, or a foundation for the remarks that I may make this evening, I shall call your attention to the second chapter of Revelation, the 25th verse. It reads as follows:

But that which you have already, hold fast till I come.

The unchangeability of the gospel is one thing for which the Latter Day Saints have earnestly contended from the beginning. It is one of the things that are taught so clearly in the New Testament that it seems to me there is no possible chance to evade the conclusion that the gospel was designed by the Almighty to be the same, until He should come, that it was in the beginning. All of its officers; all of its blessings, all of its ordinances, everything pertaining to it, were to remain the same until the coming of the Messiah.

The gospel that was taught by our Savior did not originate with Him, was not His. In John 7:16, He says:

"My doctrine is not mine, but his that sent me."

If there was not another text in the Bible, on this, that one is sufficient. But there are a number of others which I wish to read; because in the mouth of two or three witnesses every word shall be established. In the 8th chapter of John 26th verse, the Savior says again:

"I have many things to say, and to judge of you: but He that sent me is true; and I speak to the world those things which I have heard of Him."

In John 8:28, He says again: "As my Father hath taught me, I speak these things;" showing that Jesus was not teaching on His own accord, but that He was speaking to the world what He had heard of His Father. And in John 12:48, 49, 50, He says emphatically:

"I have not spoken of myself; but the Father which sent me, He gave me a commandment what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as He has said unto me, so I speak."

Now He says the Father gave Him a commandment, telling Him what He should say and what He should speak, and that He spoke just what the Father commanded, and what the Father commanded is life everlasting.

Again, in John 14:10, He says: "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works." In the 24th verse of the same chapter: "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me."

Please note that the Savior was very careful to impress up

on the minds of the people that He was speaking as directed by His Father; that He was not here to teach His own doctrine, to do His own will, nor to carry out His own purposes; but that He was here on a mission, sent by His Father. And in harmony with this is the prophecy found in the 55th chapter of Isaiah, 4th verse, where the Father is represented as speaking of the Son:

"Behold I have given Him for a witness to the people, for a leader and a commander to the people."

The Father had sent Him as an especial witness unto the people; and in harmony with this thought again are the words of the Savior to Pilate, as recorded in John 18:37, where He says:

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice."

Here the Savior tells us that He was born and came into this world for the express purpose of bearing witness unto the truth. And He also says that "Every one that is of the truth heareth my voice." You remember He says in John 8:47,

"He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."

As He was here to bear witness unto the truth, and as He says, "Thy word is truth," that is, the word of the Father is truth, everyone that is of the truth should be willing to hear what He says, to accept His teaching, and to live by it. And, when He came to bear witness unto the truth and to speak what the Father commanded Him to speak, we are told that He gave the words of His Father unto His disciples.

Please read John 17:8, where He is praying to His Father, and praying for His disciples. He says, "For I have given unto them the words which thou gavest me." And in the 14th verse He says, "I have given them thy word." Here we learn that Jesus was sent from His Father to teach the doctrine of His Father. His Father had given Him a commandment what He should say and what He should speak; and He says that He gave to His disciples the very identical words that His Father gave to Him; and He also says that His disciples had received the words which He spake, and had known that they came out from the Father, and had believed that the Father did send Him. And not only had He given them the words which His Father had given to Him, but we are told, in John 17:18, that He sent them out to preach just as His Father had sent Him: "As thou hast sent me into the world, so send I them into the world." And in John 20:21 the same thought is recorded: "As my Father hath sent me, so send I you." He said this to His disciples. So we see He gave to them the very words which His Father gave to Him, and then sent them, as His Father had sent Him; that is, gave them a commandment what they should say and what they should speak. And not

only that, but in the commission as recorded by Matthew, 28:20, He says:

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

Remember, now, He has given them the words which His Father had given Him, and sent them as His Father sent Him, and they are to teach the nations to "observe all things whatsoever I have commanded." And not only this, but those words that He had commanded them to teach unto the nations are to be the standard or the law by which the nations are to be judged in the last day. For, in this 12th chapter of John, 47th and 48th verses, He says:

"And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

We find, then, that the gospel of Jesus Christ is indeed the power of God unto salvation, it is a savor of life unto life or of death unto death, as it is expressed elsewhere; that is, it will either save or condemn those who hear it. "The word that I have spoken the same shall judge him in the last day."

Now keep in mind that this was not the Savior's doctrine, in the sense of His being the author of it, but that it originated with God, the Eternal Father; that it was brought by the Savior who came as a special witness unto the people, and delivered unto His disciples; that they were sent out, as He had been by the Father, to teach it unto all nations; that the nations were to "observe all things whatsoever I have commanded you;" and keep in mind also that the word which He spake shall judge the world in the last day: either save or condemn.

I want to call your attention, next, to the fact that the apostles did teach this, and that the church of Christ abode in the doctrine that was taught by the Savior, so long as we have any record of it in the Bible. There were some in the church who did not abide in the doctrine of Christ; that we concede; but the church, as a church, its inspired teachers, apostles and prophets, taught the doctrine as it had been delivered to them by the Savior without any change. Turning to the 2d chapter of Acts and reading the 42d verse, we find this:

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

Turn also to the 11th chapter of 1st Corinthians, and the first verse, and read again:

"Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you."

Here we find that the church

of God at Jerusalem continued in the apostles' doctrine; the church of God at Corinth remembers the teaching of the Apostle Paul, in all things, and they keep the ordinances as the apostle had delivered them unto them. In 1st Thess. 1:6, he says again:

"And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: So that ye were ensamples to all that believe in Macedonia and Achaia."

In the 2d chapter, 14th verse, same book, "For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus." So, in Jerusalem, and in Corinth, and in Thessalonica, they all continued in the doctrine as it was taught by the apostles; kept the ordinances and remembered their teaching in all things.

So whether it was among the Jews or Gentiles, it was the same: they held to the gospel as taught by the Savior, and as it was committed to His disciples. And when the apostles began to write, it was the same; they exhorted the Saints to continue in that doctrine, and not to imagine, even for a moment, that some parts of it had been done away by Divine appointment, or that some parts of it were not essential to their salvation; but they were taught to obey that gospel, to live according to that teaching, abide in the doctrine of the Lord Jesus Christ.

The first text to which I shall call your attention on this, will be found in the 16th chapter of Acts and about the 4th verse. Speaking of Paul and Silas, the writer says:

"And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem."

Now, mind you, these apostles and elders had received from Christ the words which He had received from His Father; and they had been sent as He was sent, and had been told to teach the nations to observe all things whatsoever He had said. Hence when Paul and Silas went through the cities, they delivered to the churches the decrees which had been ordained by those inspired apostles and elders to whom Jesus had committed the words which He had received from His Father.

Turning next to Philippians 4:9, we hear this same apostle Paul teaching like this:

"Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you."

Now we certainly desire that the God of peace be with us. That, I trust, is the desire of every heart present this evening. Here are the conditions: we must obey that which had been embraced and taught by the apostle Paul, keeping it in its entirety. We must not conclude that part of it has been done away by Divine appointment, and that we are to do only some of the things which they had

learned and received of Him; but we must do whatsoever he had done and taught, if the God of peace is to abide with us. And not only are we to do this, but we turn to 2d Thess. 2:15—and by the way, this entire chapter is a prophetic history of the great apostasy—in which the Apostle Paul tells the Saints that the day of the Lord shall not come except there come a falling away first, and the man of sin be revealed; and he goes on to tell what this man of sin will do: that he will sit in the temple of God and set himself forth as God, blaspheming against high heaven. And in the 15th verse he says, "Therefore," because these things will be; because there is to be an apostasy, a falling away from the truth; because they are to give heed unto seducing spirits and doctrines of the evil one; "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle." That is, whatever we have written, whatever we have preached unto you, hold that fast, because this anti-Christ power is going to teach contrary to the gospel of the Lord Jesus Christ. This anti-Christ power will sit in the temple of God and represent himself as God, trying to exalt himself above God; and because he is to do this, to teach contrary to the gospel, the apostle exhorts the Saints of God to stand fast and hold the traditions which they had received, whether they had received them by word, or in his letters to the different churches.

Again, in the 3d chapter, same epistle, and the 6th verse, he says, "Now we command you, brethren, in the name of our Lord Jesus Christ"—makes it very emphatic—"we command you," not in our own name, but "in the name of the Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received of us." Here the apostle says that every man, every brother that would not walk according to the traditions which they had received, as taught by the apostles and elders, every brother that refused to do this, should be shunned; the saints were commanded to have no fellowship with him, because when they ceased to walk according to the traditions which they had received, it was accepted as proof that they were apostatizing from the gospel, departing from the truth which was able to make them free, which would deliver them from the power of darkness and translate them into the kingdom of God's dear Son.

In the 1st chapter of 2 Timothy and 13th verse, the same apostle says once more:

"Hold fast the form of words, which thou hast heard of me, in faith and love which is in Christ Jesus."

And in 2 Timothy 2:2:

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

There is no intimation here

that the gospel will be changed; there is no intimation that some of the things which the apostles had been teaching then were to cease by divine appointment; but they were to be committed by Timothy to other faithful men, and they, in their turn, would teach the same things to others: it seemed that God had designed that it should go on and on, in its entirety, in its fullness, as long as men would accept it, and would walk in the light of the gospel of Christ. But when the time should come that they would teach the doctrines and precepts of men, and would not endure sound doctrine; when that time should come, then the Spirit of God would be withdrawn, and they would be led by those doctrines and precepts of men, and would be led by uninspired men; and their wisdom would be that of men, and the power that attended them would be the power of men, or from the opposite source from that from whence the gospel came. At any rate, it would not be from God. The power that would attend them would be anti-Christ in its nature, because they did not abide in those things which had been taught and practiced by the disciples of Christ, in the early days of the christian era.

Now turn next to the 1st epistle of John 2: 24, and we find this:

"Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father."

Here we find that God had promised to the Apostle John that the saints would continue in the Son and the Father, upon condition that they would let that which they had heard from the beginning abide in them. We understand that that which they had heard from the beginning was the word of Christ, as the apostle says elsewhere, "Let the word of Christ dwell in you richly." And Jesus says, "If ye abide in me and my words abide in you." The word of Christ was what they had heard from the beginning, and the Apostle John says if it abide in you, ye shall continue in the Son and in the Father. In 2 John, 6th verse, he says again: "And this is love, that we walk after the commandment." Let us remember that, in 1 John 5: 3, He also says that the love of God is "that we keep his commandments." Here it is recorded, "And this is love, that we walk after his commandments." Well, John, what is His commandment? Listen. "This is the commandment, that, as ye have heard from the beginning, ye should walk in it." The love of God, remember, is "that we walk after his commandment," and the commandment is "that, as ye have heard from the beginning, ye should walk in it."

Now, how long should they walk in that which they had heard from the beginning? You will remember that the Apostle Mark records it in his 1st chapter, 1st verse, "The beginning of the

gospel of Jesus Christ, the Son of God," and in the 4th verse, "John did baptize in the wilderness and preached the baptism of repentance for the remission of sins." That was the beginning of the gospel of Jesus Christ. Now John says that this is the commandment, "As ye have heard from the beginning, ye should walk in it." But how long are we to walk in it? Let us turn to our text and see. Here the apostle says, or the angel says to him—because it was the angel talking to him—the angel says, "But that which you have already, hold fast." How long, Lord, shall we hold fast to that which we have heard from the beginning, and that which we have already? Shall we hold that fast until the end of the first century? No, he doesn't say that. Shall we hold that which we have already, until the end of the second century? No, he doesn't say that. Shall we hold fast to that which we have already, until the apostles, and those upon whom they have laid hands, all die and pass away? No, it doesn't say that. But "that which ye have already hold fast till I come," is what the Savior says. Now, they were to walk according to that which they had heard from the beginning, and hold fast that which they had then until Christ comes. I see no possibility for the gospel to be changed, and I see no excuse for any man taking away from the words of God and teaching a part of the gospel for the whole of it. There is no excuse for this, if the statement or exhortation of the angel, as recorded above, is correct.

Now, what had they heard from the beginning? What did they have at that time? They had heard the gospel, the preaching of baptism for the remission of sins, the laying on of hands for the reception of the Holy Spirit. They had apostles then, they had prophets then, the gifts of healings, the gift of tongues, and the gift of interpretations; and they had angelic ministrations then, because it was an angel, here at this very time, talking with the Apostle John. They had all these things in the church at that time, and the angel says, "That which ye have already, hold fast till I come." Can you see any chance for a part of the gospel to be done away, while that exhortation stands on record? I confess that I see no excuse for a man to come along and tell us that a part of the gospel was to cease, by Divine appointment, especially as these things came from the Savior, the special witness sent from the Father, and were given by Him to His disciples, and they sent to preach it unto the nations, with the understanding that it would either save or condemn. The gospel, as taught by the Savior and His apostles, and as it was accepted by the church of Christ eighteen centuries ago, is to be the law by which you and I are to be judged; and the Lord commanded His church to teach, practice, and hold fast to that which they had heard from the beginning, that which they then had, until the

Christ should come in the power and glory of His Father.

There is one more thought and that is, any man who would teach contrary to this, was not to be accepted as a teacher sent from God. John 3: 34 says:

"He whom God hath sent speaketh the words of God."

Romans 16: 17 says:

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

If they do not teach according to that which they had learned, that which they had heard from the beginning, the saints were told to avoid them, and know for a surety that they are not the servants of the Lord Jesus Christ.

In Galatians 1: 8 Paul says:

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

"And in 2d John and 9th verse, he says:

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. And if there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed."

We have now learned:

First, The gospel of Christ, as it was taught by Himself and His apostles, was not His in the sense of His being the author of it; but it originated with His Father, and must, therefore, be the very best that infinite love, mercy and justice could suggest; the very best system of faith that infinite wisdom and infinite knowledge could devise; and the very best law for man's salvation and eternal perfection, that infinite power was capable of putting into execution.

Second, The Savior was sent from heaven, as a special "witness to the people," to preach this gospel, and to make provision for its being preached unto all nations.

Third, In making provision for the gospels being preached to all nations, the Savior chose twelve disciples, whom He called apostles, and gave to them the very words which His Father had given to Him.

Fourth, After the Savior had chosen and ordained the apostles, and had given to them the words which His Father gave to Him, He sent them out to preach this gospel, just as His Father had sent Him, telling them to teach the nations to "observe all things whatsoever I have commanded you."

Fifth, The Savior told His apostles that the gospel which He had given to them and sent them out to preach, would save those who obeyed it, and condemn those who rejected it: that if any man rejected it, "the word that I have spoken, the same shall judge him at the last day."

Sixth, While the apostles lived, the church of Christ in Jerusalem, in Corinth and in Thessalonica, continued "steadfastly in the apostles' doctrine" (Acts 2: 42), and kept the ordinances as the apostles "delivered them to you" (1 Cor. 11: 2), and we have no intimation of any change in doctrine, ordinances, blessings or power.

Seventh, The apostles, in their writings, as recorded in the New Testament, predicted that there would be an apostasy, that the people would get so that they would "not endure sound doctrine" (2 Tim. 4: 3), but would have a "form of godliness" and deny "the power thereof" (2 Tim. 3: 5); but they exhorted the Saints to continue in the things they had already learned, walk as they had heard "from the beginning," and hold fast that which they then had "till I come."

Eighth, And we have also learned, last of all, but not the least important of all, that if any man, or even an angel from heaven, should preach any other gospel than that which Paul had preached, or teach contrary to the doctrine "which ye have learned," that man or angel will be accursed; we are commanded to "avoid them," and not even bid them godspeed, for if we should bid them godspeed, we compromise the truth with error, and become partakers of their evil deeds.

And yet, with all this evidence from God's word staring them in the face, respecting the unchangeability of the gospel, the religious world brazenly asserts that the gospel of Jesus Christ has undergone a change; that we should not now teach as the Savior taught it; that we should not now preach the gospel as Paul preached it; and that ministers of today are at perfect liberty to teach "contrary to the doctrine" which the Saints of God eighteen centuries ago had "already learned." A serious accusation, did you say? I know it is, my friends, but I have tried it, and I doubt whereof I speak. If you doubt my word you can test the matter for yourselves. Just go out and preach to the religious world as the Savior did, "And these signs shall follow them that believe" (Mark 16: 17). Preach to them, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God" (John 3: 5). Preach to them, as the Savior taught, that the Holy Spirit will "show you things to come," and that it will take of the things of God and "show it unto you." (See John 16: 13-15).

Preach to them as Peter did, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 38). Preach to them as Ananias did, "Arise and be baptized and wash away thy sins." (Acts 22: 16). Go out and baptize men and women into the church, and then lay your hands on them and pray for them that they may receive the Holy Ghost, as Peter and John did (Acts 8: 17), and as Paul did. (Acts 19: 6).

Go out and preach as did Paul, that the Spirit of God will give to one the "gifts of healing," to another, "the working of miracles," to another "prophecy;" to another "discerning of spirits," to another "divers kinds of tongues." (1 Cor. 12: 9, 10). Go out and preach to the people, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy" (1 Cor. 14: 1). Preach to them as Paul did, "I would that ye all spake with tongues, but rather that ye prophesied." (1 Cor. 14: 5). "How is it, brethren? When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." (1 Cor. 14: 26).

Preach to them as Paul did, "Wherefore brethren, covet to prophesy, and forbid not to speak with tongues." (1 Cor. 14: 39). Teach them as James did, "Is any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick and the Lord shall raise them up, and if he have committed sins, they shall be forgiven." (James 5: 14, 15). Go out and tell the people as Paul did, "For these stood by me this night the angel of God whose I am and whom I serve, saying, Fear not." (Acts 27: 23, 24).

Tell them as John did, "And I saw the souls of those who were beheaded for the witness of Jesus, and for the word of God, \* \* \* and they lived and reigned with Christ a thousand years." (Rev. 20: 4). Tell them that angels came and delivered you from the power of the enemy as they did the apostles (Acts 5: 19), and as the angel delivered Peter (Acts 12: 7). Go and tell the religious world, as Paul did, that you "knew a man in Christ," who was "caught up to the third heaven," "caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter." (2 Cor. 12: 2-4).

Yes, friends, go to the religious world and preach to them all these things, just as the Savior and His apostles did, and they will tell you that these things are all done away, that they are not for us, or are not essential, and that we really don't need them. Yet the Savior and the apostles so preached in their day and time, and they said, if men or angels preached any other gospel, taught anything contrary to what the Saints had "already learned," or brought "not this doctrine," that they should be accursed for so preaching; and that those who should fall in with them and bid them godspeed, would thereby become partakers of their evil deeds.

"Choose ye this day whom ye will serve." But remember that the Savior has said, "Howbeit in vain do they worship me, teaching for doctrines the commandments of men." (Mark 7: 7). Nothing but the gospel of Christ can save you, "for it is the power of God unto salvation to every one that believeth." (Romans 1: 16).

I cannot see how anyone can afford to tell the people that some parts of the gospel were to cease by divine appointment. I cannot see why anyone should take the position that the gospel, in its entirety, with all of its ordinances and all of its gifts and blessings, should not be taught and practiced by the Saints of God now, as it was when the Savior was here, and as it was by His apostles and saints after He had ascended on high, after He returned to His Father.

"That which ye have already, hold fast till I come," is the language of the text; and as a people, I hope and trust that we will observe the admonition. Hold fast all the teachings of the gospel of Jesus Christ, and live by "every word that proceedeth out of the mouth of God." And may the Lord help us to do so, is my prayer, in Jesus' name.

Reported by Sr. Belle Robinson James.

HOME DUTIES.

ELDER T. A. PHILLIPS.

Editor Ensign.—I think I was at Wabash when I wrote you last; have been laboring on the north side of the Chatham district since last October conference, held at Chatham. I was at Appledore, Wallaceburg, St. Clair, Kimball, Wilkesport, Bear Creek, Petrolia, St. Thomas, London and Chatham, now Oungah or Grand Valley Branch. Have been doing the best I can for all that comes to my care, and have been kept busy; preaching has not been the busiest place, but in the home. The home work is to me the most neglected part of our work; church work in sewing circles, Religio, and Sunday Schools will not do the good that the father and mother can do in the home; we can neglect the home and go to the sewing circle, and our children running about as street Arabs. I can go to the prayer meeting and my children not cared for, and not even taught to pray. Again, some great church workers will go to the church work, in any of its departments, while at the same time the home is a bedlam of disorder and untidiness from top to bottom; the children's clothes unattended and faces unwashed, and if you should happen some time to ask where ma or pa was, ma would be at the Ladies' Auxiliary, prayer meeting, or Sisters' Sewing Circle, and pa at or in the lodge room smoking cigars and chewing tobacco, and many other things too numerous to mention. And father, mother, children, all on the church book. What would my readers think about this kind of work? I would say, would you not think the home training is lacking?

Some will wonder how it is some dear old brethren and sisters' sons and daughters have grown up so distant with the church, they do not join the church, and the question is asked, How is it, Mr. and Mrs. So and So, if your church is the right one, your sons and daughters join some other church besides the Latter Day Saints church, or some turn infidel, and different things their minds

are turned to? Now, dear readers, to my mind this is the principle reason: Solomon said, "Train up a child in the way it should go, and when he is old he will not depart from it." I believe this is right. Now how should he go? Jesus said there was but two, the right and the wrong, the narrow and the broad. See sermon on the mount, Matthew 7:13, 14; Proverbs 22:6; Titus 2d chapter; Colossians 3d chapter; Deut. 6:7; Ephesians 6:4; Nephi; Mosiah 2:8; Alma 16:23, 29; Doctrine and Covenants 68:4; Doctrine and Covenants 90:6, 7, 8, and many more could be added.

Where should this kind of work be done? Why, it's the home. The works of the church teach when to sleep, how to sleep, and when not to sleep; how to eat and what to eat; what not to drink and what to drink; the style to clothe ourselves and who should do it; what not to cook and what to cook, and whether to use tobacco or not to use it. God has told what books to use, books not to use; He has told us to stop fault-finding and do more praying; not only praying, but doing according to that which is written. How do I know what is written if I don't read in the home? I don't know what the preacher says is right except I search and see at home first; take no man's word but prove by the law and testimony; how will you know it if you don't get the standards to read.

Some say they are too poor, yet at the same time those same people can find money to buy tobacco, gum, candy, large and high feathers, and a host of other things, but cannot get the books of the church. A sister once admitted to me she had been in the church about twenty years but did not have the Book of Mormon in her possession, did not know anything about it, and still said she knew this work was true. If there are many such cases in the church as this, are they not violating the 83d section of Doctrine and Covenants 8th verse; we will quote it in full to see where the old church went astray.

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, nay."

Again, section 32:3:  
\* \* \* "And ye shall remember the church articles and covenants to keep them."

The mother rocks or nurses the world for evil or good; how many mothers and fathers are there who know how to take care of their bodies as well as spirits? If father and mother don't know, how can those same fathers and mothers take care of those children intrusted to their care? The great majority of this world are getting ready for that terrible destruction spoken by Malachi the prophet, 4th chapter.

The well regulated home, according to the standards of the church, is what will make the church a mighty power in the earth; it's of no use, fathers and mothers, to leave your training to some one else; you must pray, you must teach your little ones to pray, and this is not all; read to them about the coming forth of this great latter day work; get them to read with you, sing with you, exhort with them, and this is not all; confess your faults to them when you make mistakes before them, get your children to do the same; never let a bad example pass their notice, but you atone for it before them.

Some may say, "I have no children, it does not mean me." Make up your mind it does mean you also, confess your faults one to another and pray for one another that you may be healed; and this is not all, after we have confessed to one another, confess it to the Lord and keep on doing it, till we have overcome. I hope we will do as bidden, come up higher.

Dear brethren and sisters, come to the Chatham district conference, held at Zone, town hall, June 7th, 8th, 9th and 10th. Come right and we will meet with God and all will be right. I wish to say I thank all the kind brethren and sisters and friends for their kindness to me in my visits with you this last year. I am now visiting the last branch in the Chatham district, and as far as I know, I have worked some in all the branches, more in some than others. May God bless His people everywhere, and He will, if we do His will; we shall grow in grace and in the knowledge of the truth.

OUNGATE ONT., May 18.

FROM THE FIELD.

ELDER M. T. SHORT.

The large representation at the General Conference, along with the ardor, patience, civility, and, in fine, most every other good grace, and quality duly manifested, as well as the happy termination, and the speedy outgrowth of the organizing and setting in motion of the Independence Stake of Zion, are all bright links in the golden chain of my grateful memory. When I think of the unifying power of the Spirit; the growing confidence amid the brotherhood; the fixed and settled determination of the ministry; and the hearty concurrence and support of the membership, as also the good wishes of all observing friends to the cause, I feel to take aboard new courage, redouble my diligence, and "pull for the shore."

Having completed my share of a line fence between Elder J. D. White and myself on the 1st inst., I set out for my new field and charge, the following evening, and arrived here late in the afternoon of the next day. Shortly after I boarded the 10 o'clock p. m. train, at Kansas City; on giving out church papers I was interviewed by an intelligent, affable gentleman of skeptical proclivities. He appeared honest, fair and candid. Presently others were involved in this all around free exchange of thought. By and by a cattle man, and the largest land owner in Mercer county, Missouri, came to the front with much assurance. He stated he lived in the town of Mercer, and that his name was Jesse George. He was converted by the United Brethren and Methodists, baptized by a Campbellite, and confirmed by a Church of God minister. He did not seem to have fellowship with any organization, appeared somewhat a Salvation Army follower, or a sanctified Holiness enthusiast, and for assumption and loud presumption, has few equals and fewer superiors. It was passing strange and painful to behold such stupid, dogmatic blindness.

The Conference convened on the morn of the 4th, in a tent, and all in attendance appeared happy. The president being absent, I was selected to preside on that occasion. Elder Jay Hoffman, late of Kansas City, lives here, and is the president of the branch. Elder Thomas Elihu Thompson, formerly of Ripley county, Indiana, also resides in the western portion of this wide spread church; was present with his wife, America, nee Scott, and several of their offspring. A few of the lesser priesthood constituted the official staff, and but few Saints from elsewhere were in attendance, among whom were Sr. Ella Landers, the secretary, and one Sr. Brown, who, till recently, was Sr. Givens, of Virginia. These handmaidens drove one hundred miles against the wind all alone, and, zounds! they had to face the chilling gale all the way back. It proved a tonic for Sr. B., however, so all is well that ends up all right. The committee thought a new broom would sweep clean, hence I had to face the people Saturday night and three times on Sunday. We also had sacrament and social service after the 2 p. m. discourse, and all things went off perfectly right from start to finish. The interest being good I continued the preaching all last week, and over Sunday.

It was a beautiful picture, indeed, to behold the feasts of charity in the forms of basket dinners, on those two Lord's days of pleasing memory. On the last day, however, after luncheon, the rain and hail came quite lively for an hour. When it slackened we drove three and one-half miles northwest to the home of Gottfried Kueffer, and after the second shower we repaired to his large tank where his two brothers and wife were immersed by your humble serv-

ant. While there the thunder sounded terrific, and the lightning streaked forth furiously, and as the last one was being waited upon, the dash came in real earnest. We confirmed the three at the house, and administered to many others, and declared the afternoon and evening meetings off. I will say for the encouragement of Brn. Pender, Mannering, Gurwell, Pierce and others, who have toiled much, especially the first two named, around here, that now I reap some of their labors, and others appear to be at hand and at the door. The Kueffer schoolhouse is where I am sounding the trump, and Marion Thompson aids me, et al.

BAZINE, Kan., May 14.

Indians' Tallest Mound.

The ploughshare of the farmer is slowly but surely obliterating one of the first monuments left in southern Indiana by prehistoric man. One mile south of Petersburg, on the farm owned by James McCoy, is the largest mound in the state. That it was artificially constructed is beyond question, as there are no natural hills in this vicinity, and the land for miles around shows where the dirt was removed for its building. Whether thrown up as a perpetual monument to commemorate the virtues of the ancient Mound Builders, or laboriously constructed by the red men as a place of council, or a burying ground for departed graves, is a question that none can answer.

Arthur Veatch, of Rockport, who was for some years employed by the state in excavating Indian mounds in southern Indiana, has seen the mound, and believes it was the work of a race who lived before the Indians, as the specimens of arms and various implements found in similar mounds do not correspond in any way with the most ancient Indian relics.

The mound is almost 100 feet above the surrounding country, and covers five acres of ground. Until a few years ago the mound rose almost abruptly from the roadside, but the farmers who tilled the adjoining fields have scaled the steep ascent higher and higher each year, until now almost one half of the elevation is covered with growing grain.

When Pike county was first settled by white men a fort was erected a short distance from the base of the mound, and the mound itself was used as a lookout station and graveyard. Some of the old tombstones are still standing, and mark the last resting place of many pioneers, who died while pushing westward in search of the delusive fountain of health and fortune. —(Indianapolis News), The Kansas City World, May 11.

Some Good Reading.

"The More Excellent Way," by Elder T. G. Kelley, 10 cents each.  
"Three Bibles Compared," by Elder R. Etzenhouser, 25 cents each.  
"Book of Mormon Vindicated," by Elder I. M. Smith, 30 cents each.  
Splendid Sermon Tracts, your own selection from our published list, 25 cents per doz.  
ESSIAN PUBLISHING HOUSE.  
Independence, Mo.

EDITOR REV. IRL R. HICKS, the "Weather Forecaster," in his St. Louis, Mo., Word and Works for June, 1901, says editorially:

Remember, June is the month when men and women lose their tempers, and when solstice rain squalls slip upon you from wrong directions. Watch both your temper and the squalls.

That is excellent advice so far as watching our tempers is concerned, for any month on the calendar; and it might be a very good idea that when we all get into good practice on the watching habit next month to keep right along the same line indefinitely and note how much more smoothly the old world will seem to jog ahead.

Rev. Hicks' special admonition for next month is in view of the fact that peculiar atmospheric conditions prevailing will be very trying on the nervous system.

THIS WILL INTEREST MANY

To quickly introduce B. B. B. (Botanic Blood Balm), the famous ointment purifier, into new homes, we will actually send free 1,000 treatments to readers of ZION'S ENSIGN who have not already tried B. B. B. B. B. B. quickly cures old ulcers, scrofula, painful swellings, aches and pains in bones or joints, rheumatism, catarrh, pimples, festering eruptions, boils, eczema, itching skin or blood humors, ealing, bleeding, festering sores and even deadly cancer. B. B. B. sold at drug stores for \$1.00, including directions for home cure. For free treatment address Blood Balm Co., 86 Mitchell street, Atlanta, Georgia. Describe trouble and free medical advice given until cured. Medicine sent at once, prepaid. B. B. B. cures the worst and most deep-seated cases, after all else fails. B. B. B. heals every sore and stops all aches and pains and makes blood pure and rich.

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Ask the undersigned to quote you the reduced rates to Buffalo and return, authorized account of the Pan-American Excursion.

Also furnish your name to Geo. J. Charlton, General Passenger Agent, Chicago & Alton Railway, Chicago, and he will mail you an illustrated pamphlet, of the Pan-American Excursion, free of charge.

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SERMON PAMPHLETS.

- The following pamphlets 5 cents each, 3 for 10 cents, 6 for 15 cents, or 25 cents per dozen: "Signs of the Times," Revised and Enlarged, by Elder J. S. Roth; 70 pages; illustrated. "The Book of Mormon; Evidences of its Divinity," by Elder R. C. Evans; 58 pages. "The Law of Life," by Elder F. M. Cooper; 38 pages. "The Restoration of Israel," by Elder S. W. L. Scott; 46 pages. "A Retrospective View of the Reorganization," by E. C. Briggs; 30 pages. "Gospel Message," by President Joseph Smith; 54 pages. "Modern Knowledge of the Antiquities of America," by Elder H. A. Stebbins; 34 pages. "Creed Making; Man Shall Not Add To Nor Take From the Word of God," by Elder I. M. Smith; 36 pages. "Antiquarian Evidences Concerning the Book of Mormon," by Elder E. L. Kelley; 40 pages. "Joseph Smith; Was He a Prophet of God?" by Elder R. C. Evans; 40 pages. "Gospel Antiquity," by Elder Joseph Luff; 38 pages. "God is Light," by Elder W. H. Kelley; 46 pages. "Why I Left the Baptist Church," by Elder W. H. Kephardt; 33 pages. "The Marriage Relation," by Elder J. W. Wright; 41 pages. "The Fertility of God and Doctrine of Christ," by Elder J. S. Roth; 38 pages. "Save Yourselves," by Elder I. M. Smith; 34 pages. We have in our orders for all Herald office publications. Address all orders and make all remittances to ENSIGN PUBLISHING HOUSE, Box B, Independence, Mo.

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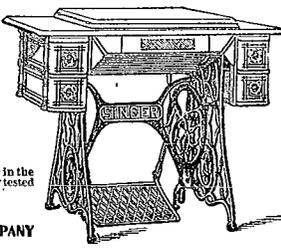
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R. R. TIME TABLES.

Table with columns for Missouri Pacific Main Line Depot, Trains West, and Trains East, listing various routes and times.

BANNERMAN'S GERMICIDE SOAP. This Wonderful Soap when other Remedies fail to cure Eczema, Malignant Ulcers, Old Sores, and all Skin Diseases. A POSITIVE GERMICIDE. Price \$1.00. Guaranteed to cure or money refunded. BANNERMAN'S TOILET SOAP. For the Toilet, Bath and Nursery is unequalled. Cures Chapped Hands, Itching, Pimples, and Purifies the Skin. Price 25c—Sample 10c. Post Paid. BANNERMAN & CO., 67-73 Clark St., Chicago, Ill.

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OUR FIRST DUTY.

ELDER J. S. STRAIN.

In view of the fact that the church is now entering upon a new era, and taking an advanced step, I would like to say a word to the Saints in relation to our duty in this important period of the church history.

God has set to His hand to the uplifting of Zion, and to enlarge her borders. With the inauguration of the work along lines indicated in the late revelation, there comes increasing responsibility, and a proportionate increase in effort calculated to further on the work so auspiciously begun.

We read that God set in the church certain officers for the work of the ministry and for the edifying and unifying the body, or the church. The duties of the foregoing officers are clearly defined. But however faithful these men may be, they cannot bring about the uplifting and unifying of the body, except the body be willing to participate in the work. I fear that very many of our people fail to observe that they can, in any sense be a factor in this work, and depend too much on the priesthood; when the fact is, their work is as important, and as necessary as the work of the ministry.

If a branch sits idly down, and loses the missionary spirit, and performs its duties in a sort of perfunctory manner, they need not be surprised if none of the promised blessings come to them. If the ministry are successful, it will be because the church has co-operated with them, and held up their hands, and have so kept the law of God as to give a very practical demonstration of the power of the gospel to make men better, and lift them to a high degree of spiritual excellence.

Among the important duties that present themselves before the church at this time, none are more pressing than tithing; and we can not fail to see that to neglect this duty would retard the work of the missionary, and reduce the number actively engaged. Nothing would encourage the preacher more than to feel that while absent his dear ones at home are remembered; they should not return to enjoy a rest, and find the flour bin empty, and the family needy; it would fill his heart with sadness. It should also be borne in mind that the active preacher needs aid while going from place to place, and I think it would be a good plan for the branches to create a small fund to be used for the purpose of paying the fare of the ministry who call on them. Paul enjoined the Saints to lay by a sum as God had prospered them, that there might be no need to gather after he came. There should be no public collections for this purpose. God has heard the prayers of His people, and has come to their aid. Then with what earnestness and zeal should his Saints manifest their gratitude by engaging heart and mind in an effort to push Zion's car on to victory.

Much damage is done to the

cause by the careless way in which many Saints conduct themselves. Some insist that there is no harm in going to the theatre, and other places of amusement, thus saying to the world: I don't find sufficient in the religion of Christ to satisfy my mind, I must have some diversion. Others seem to think it is only necessary to attend church once a month, and often only once in three months, or a year. These things act as a weight on the shoulders of the ministry, and act as a stumbling stone to others. "Ye are the light of the world," said the Master; "the salt of the earth," "a city set on a hill." Oh if we could only see the result of such conduct; could only see that while God and His faithful ministry are pleading for men and women to accept the angel's message, and tells them it will make them better and lift them to a higher life, the conduct of godless professors gives the lie to their teachings, and brings the truth into disrepute. O if we could only realize how important it is to manifest the fruits of righteousness in our lives.

The Apostle James tells us that he that lacketh these things is blind, and cannot see afar off and has forgotten that he was purged from his old sins.

May God help all to stand in holy places before God, that He may have a people prepared to receive at His hands all He has to bestow.

PASTORAL.

To all the Saints on the western slope of the state of Colorado: having been appointed to labor in the western part of the state, in connection with Bro. James Stubbart, by our worthy missionary in charge, J. B. Roush, we wish to say to all the dear Saints in Garfield, Mesa, Delta and Montrose counties, and other counties not named, that we would be glad to hear from any and all of them in regard to the prospects for preaching in your localities. My home address is Conifer, Colorado. Let all the Saints be patient and we shall try and visit as many as circumstances will permit.

Hoping and praying that a good work will be done in this mission field this present Conference year.

Yours in hope, JAMES KEMP, CONIFER, Col., May 18.

To the Saints in South Missouri districts:—We are favored with four good missionaries this year, and I hope we may have the co-operation of all the Saints and especially the scattered ones. Send us your address and how to reach you; we are anxious to have all the Saints help us in getting new openings.

Don't fail to ask a missionary if he needs a little help; and when you see one of them with his shoes worn out, or his clothes shabby, don't fail to render assistance. It only takes some good Saint to start the thing to help replenish an elder's wardrobe.

Also, don't fail to remember I am bishop's agent, and that I like to get a cheering letter from you once in a while, and glad to know God is blessing you. Let us try and help the work all we can. Money paid to Bro. Baker or Bro. Thomas, or sent to me, 1802 Springfield avenue, Springfield, Missouri, will be receipted for.

Trusting to hear from all this coming year, In bonds, HENRY SPARDLING.

To the Saints of the Southwestern Mission:—After long delay caused by my sickness, as stated recently in the Herald and Ensign, I greet you again

in the beginning of this, the second year in charge of this field.

I have appointed as assistant missionaries in charge Bro. W. S. Macrae, 2318 Empire St., Joplin, Missouri, in charge of Arkansas and western Louisiana. Hubert Case, Red Moon, Oklahoma, in charge of Oklahoma and Indian Territory. T. J. Shepard, Oklaunion, Texas, in charge of Texas. All calls for preaching and reports will be made directly to these men in their respective fields.

I have deemed it necessary to make some changes in the men because of the needs of the different localities. Bro. J. F. Grimes, whose mission reads Arkansas, will labor in Indian Territory. Bro. Aylor, whose mission reads Oklahoma and Indian Territory, will labor in Indian Territory; also R. M. Maloney, if he can do so. I shall endeavor, so far as possible, to attend the different reunions and conferences in the various parts of the field, if the brethren having charge of these things do not get the dates of holding them to conflict, as I can not be in two places at once.

Much depends upon the Saints in the different localities as well as upon the ministry. Co-operation of all the forces will give us the victory. Saints, do not forget that the elder must have traveling expenses paid, and that it is your duty to pay them. Don't forget that as another has said, "God has commanded His servants to study, hence they need books sometimes, unless the church would have their thirst for knowledge quenched, and an ignorant ministry barring his doors, instead of an intelligent one opening wide its doors to all the world," and it is your duty to furnish this means so far as in your power. If you labor in the affairs of business and of work and impart of that which you receive to the support of the ministry and their families, by your tithes and offerings, you are entitled to just as much glory, honor and reward as though you stood in the pulpit and proclaimed the word.

Let the ministry be diligent and careful in the use of time and money placed in their hands. Last year there was a lack of prompt reporting by some of the ministry which was embarrassing and caused the reports to show up poorly as all the labor done could not be included in the reports. Let me say again that reports are due the first of July, October, January and March. The reports made July 1st must include the labor done in March, April, May and June. It is just as easy to make your reports the 1st as to wait until the 2d, 3d, 4th, or later. Reports are expected from every one of the ministry whether they have done any thing or not, so do not forget, and may peace abide and prosperity attend each, is the prayer of your brother and co-laborer, HYRUM O. SMITH.

Missionary in charge. Home address 1227 1/2 N. 8th St., St. Joseph, Mo. St. Joseph, Mo., May 21.

NOTICES.

To all whom it may concern:—An effort will be made at the Arthur, Ontario, conference, June 15-17, to organize a Religio association in the London district. There are five locals, and this number is certainly sufficient. All Religians are requested to come prepared to take an active interest in this matter.

I also suggest that the locals act in business capacity in relation to it. Niagara Falls and Low Banks have already done so, and that favorably, and Humber Bay and Selkirk intend to do likewise. We are not sure about London, but feel reasonably certain that it also will fall into line. We look to it for help since it is the oldest local in the district.

The writer regrets his inability to be present, but Sr. Floraline Miller, or some other competent person, will be there to take charge of the work.

ALMA G. BAUMONT. SELKIRK, Ont., May 20.

Conference Notices.

Please say there will be a conference of the Idaho district held at Malad City, June 8th, and 9th, 1901. con-

DR. PRICE'S Cream Baking Powder

Dr. Price's Cream Baking Powder adds to the healthfulness of all risen flour-foods, and makes the food lighter, sweeter, finer-flavored, more delicious.

It is worth while to exercise care in purchasing baking powder to see that you get the kind that makes the food more wholesome and at the same time more palatable.

NOTE.—There are many imitations, made in imitation of baking powder, which it is prudent to avoid. They are lower in price than pure powders, but are made from alum. Alum in food is poisonous.

PRICE BAKING POWDER CO. CHICAGO.

vening at 11 a. m., Saturday June 8th. All Saints who can are requested to be in attendance.

S. D. CONDIT, Dist. Pres. MALAD CITY, Idaho, May 21. Home address, Logan, Utah.

Reunion Notices.

To the Saints and friends of the Northern Minnesota district:—We, your committee on arrangements for the above named district, have completed arranging for board, horse feed, etc., and hereby give notice, that this meeting begins on Thursday, June 20, 1901, at Clitherall, Minnesota, and is to continue over two Sundays. Board and lodging will be three dollars per week. Barn room for teams and one ton of hay free. Wood free, plenty of good water on the ground. Those wishing pasture for their teams will be furnished free. All those wishing to be accommodated to the above conveniences will please let the committee hear from them at once, so as to avoid any inconveniences to any one. We urge upon all to comply with the wishes of the committee.

All are cordially invited to attend these meetings, that a good time may be enjoyed by all. Bro. G. H. Hilliard, of the bishopric, is to be with us, also we hope to have those of the missionary force and the missionary in charge on hand. Everybody come: Sr. M. F. Hawley will be on hand with her musical talent to help along the work. None are slighted, the invitation is to all. Come praying, bring the good Spirit with you and a happy time will be to all. Branches see that your reports are on hand, as the district conference will be held on Saturday, the 22d, according to previous notice.

I. N. ROBERTS, In behalf of the committee. CLITHERALL, Minn., May 22.

BORN.

COLPITTS.—Leona Mable, daughter of Bro. and Sr. J. Otto Colpitts, born January 10, 1901, at Fox, Colo. Blessed May 19, 1901, by Elders A. B. Hansen and R. J. Parker.

ROOT.—Elsie May, daughter of Mr. Thaddeus and Sr. Ida B. Root, born March 25, 1897, at Kirk, Colorado. Blessed May 19, 1901, by Elders R. J. Parker and A. B. Hansen. Also Charles Doris, son of Mr. and Sr. Root, born February 6, 1900, at Kirk, Colorado. Blessed May 19, 1901, by Elders A. B. Hansen and R. J. Parker.

MARRIED.

(One dollar must accompany these notices when other than the plain announcement is desired. No descriptive information will be inserted free.)

CRULL-LOYD.—At the home of the bride's parents, Moline, Illinois, Wednesday, May 15, 1901, Bro. W. L. Crull, of Davenport, Iowa, and Sr. Edith M. Lloyd, of Moline, Illinois.

The ceremony was witnessed by quite a large number of Saints and friends, and was performed by Elder J. W. Adams of Missouri. The young couple will reside in Davenport where they have a nice home on Central avenue.

DIED.

(One hundred words free. One-cent for each word over 100, and for every word of poetry. Amount should be remitted with notice, to insure publication.)

BUSHWYER.—At Chicago, Illinois, May 10, 1901, of diphtheria, Zella, sixteen year old daughter of Edward and Lillian Bushwyt. She was born at Plano, Illinois, baptized at Chicago by Elder J. M. Terry. Was buried in Concordia cemetery, services by Elder F. M. Sheehy, funeral private because of contagious disease.

HEADACHE

Pain back of your eyes? Heavy pressure in your head? And are you sometimes faint and dizzy? Is your tongue coated? Bad taste in your mouth? And does your food distress you? Are you nervous and irritable? Do you often have the blues? And are you troubled about sleeping?

Then your liver is all wrong. But there is a cure. 'Tis the old reliable



They act directly on the liver. They cure constipation, biliousness, sick headache, nausea, and dyspepsia. Take a laxative dose each night. For 60 years yours they have been the Standard Family Pills.

Price 25 cents. All Druggists. "I have taken Ayer's Pills regularly for six months. They have cured me of a severe headache, and I can now walk from two to four miles without getting tired or out of breath, something I have not been able to do for many years." B. E. WALTON, Salem, Mass. July 19, 1899.

Write the Doctor.

If you have any complaints whatsoever and desire the best medical advice you can possibly receive, write the doctor you need. You will receive a prompt reply without cost. Address, DR. J. C. AYER, Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, JUNE 6, 1901

NUMBER 23.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

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## REPEATED HISTORY.

The shade of Joseph Smith cannot complain of not having praise in his own country. A Mormon elder, Seymour B. Young, in the tabernacle service in Salt Lake City, May 12, after speaking of both Lincoln and Napoleon, said that "those who were selecting the names to grace the Hall of Fame had neglected the greatest name of the nineteenth century—Joseph Smith." Thus do the myrtle leaves fall on the name of the epileptic and illiterate Smith, who had stones in his hat.

The above clipping from the Kansas City, Missouri, *Central Christian Advocate*, for June 22d, an organ of the Methodist Episcopal church, serves to illustrate the fact that the spirit which actuated and inspired the traducers of God's servants anciently, still has active and willing supporters today. It argues nothing to say that the author of the above may sincerely believe, with many others, that Joseph Smith was an impostor, and therefore a fit subject for poor wit and so-called sarcasm. The same may be said with equal relevancy regarding those who opposed the mission and ministry of others of the children of men, whom the Lord called and designated for an especial work, which existing conditions of their times made necessary. That fact did not, in the sight of God, excuse the mockers, defamers and persecutors of those times; nor will it in these days, as will ultimately be realized, whether or not men now appreciate that fact. The Great Judge will not forget their presumptuousness and effrontery, and it is safe to say they will themselves condemn their own conduct relative to this matter, as foolish and despicable.

Noah was sent with a special message of warning to the men of his day. That he and his sons labored diligently to deliver the message, warning the

people of the calamity that was to overtake them unless they repented, ceased their wicked ways and turned to works of righteousness, the building of the ark and the salvation of himself and family, with his sons and their families, abundantly testify. It is also evident that the inhabitants of the earth at that time, scorned the messenger and the message; doubtless made all kinds of sport when they beheld the building of the ark, in the many, many years required to complete it, with the limited number probably working at it. But their scorn and unbelief did not affect the truth of the message, nor the authority attaching to Noah to deliver it. They were doubtless sincere in their belief that Noah was not worth noticing, and his message unworthy of credence; but that did not alter the truth nor change facts; and they had to suffer the consequences of their lack of faith, not only in a physical sense, but in a spiritual, as well; for the Apostle Peter makes especial mention of the fact that the Savior went to preach to the spirits of these individuals, which were in prison. (1 Peter 3:18-20). What is there inconsistent in the claim that in this respect also, there is very likely to be a repetition of history, when the servants of God, especially sent of Him today, are condemned and their message despised?

Another character, whose fame has come down to us as a man of sterling integrity, appointed of God to do a special work; a meek, humble man, seeking the good of his people and willing to spend all his energy in advancing their interests. MOSES, made of the Lord a type of the highest and grandest character that has ever graced and blessed the earth—the Lord Jesus Christ. How his enemies hated him; how even his own brethren despised him, and often rebelled against him, even after they had witnessed the power of God displayed in and through him; and though his life was often made bitter by these experiences, he, nevertheless, was the servant of God. Did the fact that he was opposed and condemned by the king of Egypt and all his nobles, change, in the least degree, the fact that God had sent him to liberate His people from bondage? Not in the least. Moses proceeded with his work and was honored and acknowledged of the Lord therein, and destruction overtook the chief actors in their opposition to God's work.

Even the blessed Lord was not exempt from this experience. He was hated, despised and persecuted, and His message treated with contempt, by a very large

majority of the high and noble of the nation. The most prominent among, indeed all, the sects of that day, were arrayed against Him, and while among themselves there was bitter, unwavering opposition over various points of doctrine, when it came to the question of the doctrine of Christ, they became one, and united all their forces in the effort to destroy the Savior and His disciples and eradicate His doctrine from the face of the earth. But all that procedure did not in any wise change the truth, nor the fact that He was sent of God, and was recognized as His Son. Think of the crown of thorns pressed upon that tender brow; of the scourgings and cruel mockings, the painful crucifixion, hated and despised of the very ones for whom He came to minister and to bless with happiness unknown to mortals. He was truly "a man of sorrows and acquainted with grief." But He arose triumphant, and His enemies, those who opposed and hated Him, are now experiencing the results of such a procedure.

Such experience seems to have been common to nearly every man whom God has sent among men, especially commissioned with a message of life to them, and endowed with authority to represent Him on the earth. They have been persecuted, and eventually sealed their testimony with their blood. All who have in their day accepted their message, recognizing the divinity of their call, have been classed by these knowing ones—the enemies—with fools and fanatics. But this judgment, born of unrighteousness, has not changed the facts, and they also must be suffering the consequence of their folly. In these latter days, when, like as it was in the days of the Savior, men had departed from the faith, and had introduced different forms of church government, had enlisted in their communion the noble, the wealthy, and the "high" ones of the earth, the Lord sent His angel, as the angel showed John the Revelator He would do (Rev. 14:6), to a lad, "illiterate," it is true—for in 1820 to 1840, it was not an uncommon occurrence to find illiterate people—when he called him, like the fisherman of Galilee, but honest and true at heart, and possessing the ability to acquire any information needful for this work; to this lad God did commit a special message, and did clothe him with power and authority to execute that commission. But in the performance of that work, like all his predecessors, he met with opposition most bitter and relentless, until, finally, his testimony was sealed with his blood, in the Carthage, Illinois, jail, a victim of hatred, and the

broken pledge of the governor then presiding. But at his death, no man could truthfully say he was "illiterate." His diligence in study, and the ability he possessed, together with the assistance of the Holy Spirit, made him more than the equal, we believe, of any minister of his day. Joseph Smith taught the gospel as the Lord Jesus and His apostles with Him, taught it, calling upon all men to repent and obey it, under the promise that if they did so, they should individually know of the doctrine, whether it was from God, or only from man (John 7:17), a test an impostor would never dare offer. He suffered martyrdom June 27, 1844, and at his death the church numbered from 150,000 to 200,000. In 1846 and later, Brigham Young and his ministers led less than 10,000 to Salt Lake, a barren waste, which they, with their followers, have since made to blossom in beauty. But Joseph Smith never was there, and in no sense whatever is it "his own country," as the editor of the *Advocate* asserts; the statement, however, shows from what sources his information is derived. But he has certainly drawn upon imagination, either his own or some other as unreliable, when he attaches the word, "epileptic," to the character of Joseph Smith. He certainly has the honor (?) of being the first man, to our knowledge, to assert that Joseph Smith ever manifested the slightest tendency in that regard; but, as with others of his brethren before him, nothing seems to be too mean or harsh to apply to these men, no matter what the excellence of their message or work.

"Prove all things, hold fast that which is good," is a safe axiom; but no work, meritorious or otherwise, was ever disapproved by contumely and abuse; and while the language used by the writer from whom we quote is comparatively mild, as compared with many ravings of disordered minds at other times, there was presented an opportunity for some comparisons, which ought to be profitable to some of our readers, and we submit these thoughts in the hope that from them may be drawn useful lessons. We believe the day will come when even this "doubting Thomas" will concede that the statement, purported to have been made by the Mormon elder, was not so very far wrong, and that Joseph Smith did a far greater work than his enemies are now willing to credit him with doing.

## THE COLLEGE INTERESTS.

Those to whom the affairs of Graceland College have been entrusted, are manifesting a very

commendable and zealous interest in complying with the instructions of the Lord regarding this institution. First, Bro. R. M. Elvin, looking especially after the running expenses, presents his claims under the caption, "A New Campaign." Next, Bishop Hilliard makes a strong plea for the payment of the debt in his article, "Word from Heaven, Let All Respond," and finally Bishop Kelley presents the opportunity for every member of the church to do his part towards obeying the instruction of our heavenly Father in paying "this great debt." The plan as presented in Bishop Kelley's article, "College Subscription Lists," is eminently a practical one; and every one should feel himself obligated to assist to the extent of his ability. Read all these articles carefully, remembering that we are committed by our devotion to the Lord and His work, to do something in enabling the bishopric to clear off this burden. Bear in mind also that the Lord says, "Ye are my friends, if ye do whatsoever I command you" (John 15:14), and he has commanded that this debt be paid. Reader, are you equal to this test now? Are you indeed His friend? May the Lord help us all to make the sacrifices necessary to do our part in this matter.

## EDITORIAL ITEMS.

ELDER F. C. WARNKY reports that he is having excellent meetings at Harlem, near Kansas City.

BRN. W. H. GRIFFIN and S. D. Love are requested to send their post office address to Elder F. C. Warnky, secretary 2d quorum of elders, 2422 Wabash Avenue, Kansas City, Missouri.

Bro. J. W. BURGESS, Guttenberg, New Jersey, writes that Elder Joseph Squire of Brooklyn, New York, was to go to Scott's Corners, Connecticut, on May 26th to assist Elder U. W. Greene, who expected to baptize ten on that date.

Bro. J. A. WELCH, Moscow Mills, Missouri, reports, May 26th, that Brn. Spurlock and Thomas were doing some preaching at Silex that week, and were expecting to commence at Moscow Mills, June 1st, Bro. Welch having secured the promise of the Methodist church for their use.

ELDER C. J. SPURLOCK, Linn, Missouri, June 1:

One more soul has been added to the Whears branch of the church of Christ. Bro. Fred Kemple was baptized April 30th. He has been reading the *ENSIGN* for some time and is quite well informed as to the duties of a Saint and will therefore make a good member we believe. Although there is yet some trouble existing in this branch, we believe if proper wisdom is exercised it may be removed.

GENERAL CHURCH NEWS.

INDEPENDENCE.

Bro. C. D. Carson has opened an office for undertaking and embalming in the McCoy block, West Lexington street, next door to Bro. Hayward.

Bro. C. G. Gould will retire from the express business this week, and will enter the service of Bro. Elliott next week, hauling lumber.

Next Sunday, Children's Day. Keep your flowers for the occasion, and be sure to attend. The children and teachers are hard at work in their preparation for the event.

President G. H. Hulmes was the speaker last Sunday morning at the Saints' church. At night Bro. Joseph Luff addressed the congregation. The afternoon communion service was full of interest and comfort.

Parents should visit the primary department of the Sunday School as well as the other departments. They will be pleased as well as surprised, perhaps, at the kindergarten feature and the work being done there.

The bids for the paving of West Lexington and Electric streets from the Square to the Pacific bridge, will be let on the 11th inst. The municipal electric lighting plant affairs are being pushed as rapidly as possible, and in the next few months there will be considerable business in Independence, the results of which will greatly improve our pretty little city.

Joseph W. McReynolds, aged fifty-two, and Roscoe A. Young, aged ten, son of Bro. and Sr. John Young, were baptized in the font last Sunday by Bishop G. H. Hilliard; confirmation was given at the afternoon service by Bro. Joseph Luff and G. H. Hilliard. Our font is proving a very great convenience and will be much more convenient when fully completed with all water attachments.

The weather has been very warm and dry recently, and the roads were becoming quite dusty; but Monday night and Tuesday morning a refreshing rain was sent, for which many thanks were doubtless given. The crops were needing it badly. We understood that Bro. Williamson, instead of harvesting about three thousand crates of strawberries, would only have about five hundred crates, which is quite a loss to them. We hope the rain, though not as long continued as we could have wished, will improve the conditions considerably and increase the yield of "the fruits in their season."

Bear in mind the "Word of Wisdom" picnic of our Sunday School the latter part of this month, and as the menu is a very important feature contributing to the success of the occasion, it will be necessary for our good sisters to get their "wits" in good working order to satisfy the capacious (not to say ravenous or voracious) appetites of the rising generation and their progenitors, who may be present at that auspicious time. Animal and fowl flesh are to be barred, as also tea and coffee, from which it will be understood

that some ingenuity and culinary skill will be demanded to supply this omission. But we are quite sure our sisters will be found equal to the occasion. Let every body attend and see what surprises will be sprung in this direction.

Prof. Holiday, who has been superintendent of the Independence public schools, having over two thousand pupils in five large buildings, one of them exclusively for colored children, has accepted a like position at Carthage, Missouri, at three hundred dollars advance in salary. He is an affable gentleman and a diligent worker, and seems to have done very successful work here. Prof. W. L. C. Palmer, for many years principal of the high school, has been elected to fill the vacancy. He is much esteemed here, and many are of the opinion that it was a fitting tribute to the careful work he has done in his department for so long, and that it is a wise selection. Independence has a good school system and a corps of competent instructors. Prof. Bryant, formerly president of Woodland College, of this city, has been elected to succeed Prof. Palmer as principal of the high school.

LAMONI, IOWA.

Patriarch Alexander H. Smith, Apostle J. W. Wight and Bro. Leon A. Gould went to Burlington last week, to attend conference.

Sr. Coiner, wife of Bro. John Coiner, died very suddenly at Saints' Home last Wednesday. Funeral service was held at the Home Monday; sermon by Elder H. A. Stebbins.

Little Frances White, daughter of Elder D. C. White, who has been very ill the past few weeks, first with measles and then pneumonia fever, is reported a little better. The request sent by her on Sunday that the Sunday School children pray for her touched many hearts.

Sr. Ella B. Cowden, of the Saints' Home, who was making a short visit at Sr. Elliston's last week, met with a severe accident. She was about to enter what she thought was the hall; instead of that it proved to be the door to the cellar, she consequently stepped off into space and fell, breaking three ribs and bruising her head. She was taken back to the Home on Monday and is now feeling quite comfortable. Sr. Dr. Greer attended her injuries.

May Ritchie, Nora Hudson and Emma L. McKean were baptized and confirmed by Elder H. A. Stebbins last week, at the Home pond.

Bishop Wm. Anderson and wife, Stake President John Smith and wife, B. M. Anderson, R. M. Elvin and J. A. Gunsolley attended the Stake conference at Cleveland, last Saturday and Sunday.

The elocution department of Graceland College gave an entertainment at the church last Wednesday evening to a large audience.

Miss Mabel Horner, graduate in elocution at Graceland College, gave a very fine recital at

the church Thursday evening. She was assisted by the musical department of the College.

Bishop E. L. Kelley and Elder Columbus Scott were the speakers Sunday morning and evening. Bro. Stebbins preached at Evergreen, Bro. F. E. Cochran at Surprise school-house, R. S. Salyards at Saints' Home.

Next Sunday is Children's Day. The Sunday School will have charge of the exercises. The regular Sunday School session will be held at 9:30 a. m.; at 11 o'clock the exercises will be by the primary children; at this service the blessing of children will be attended to. In the afternoon at 4:30, a number of the Sunday School children will be baptized, confirmation will take place at 7:30 p. m., and the intermediate and senior members will give the evening program.

G. L. K.

June 3.

ST. JOSEPH, MISSOURI.

The weather is very fine, warm and dry; we are sadly in need of moisture.

Sunday morning we were pleasantly greeted by a goodly attendance at the Sunday School. Every one was there on time, which was encouraging to the superintendent.

Bro. H. O. Smith occupied the stand Sunday morning and evening, giving good counsel to all who were present.

Sr. Johnston and daughter, Mabel, of Toronto, Canada, reached the city Friday and were present, at all the services Sunday. Sr. Johnston will reside here in the future.

The sacrament service in charge of Bro. R. Archibald and H. D. Ennis, was well attended and occupied. The Holy Spirit was present, comforting and cheering the Saints.

The Ladies' Aid Society will give an ice cream opening at the Lewis Creamery, 11th and Frederick avenue, Saturday afternoon and evening, for the benefit of the church. A. B.

June 3.

FIRST KANSAS CITY BRANCH  
2324 Wabash Ave., Sunday School 9:30 a. m.; preaching at 11 a. m. and 7:30 p. m.; social service 12:15 p. m. D. R. Winn, pastor, 2308 Bellfontaine; telephone 205 Union. Superintendent Sunday School, E. Etzenhouser, 2417 Prospect; telephone 1306. Missionary in charge, J. D. White, 609 Main St.; telephone 1358.

Sunday was our Children's Day. The weather was fine and everyone seemed to enjoy it. The exercises were: Sunday School at the regular time; the attendance was 74; a sermon to the children at 11 a. m. by Elder B. J. Scott, assisted by Elder W. R. Pickering. After the sermon Elder D. F. Winn baptized four members of the primary department. At 12:15 the sacrament meeting was presided over by Elder F. C. Warnky and H. L. Ashbaugh; and Eva Winn, Myra Warnky, Nettie Wood and Ray Burnett were confirmed by Elders W. R. Pickering and B. J. Scott; and Charles Ernest, infant son of Bro. and Sr. Walter Sandy, was blessed by Elders B. J. Scott and D. F. Winn. The evening exercises were mainly by the primary classes and were well rendered to an overflowing house.

Bro. H. L. Ashbaugh recently baptized his grandsons John Isaacs, Lionel and Orville Givens. We understand Bro. Givens has gone to Colorado for the summer. He has better health there.

The many acquaintances of J. J. Pharo in and out of the church will no doubt be surprised to learn that he has at last determined to do what he was years ago convinced he ought to do and has become a child of the kingdom by baptism.

The writer has for about two years sent the ENSIGN occasional items and has frequently been censured for overlooking some one. Having contributed his own time and postage, and always hunted up all the items himself, he feels at liberty to announce these items as his valedictory.

R. E. PORTER.

June 4.

SAN FRANCISCO, CALIFORNIA.  
Services at "Druid's Temple," Cor. 14th and Folsom Sts. Sunday School 9:45 a. m.; preaching 11 a. m. and 7:30 p. m. Sacrament meeting on first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 10th street.

Sunday morning, the 12th inst., we had preaching by J. A. Saxe, and in the evening by Bishop C. A. Parkin. Albert Haws preached at Berkeley, and your correspondent at Oakland.

Sr. Ella Lytle has so far recovered her health that she has resumed her position as superintendent of the Sunday School, which report says is very well attended, and the interest still increasing.

Last Sunday Elder Geo. Daley, from Sacramento, was our speaker at 11 a. m. There was a full house to hear him. In the evening Chas. Crumley, our missionary, en route to Oregon, was the speaker. His discourse was very much enjoyed by all. It was a little out of the usual line of thought, bordering on the scientific, and was very instructive.

We have been having gala days here during the last week, on account of the presence of Wm. McKinley, president of the United States. We have given him and his party a hearty reception, and the city is gayly decorated.

The general business of the community here is very much disturbed by the strikes now going on in many lines of trade. It is affecting nearly every business and becoming very serious, and the end is not yet.

Our soldier boys, returning from Manila, are being discharged here by the thousands; soon we will have nothing left but the regular army. Most of the boys have had enough of war and are anxious to be home again. There are quite a number of war ships and transports now anchored in the bay.

Our prayer meetings and Religion hold their regular sessions, and are well attended.

GEO. S. LINCOLN.

May 21.

LETTER DEPARTMENT.

OAKLAND, Cal., May 29.

Editor Ensign:—The writer left home and loved ones on the 15th day of this month, and on the 19th had the pleasure of talking to the Saints in Sacramento and Oakland. I am

glad to report that our entire missionary force is in the field and hard at work, and have been several days. There is impressed upon my mind the thought that we are engaged in the latter day work, not play, and that the active ministry is not the place to enlist when one is looking for pleasure, for if we use our time in the ministry following the pleasures of the work, we are certainly untrue to our trust as ministers for Christ. The Lord says that the idler shall not eat the bread of the laborer; and when we see the sacrifice that some of the Saints are making, so as to help sustain the missionaries, we are exhorted not to betray their confidence and indulge in pleasures which they think that they cannot afford.

We regret to report that Bro. Thos. Daley is seriously afflicted, and has gone to Santa Rosa for a much needed rest and try to regain his health and strength. May the Great Physician reach forth His hand and heal him is the prayer of all of the Saints of this district. Bro. Keeler and Schmidt are operating the tent at West Berkeley; but the nights are so cold that they will likely soon move into the interior, probably to Elmira.

We have lately bought a folding organ for the tent and need about \$20.00 to finish paying for it. The writer took the responsibility of doing this, as the need for it was urgent, and I now trust that the Saints will send in their mites to pay for it. You can send to me and I will acknowledge receipt.

The General Conference was a splendid experience and we were grateful that the Lord recognized our condition and gave us light divine. A careful reading of the revelation convinces me that the wisdom of man will never make a success of this latter day work, as the revelation points out some of the mistakes of the past. When we see our mistakes, ought it not to increase our humility and make us willing to acknowledge, "perhaps I am wrong?" God will surely recognize our willingness to be assisted under such circumstances, and revelations will be more often received.

Any of the Saints of this district who see this letter and desire labor down to this vicinity should write me at the address given below. Especially is this true in regard to tent work. May God grant us grace sufficient for our every need that Zion may be redeemed and the honest in heart gathered within its borders, is my prayer.

Your collaborer in Christ,  
F. B. BLAIR,  
1244 Adeline St.

POMONA, Mo., May 28.

Editor Ensign:—Perhaps a word from this part might be of interest to some. Our gallant young brother, A. M. Baker, made his appearance at Springfield, May 1st, and commenced his work in earnest, preaching in the church and also on the square, with what results, time will tell. Taking advantage of such good help, I left on a tour through the district, going through Webster, Wright, and Texas counties, preaching by the way with fair liberty and sometimes good interest, while at other times I found it hard to get any interest.

I called at Hartville and found Bro. Peter Carrow hard at work; also I found a Bro. and Sr. Wright who were baptized at the Armstrong branch, Kansas City. They seem to be very nice Saints for what they know of the work, but do not take any church papers. They seem to think a great deal of Bro. Emmet, and I think it would be a good thing for him to write them and send them some church papers to read, and I think that way we can get them interested in the work and in the papers. They are nicely fixed and seem to be well liked by many of the best people in town. They promised to take care of any of the elders who might wish to go there and preach. I also called on Bro. and Sr. Bentley, and found them strong in the faith and very anxious to have preaching at that point, but not having time then we promised to send them help. I next called on Bro. and Sr. Bruce,

and after satisfying my hunger, and a short rest, Bro. and Sr. B. and I writer went four miles to see Bro. and Sr. Taylor. I found them quite advanced in years and Bro. T. almost blind, yet they told me they were making a living. I stayed over night, came to Bro. and Sr. Savage's; the next day, Sunday, up bright and early, drove twenty miles or more to Pomona branch, in time for Sabbath School—and they have a good one—Sr. Steele is superintendent and is highly gifted in that line of work, and I do not know how I can better explain the progress the School is making than to tell you that after a week's preaching I baptized twelve of their Sunday School scholars.

Our quarterly conference convenes with Woodslee branch, June 2d.

The Saints here feel glad to see the fruit prospects this year; there will be an abundance of both peach and apples. Bro. Helsecamp has a very fine crop on his twenty-six hundred trees. Land is cheap, farms well improved can yet be gotten. The world is anxious to sell even at a sacrifice. Some Saints like it here while others do not, but the work is moving along nicely.

In bonds,  
HENRY SPALLING.

MESHOFFEN, Pa., May 30.

*Editor Ensign:*—On my way east I stopped at Cleveland, Ohio, met with the Saints on Sunday in their neat little hall. Bro. Parsons spoke in the morning and the writer in the evening. We were well received and had many invitations to come again. They were pleased to have Bro. Parsons in that mission again. The following Monday I started for Greenwood, New York, arriving at Bro. E. Updyke's in the evening; found them well and ready to care for the missionary. The next day I went over to Greenwood, meeting Bro. and Sr. Sheldon and the Saints there: found them in a prosperous condition. The church they have erected is a credit to them and the work they represent; and the best of all—their lives have been above reproach. The Methodists have become alarmed and had an evangelist come to lecture against our faith, or us as a people. We attended the lecture and Bro. Sheldon took notes. The speaker was an old soldier and had the flag spread over the pulpit. His main effort was to get the people to believe that Joseph Smith and the church were against the government. He said Joseph Smith had his soldiers out at the dedication of the temple of Nauvoo, against the flag, and said none of them enlisted to defend their country. Closing he challenged us for debate but would not give either of us a chance to speak there, or even ask questions.

At the close of the meeting I made myself acquainted with the old soldier and told him I had been enlisted in the service of our country the same as he, and a number of other missionaries. The next morning we met him to arrange for the debate. I asked him if his church would endorse him: his answer was, he was not a member of any church. I told him we wanted a man with something back of him to endorse him, so the Methodist pastor said he would endorse him as a christian minister, so the Methodists are responsible for an attack upon us, and they will feel the effects as time develops the final results.

Bro. Sheldon replied to his lecture last Sunday night, in a hall obtained free of charge. There was about one hundred present, notwithstanding it was a stormy evening. Many were pleased with the effort. The debate is to commence the 15th of July and last nine evenings, and to be held in our church.

I left Greenwood yesterday morning, arrived here in the evening, found the few Saints holding on to the faith and anxious that others may be added to their number. We expect to hold meetings here, and visit the scattered Saints, and do what we can to get the work more thoroughly understood in these parts.

The Saints at East Pharsalia have lost one of their members, Sr. Lewis,

whose vacancy is sadly felt. I expect to visit them before long. We have been having some heavy rains here; the river is high and some damage done.

Should be pleased to hear from any of the Saints in this part of the mission. They can address me at Meshoppen, Bradford county, Pennsylvania.

In gospel bonds,  
H. H. ROBINSON.

WEBB CITY, Mo., May 28.

*Editor Ensign:*—This leaves me busily at work in my field, holding meetings at this place. I am now located in my field; 2230 Anabaxter street, Joplin, Missouri, is my home address. All Saints who desire my labors during the year, may write me. I desire to do all I can to advance the great work in this district.

I find plenty of work to do in these parts; I've been very busy ever since I entered the district; have held meetings at Joplin, Central City, Galena, Kansas, and Webb City. The Saints are building a real nice church in Webb City, Missouri, which will be a credit to them and the cause; but not ready to occupy yet, hence we are still using the old church for services.

I've met with some noble Saints in the Spring River district, who are doing all they can to live the gospel and prepare for Christ's coming. Let us all work and pray, also watch and be careful.

The Baptists at Central are stirred, and have challenged me for debate, which will take place on June 24th, if they get a man endorsed by the Baptist church.

In bonds,  
J. D. ERWIN.

SEAFIELD, Ind., May 28.

*Editor Ensign:*—Permit me, in behalf of the Saints at Seafield, to write a few lines to the silent preacher in regard to the work in this part of the Lord's vineyard. There are but few of the Saints here, but we are trying to head the admonition of the Lord to come up higher. We ask an interest in the prayers of all God's people that we may live so as to honor God and have a knowledge of our acceptance with Him as His children; and that we, with all His people, may grow up in love and in the unity of the faith, that we may fully comprehend the great fatherhood of God and the brotherhood of man. Bro. L. R. Devore stopped off with us while on his way east to his field of labor. We were greatly edified by his wise and able counsel, and feel to thank the good Father for raising up such men as Bro. Devore to defend His work here on earth.

With charity for all,  
C. A. SELBE.

ST. THOMAS, Ont., June 2.

*Dear Ensign:*—The writer and Elder Barmore came to this place yesterday from Waterford, where we had spent about a week with rather pleasing results. Being on our way to Zone conference, which convenes in less than a week, we will probably take leave tomorrow and continue our journey en route for that place, hoping to arrive there not later than the coming Friday, to participate in the convention of the Sunday School association of the Chatham district.

We held four preaching services in Waterford, which were not very well attended by outsiders, on account of the rain and lack of advertisement. Waterford is the battle ground of the famous Wilkinson-Evans contest; and notwithstanding it is some ten or fifteen years ago that it took place, it still occupies a prominent place in the conversation of the Saints there; and many recall it as one of the most interesting reminiscences of their lives. The events which led up to the occasion of the discussion made it of a very auspicious character and very exciting. And then the crushing defeat that that distinguished champion met with in so short a time, has created an unending wonder in the minds of the people. One thing of significance is that Mr. Wilkinson never visits Waterford any more, while Bro. Evans still calls on them occasionally and preaches to large audiences.

My chief anxiety at the present time is success as a preacher. Bro. Barmore is a good talker, both publicly and conversationally; seems to be able to preach most any time on most any subject, with almost unnoticable variation in his degree of liberty. One of the best evidences to me of my future success is that I intend to do the best I can and rely upon God.

ALVIN KINSLEY.  
SELKIRK, Ont.

DUNSETH, N. D., May 27.

*Editor Ensign:*—We are trying to keep the gospel banner aloft in this northern country, and are cheerful in the belief that we are moving forward and increasing in strength and numbers.

During March and April Bro. Wm. Sparling and I held about two weeks meetings in Bottineau with splendid attendance and fair interest. One young man was baptized and a lady of splendid christian sincerity desires baptism as soon as convenient.

Much prejudice seemed to be removed from the minds of others. We met with some opposition from the local sectarian adherents; but we hope the seed sown will, in the Master's own time, bear fruit to His glory.

Soon afterwards the mud and unpleasant weather of early springtime came on, and Bro. S. was called home to look after his farm. I came into the Tustel mountains, where I have spent the most of the time the past few weeks.

This is a rolling, timber country, dotted with beautiful lakes, which was opened for homestead entries last year. The land has nearly all been settled within the past year. We have a very encouraging work, containing about twenty-five members in the neighborhood of Kelvin post office, which is conducted by Bro. James Leyde. Saints hold Sunday School and gospel service every Sunday, in the newly erected school-house, with good attendance and interest. A number may be baptized this summer who, we believe, will be good members in the cause of Christ.

I have also been holding meetings in a school-house in an adjoining vicinity, with very good attendance. We look for good to be done there if the interest can be continued. It is somewhat difficult to get attendance in this busy country during the week, but I find no difficulty in obtaining several places to hold meetings on Sunday, and with fair attendance.

I am of the opinion that much good could be done here by the distribution of pamphlets, books, etc., explaining the various gospel subjects. Not especially to sell them, but to loan and reclaim. But the missionary must work according to his means, which, in a newly settled country, is sometimes very limited.

It is cheering to hear of the progress of the Lord's work from week to week in various parts of the world, in these days of strife and wickedness; surely gentle times must be near an end. Amid the darkness and wickedness one is often led to wish the glorious appearing of the Master was even now at hand. But may grace and faith be given sufficient to lead us on till our humble warfare is done.

I was not among those who were permitted to attend the General Conference, but was among those whose souls were cheered by the light and blessings that came to the church. Your brother in the Master's service,

LEONARD HOUGHTON.

PONTIAC, Mich., May 21.

*Dear Ensign:*—Although there are not many Saints here (there being only two, I think, of permanent residence) there are good facilities to Detroit on the suburban electric lines, of which we made use last Saturday evening, and attended the services at 34 Grand River avenue, on Sunday. I have resided in Pontiac only a week, having lived in Detroit all winter, but the week seemed to be sufficient time to give me a longing to see the Saints and hear their voices again, in praise to our heavenly Father.

After spending a few months with

the Saints and "Religians" (who number just seventy and are steadily growing, the society being a year old the 2d of last March) it causes the pangs of spiritual hunger, which, I am pleased to say were pretty well appeased by the exhortation and good counsel of Elder Gen. M. Stippy, who talked to the Saints, calling their attention to the teachings of Paul, and saying many things to encourage the Saints, if we are only wise enough to remember them and try to practice them in our lives.

The next was the Sabbath School, which was of interest, and through which was taught and learned some good things by the parable of "The marriage of the king's son." Our prayer is that we may, as a "united" bride, be "ready" to meet the "King's Son" when He shall come to unite with us; and may we be clothed with "The righteousness of the Saints" (Rev. 19:8), which is to be the "wedding garment of the Lamb's bride."

Again, at 7:30, we met for preaching service, and were kept from nodding our heads or rubbing our eyes by the sly remarks of Elder N. F. Liddy. His discourse was good and showed much Biblical research, both from the Old and the New Testaments. The aim of the discourse was to strike a blow at that dogma that has taken so much effort on the part of our missionaries in holding it at bay, "Mormonism," which for a time he criticized very warmly and gave some very brilliant ideas along the lines of anti-polygamy. We see the good work that we love so dearly, rolling on to success, gaining slowly but steadily a foothold that will ever stand the rebuffs of the adversary of all good. It seems a great sacrifice to see a man of Elder Liddy's ability not in the field, but the Lord seems to be over-ruling the course of events otherwise, probably he may be doing a greater work as he is, by telling his experience from time to time to those who come out to hear, and many come in to listen to the gospel story as told in its latter day form. Elder Liddy is very frank in his statements generally, and tells his listeners occasionally that he is a man who works for a living and gets no support from the church, etc. Thus I say he may convince many that the work is all that we speak for it, or else he would not devote his time and talent in its interests.

Ever praying for the time to come when the faith of the Saints will be united in reaching the one great end, the building up of Zion on earth, I remain,  
Your brother in the bonds of love,  
WALTER L. BENNETT.

WILLIAMS BAY, Wis., May 19.

*Dear Ensign:*—While looking over your columns and reading the many encouraging letters from different parts of God's vineyard, I fail to see any from East Delavan, and thought perhaps a word from here might be of interest.

While I cannot report our little branch in as prosperous condition as I would like to see it, yet I believe, with but few exceptions, each one has a desire to do right, but we all have so many little human weaknesses to overcome, and that self-governing power which is hard to attain, especially if we want our own way, and think we are all right and others all wrong. The good Master has admonished the Saints to come up higher. How are we to accomplish this; is it by having our own way, or are we to follow His precepts? If Christ is the law giver, why then do we not do whatsoever He has commanded? He tells us we must have charity one for another: love our neighbors as ourselves, and live by every word that proceedeth out of the mouth of God. I often ask myself, Do we fully realize what this "every word" means?

I feel, dear Saints, that I have lived very ignorant of the law, for the simple reason that it has not been taught in its fullness, by those having authority, as it should have been; but, nevertheless, that is no excuse for me, when we are commanded to search for ourselves, as this is an individual work—and I think God that it is—all have to stand or fall for

themselves; and God has no respect of person, but in every age he that feareth Him and worketh righteousness, the same is accepted of him.

Dear Saints, when I read of the progress that is being made in our Sabbath School and Religio work, it does my soul good, to see the interest that is being taken with the younger ones: and if properly carried on, will prove a grand success in the end. But this is not the first stepping stone; parents should teach their little ones at home at the age of two, three or four years, and instruct them how to pray, and what for and whom to. It helps to give them confidence, and as they grow older it will not seem to be so much of a cross for them to pray or bear their testimony in our prayer meetings: and after a while they will begin to feel it a duty, as do the older ones.

MRS. LAUKA E. SOUTHWICK.

WESTERN RESERVE, O., June 3.

*Editor Ensign:*—Laborers for the kingdom of God performed duty Lord's day as follows: Bro. Griffiths and Kelley at the temple of the Lord in Kirtland. Bro. Griffiths administered the ordinance of baptism to his daughter Hattie, in Chagrin river, it being his birthday; just which I guess he would not care if we told—but we do not know. Bro. H. C. Smith, being relieved of the temple service, preached morning and evening at Cleveland, to an appreciative audience. Bro. D. L. Allen and Chas. Dalberg occupied in a school-house near Cuyahoga Falls, to a fair sized audience, with promise to return next Lord's day.

Bro. Parsons and Manchester performed ministerial service at the hall occupied by the Saints in Akron, to a small but appreciative audience. Bro. Parsons baptized Miss Abbie Nellie McCoy in the beautiful lake near Akron. Monday night he preached in the dining hall of Bro. Dalberg's boarding house; Tuesday, 10 a. m., preached at the funeral of Sr. Daisy Barshney, daughter of Bro. and Sr. McConnaughy, who passed from this life Saturday, June 1st, at her home near Kent, Ohio, leaving a baby boy.

Bro. Ebelling and Baldwin are operating in the eastern part of the district, meeting with fair success. Cool, damp weather has prevailed up to date. Health generally good.

Z.

BIG CABIN, I. T., May 19.

*Editor Ensign:*—I thought I would let the people know, who were so kind to send so many church papers, that I received over one hundred and sixty-six of them, and have distributed all but twelve, and these a man is to get today. I also sent for twelve tracts myself and gave them to the people.

There are only three Saints here, but some are near the kingdom I think. We would like for Bro. Keck to come and preach for us as soon as convenient. One man told me that he was not able to come from home, but if one of our preachers come to preach he would just come and stay.

The Methodist people are going to hold forth here this week. I think there are several here that believe the L. D. S. doctrine: one man said he had read the Bible through three or four times, and when Methodist preachers tried to preach, it made him tired, as they did not teach a man anything. If any of the elders come this way, come to my house, one-half mile east of Big Cabin switch.

Yours for truth,  
J. R. HACKER.

Notice to the Public.

I have opened my Undertaking Establishment on south side of West Lexington street, opposite Electric Line depot, McCoy block. Residence, 1210 Elm street. All calls promptly and carefully attended to. Call and let us get acquainted.

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SERMON.

Delivered by President Joseph Smith, at the Latter Day Saints' Reunion, held at Washington Park, on Thursday, August 30, 1890.

I hold in my hand a card handed me yesterday by an elder on the ground, on which is a series of statements called "Articles of Faith." I will read the articles and then will proceed to make some statements, and possibly some arguments, which will show our attitude affirmatively on some of the main questions at issue with religionists and co-religionists:

We believe in God the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgressions.

We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the Gift of the Holy Ghost.

We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the primitive church—namely: Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

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

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

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

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.

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

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

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

The name of Joseph Smith is appended at the close of these articles.

In 1842, at the time that an effort was being made by the Latter Day Saints, at Nauvoo, to secure legislative enactment in Congress in redress of injuries sustained at the hands of unlawful persons, in the state of Missouri, and to secure immunity from further troubles of like character in Illinois, there was in the Congress of the

United States a gentleman from Chicago whose name was John Wentworth, known among politicians as "Long John Wentworth," on account of his extreme height. Mr. Wentworth was interested in this question at the time that the matter was pending, and as he was the owner and publisher of a newspaper in Chicago called the *Chicago Democrat*, he sent to his man of business in Chicago to send an embassy down to Nauvoo to examine the people there, and find out what their faith was, as some accusations were made against the people, and some strange statements made touching some portions of their belief. Mr. Wentworth sent his man of business there, and he stayed some little time; and when he went back he carried that statement of belief with him, signed by Joseph Smith, in 1842. He published it in the *Chicago Democrat* and it went all over the northern part of the state and of course was sent down into Nauvoo.

In 1844 a gentleman, by the name of I. Daniel Rupp, published a work—I suppose at Philadelphia, it doesn't say, I believe, on the title page where it was published—but it is entitled, "A History of the Religious Denominations of the United States." In that work is a chapter furnished Mr. Rupp by Joseph Smith; and here again, in 1844, this declaration of belief was furnished by Joseph Smith to this Mr. Rupp, to be published abroad in the world; so that in 1842, in the public newspapers of Illinois, published also in the *Times and Seasons*, the official Journal of the church at the time, this declaration of faith was made by the leading officer of the church. It was followed in 1844, the year that he was killed, by this publication in this public work that may be found in a great many libraries of the United States at the present time.

In 1892 I was invited to attend a mass meeting in Chicago, in the month of February. I was expected to form a part of the coterie of speakers to that meeting in Farwell Hall, and, to my surprise, when I reached the city, I discovered that the Honorable Judge Caton, ex-judge of Illinois, was presiding at the meeting. Mr. Wentworth was present. Dr. Thomas, Bishop Fallows and a large number of other representative men of the city were there; and I learned that it was expected of me to be the chief speaker upon that occasion. I presented our position of the question at issue with what liberty was given me, and when the proper time came, I asked Judge Caton if I might ask the Honorable Wentworth a question. He said I might, so I asked him if it was true that while he was in Congress that he sent an embassy to Nauvoo to make inquiry touching the belief of the people, and if he did so, whether he received the statement and published it. He said he did. I said, "Will you now please tell this congregation assembled in Farwell Hall, whether or not there was in that

statement that you received from Joseph Smith there, any provision for the doctrine of plural marriage or polygamy?" I don't know whether any of you have ever seen Mr. Wentworth or not, but whether you have or not, he was a very large man and had a voice like a lion, and as I asked him this question, he roared out, "Not a line, sir."

Now my object in calling your attention to this card is that it is the faith into which I was baptized by my father. This was the faith that hundreds and thousands of people were baptized into. Under the administration of Joseph and Hyrum Smith, from 1830 to 1844, the date of his death, there had been a sufficiently prosperous propagandism carried on in the United States and Europe, so that in this published statement in 1844, by I. D. Rupp, furnished him by Joseph Smith, was one to the effect that there were from one hundred and fifty to two hundred thousand communicants or members of the church. Now, whether these numbers were correct or not, it is not necessary for me to inquire, I simply give it as it was published.

Out of that number a great many did not accept the introduction of this new dogma, and refused utterly to accept it. My mother, my father's brothers and my father's sisters and their families and myself, with a great number of others, refused to accept the new regime.

In connection with that, I have here what is called the book of Doctrine and Covenants. It answers in a sense to the discipline of the churches. It is, in fact, a compilation of the various revelations said to have been received by the president of the church, which became the law to the church, and in that book of Doctrine and Covenants is the specific declaration, passed and adopted in 1835, by a Solemn Assembly of the Officers of the church, the whole body combined together, called a "Solemn Assembly." This book of Doctrine and Covenants was published in 1835. There was an attempt made to publish a Book of Commandments in 1833 in the town of Independence, Missouri, but a mob came upon the people who were making that publication and destroyed the press and the book before it was ever issued to the public. It was compiled and published in 1835, and this that I present to you now, here, put in the book. You will discover my reason for making the statement, and I want to say that whatever I may say in this regard, I say with all due deference to the feelings of everybody, but with the direct understanding that these are the fundamental principles upon which the Reorganized church is based, and which forms the ground work very largely of the attitude that myself and my brothers have taken in this controversy, so-called, between the Latter Day Saints.

This is an article called "Marriage." It is section 111 of this book, and I am sorry that I cannot tell you the section in the book of

these people (the Utah organization). Now my reason for my great grief in this respect, if it may be called grief, is simply this: that from 1835 to 1876 this covenant of marriage was published in all the editions of the book of Doctrine and Covenants, published by every faction, so-called, of the whole Mormon church; not a single edition was ever issued until the fall of 1876, that did not contain this section or this article on marriage. I, myself, have seen the editions of 1845 and 1846, 1852, 1854, 1856 published in Liverpool, England, under the administration of Elder Orson Pratt, and the edition in 1869, published by Albert Carrington, at Islington, in which this section on marriage was published, and it was not until the fall of 1876 that there was an edition published in Utah which eliminated this section of marriage, and inserted a so-called revelation said to have been received in 1843, providing for a different form of marriage, a different system of marriage. This was not until the fall of 1876. I give you the dates, and if you care to hunt them up you will see that my statements are correct. Further than that, it was not until 1852, August 29th, that there was ever a public declaration made of a difference of faith in this respect. It was not till then that a public declaration of faith in plural marriage was made. It was made in the Tabernacle at Salt Lake City, and Elder Orson Pratt preached the first discourse in public defense of plural marriage that was ever had in the so-called Mormon church. I want you all to bear these dates in mind. I am responsible for the statements as I make them and have the proofs where they can be had if it is questioned.

Now the Articles of Faith: "All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled."

This is our position with regard to the general system of marriage.

"Inasmuch as this Church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe that one man should have one wife: and one woman but one husband, except in case of death when either is at liberty to marry again."

Now I have been told that it is held by some that this restricts the woman to one husband, but it does not restrict the man to but one wife. Any person reading that statement will discover that when the word "either" is used, when "either is at liberty to marry again," it provides for a distinctive agreement between but two persons, and when I read the preliminary statement, "Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married standing together, the man on the right, and the woman on the left, shall be addressed by the person officiating as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names:

'You both mutually agree to be each other's companion; husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives.' And when they have answered 'Yes,' he shall pronounce them 'husband and wife' in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him." It clearly defines but two parties to the contract.

This in direct respect unto the law of the land; and it fortunately happens for us in assuming this attitude that there was not a single state, nor a territory in which there were legal enactments passed touching the marriage relation, but what made the having of more than one wife a bigamous transaction, and held the parties so doing to be punished by a fine and imprisonment according to the turpitude of the act. There was no latitude given for any other than this monogamous institution of marriage.

I make the statement for this reason: that sometime in the early days of the church there was given to this people a commandment touching the laws of the land, and when I shall read it in your hearing, you will understand why I make this statement. The revelation to which I refer was given August, 1831. Some important events have happened to this church in August, and I apprehend that this meeting is an important one; it may prove to be such.

"Let no man think that he is ruler, but let God rule him that judgeth, according to the counsel of his own will; or, in other words, him that counseleth or sitteth upon the judgment seat. Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; therefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet. Behold, the laws which ye have received from my hand are the laws of the church, and in this light ye shall hold them forth. Behold, here is wisdom."—Doc. & Cov. 58: 5.

I may not compromise other speakers here in regard to what I may say in this particular moment of my discussion, but here is an understanding that I have had from the first; and it is this: that God, being an unchangeable Being, having direct supervision and cognizance of the affairs that were transpiring upon the earth and among His people, and as we have been fondly taught in the past, believing that this land was to be the arena upon which a great many of these revelations for the evolution of the Christ idea in the world, and for the publication abroad of religious and political freedom until it should go unto every nation, kindred, tongue and people, under the whole heavens, have believed that this work should be done under republican institutions, and that the constitution adopted by America in her Confederation of States, from first

to last, should be respected both by me and by those who were to be subject to their governments, whether they were Democratic or whether they were Republican, so far as the administration is concerned; and now the question with me has been, if He gave a law in 1831 that required the people which He called His church to observe, and to keep the laws of the land, it is incompatible with our conception of His unchangeable character, that He Himself would give a command to that same people, that they should do things that would bring them under the ban of the law. It is an incomprehensible thing to me, and has been from the first, and has formed one of the strongest reasons why I have lifted my voice against any other interpretation of the marriage covenant than that adopted by the church in 1835.

I will give you some other reasons for that, and then you shall see why. Now, the question with me is, How long were these laws, which are said to have been instituted by Him, how long are they to continue? And I am answered, that it shall be until He reigns whose right it is to reign; and if there is any interval provided for in that revelation, I am not able to see where it is. I read some things in this edition of 1835, of the Doctrine and Covenants, that are provided in the law in what is called the 42d section of the book, and that was given in 1831.

"Thou shalt take the things which thou hast received, which have been given unto thee in my Scriptures for a law, to be my law, to govern my church; and he that doeth according to these things shall be saved, and he that doeth them not shall be damned, if he continues."

I cannot see any latitude there for deviating from that which has been given us in His Scriptures, which He has given us as His law to govern us as a people. And if there are any people anywhere in all the United States who are now practicing any religious formulas, or holding them out to the people, as preachers, and as trying to be the people of God, who are bound to keep the laws of the church and the laws of the land, it is the people called Latter Day Saints, under whatever other name they may chance to go.

I read farther the provision in this law and you will discover that I am treating it affirmatively.

"And again I say, Thou shalt not kill; but he that killeth shall die. Thou shalt not steal; and he that stealeth, and will not repent, shall be cast out. Thou shalt not lie; he that lieth and will not repent, shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else."—42: 7.

No provision for more than one. I am commanded therefore, to love my wife: love her with all my heart, and love no other man's wife, and no other woman, as my wife. That is the plain term of that language. That was given as a revelation. I will tell you in the next verse that I read, the reason why, and

plant, so far as I and my brethren of the Reorganized church are concerned, a plank so sure that it never can be disturbed.

In the 49th section of this book of Doctrine and Covenants (this revelation was given in 1831)—on the occasion of the giving of this revelation it was thought best, by the officers of the church, to send a messenger unto the people called the Shakers, and the question was asked, What shall be the attitude when those elders shall go to these people. As a natural consequence, believing in the doctrine of Revelation at the time, they presented it to the Lord, and here is what He told them:

"And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife."—Par. 3.

It is a fact it was lawful in the eyes of the land, in every state where the church had an existence, up to the death of Joseph and Hyrum Smith. "Wherefore it is lawful that he should have one wife, and they twain shall be one flesh." Now, if it is argued, "It doesn't say that it is unlawful to have more than one wife," the one word "twain" limits it, according to this revelation, according to the strictest rendition of the laws of the English language, there is no possibility to make it more than one. I know that there are some lawyers here, and they understand that when an individual appeals to what is called the statutory enactments, he must construe them strictly, if not, the court will construe them strictly for him; and if he seeks to take advantage of it, he must keep within the strict letter of the law; if he does not the court will find against him, because he must not take advantage of his own wrong. "They twain shall be one flesh."

I am happy to say that in a great many of the commandments of the New and Old Testament Scriptures, He has given to the people to whom the commandment came, a reason why He has given them the commandments, and that is the very case in this one, "And all this that the earth might answer the end of its creation, and that it might be filled with the measure of man according to his creation before the world was made." Away back yonder, when they were considering how the world should be made, when the divine counsel was being held in the courts of heaven, there was a provision by which this earth should be enabled to answer the end of its creation, and be filled with the measure of man, and from that time on until this, so long as the earth has had an existence, God has seen to it that He has kept constantly before the minds of men that this was His rule and divine intention; because there has been a constant equality between the sexes from that time to this.

You take the United States for instance. You may find in Massachusetts, Rhode Island, Connecticut, a majority of women; but you will find in the

west that the men are largely in the majority, and especially so in Montana, Utah, California, Iowa, and other states. God has set to His seal, and let me tell you as an instance, some of you may be curious to hunt it up; in a report made to the Utah church in 1889, it was certified by the one who made it that there were twelve hundred boy babies born in the territory of Utah, and eleven hundred girl babies; and the statistics will show that from the age of fifteen to the age of thirty-nine, the usual marriageable ages—though there are some of us that sometimes marry older than that—there was always a persistent larger number of men than there were women. God has set to His seal that He intended to keep His law prominently before the people in this very particular, that the earth might answer the end of its creation and be filled with the measure of man.

I am somewhat skeptical and have little regard to superstition; but when I can see a concurrence between the commandments of God, and the things that we see around us in this material world, I see what God has intended, so far as we are concerned as a people. He has not at any time given us a commandment that was temporal, but spiritual. The spiritual dominates and how is it? We go to the history of the world as found in the Bible, and in the 2d chapter of Genesis, we find that the Lord, stated after the creation, Behold He saw everything that He had made, and it was good, very good. I believe that is the language of the Scripture, and when we come down to the end of the 2d chapter, "Therefore for this cause shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." In that case it simply seems to associate the thought that there was to be a husband and a wife. How does it appear? I will repeat what a celebrated elder has said in this regard in a sermon by Elder Orson Pratt, in the tabernacle at Utah, October 9, 1869. He preached there a discourse in which he used this language: "The only marriage in which God ever officiated was in the garden of Eden, and it was the marriage between Adam and Eve." One man and one wife was the type of the celestial marriage. Whatever he may have known about it at the time, I am not disposed to say. In this language found in the 2d of Genesis, the word "twain" does not occur, but when you come to Matthew 19, Christ repeats this language when the question was asked Him who should be the certain wife, or why or whether it was lawful for man to put away his wife on every occasion. He says, "For this cause shall a man leave his father and mother, and shall cleave unto his wife and they twain shall be one flesh." Whose language was represented in Genesis? If Jesus Christ was with the counsel on high; if He was the one to make the laws for mankind, then when He came to repeat the language as it is found in Genesis,

He has the right to determine whether it should mean more than one or not, and the limiting word "twain," is in both the 19th of Matthew and in the 10th of Mark.

You will pardon me for having referred to this subject at all, but it seems that the time was opportune, the discussion pertinent, and that we ought to stand affirmatively before the people, and they ought to understand where we are in regard to this constantly recurring topic, that comes up for adjudication.

"Where are we? June 27, 1844, Joseph Smith was killed. It has been fifty-six years since he died, and it was not until eight years and two months after his death that there was a public change in this law governing the domestic relation among any people called Latter Day Saints. There was the admission of it. I am not going to enter into an account of how it was done. I simply point to the fact when it was done. Here am I, a son of Joseph Smith; I have brothers, and we have relations; and all through the country there are hundreds of individuals who belonged to the church in father's day, were baptized into the belief which I read from that card as he stated it, and were baptized into any other conception of that marriage law, only the one adopted by the church in 1835, and published to the world continuously from that time on until 1876. Why should I be accounted as an apostate? No ecclesiastical court has set upon my case, and said I was an heretic; I have never been cited to appear before any ecclesiastical court and been cut off on account of apostasy. I believe that statement today, and that was the faith into which I was baptized; and it does not pledge me to one single hour's maintenance of any other rule than the simple monogamous rule that obtained under this government of ours from first to last; and I anticipate that it will continue until such time as He comes and rules. And then when He comes and rules, it may be His pleasure to do just what He will; but until He does come, I am not absolved from observing the things which, by revelation, He declared unto us were to be the laws unto His church; and if there is any value at all in the language which the Apostle Paul has written, "If an angel from heaven preach unto you any other gospel than that which you have received, let him be accursed." We are not in fault in this.

Now there is something more in this than we first see. We talk about the principles of salvation which come by an obedience to the laws of God. But if it was proper to give rules touching the domestic relation, He intended that when He should give them the laws they should be in force until He Himself should come and emancipate the people from under the rules that they were then in. Further than that, He has seen fit to take notice of our monetary affairs and has seen fit to give us a financial law or rule by which we

may be governed financially. If He has seen fit to do these things, why is it there should be a diversity of opinion and such a laxity of practice in reference to it? That is a mystery to me and has been. I have been preaching forty years. I have been trying to call the attention of the people to these things as they existed. I do not often mention them. I have the best of feeling for those who are of different beliefs. But when God tells us that we are to take the Scriptures to be our guide and the "man of our counsel," and we find these things so steadfastly stated in the Scriptures, we are not at liberty to disregard them.

"Well, but," says some one, "does not the Scripture sanction plural marriage?" I answer as I answered a man in California with whom I went to secure the use of his hall. He was a lawyer and said to me, "Mr. Smith, you can never prove from the Bible that plural marriage was not sanctioned by God." I replied, "If I do not do it I will agree to pay you for your hall, but if I do do it legally, by legal argument, what will you charge me for your hall?" He says, "I will charge you nothing." I did not pay for that hall either.

Now take that statement from the 2d of Genesis, and it means but two, as it is interpreted by Jesus Christ himself as reported by both Matthew and Mark. In the 6th chapter of Genesis you will find in the opening of the chapter that there is an indictment brought against the sons of God. I have been taught by the traditional teachings of the church of God that the sons of God were the priesthood. Admit it for the sake of the argument, although I do not say that I admit it. "The sons of God saw that the daughters of men were fair and they took to themselves wives of all whom they would," and it was followed by a bitter denunciation against their transaction and the statement was made, "My Spirit shall not always strive with man." He has corrupted his ways on the earth and as a consequence he is subject to condemnation.

In the 2d of Malachi there is an indictment again brought against Israel and the statement was made that there were follies wrought in Israel. Men had forgotten the wives of their youth, which was a folly wrought in Israel, and why should they observe this rule, and the statement is there made, "And did not he make one? Yet had he the residue of the spirit. And wherefore one?" Had he not the residue of the Spirit? Surely he had, and if it had been His will that this should have been a different rule, would He not have made it at the beginning? I surely think so.

Further than that, after the Lord had visited the world with the flood, and had destroyed men from off the face of the earth, how did He propose to rebuild it again? This is a historical fact. It was by Noah and his sons, and each of them with one wife. A historical fact in keeping with forms of creation. And again so far as we as a people are con-

cerned, take the history of the Book of Mormon, and when we find God bringing Lehi out from Jerusalem in order that he might raise up a righteous branch from the loins of Joseph, He goes to work and brings out Lehi with his three sons and Zoram, each of them with one wife, and only one. It seems to me that God was very forgetful of His business at the flood if He did not give Noah and his sons more than one wife if that had been a correct principle and pleasing to Him. And why did not He tell Lehi that he should have more than one if it was necessary that it should be done in order that the earth might be peopled. It seems to me He slept upon His right, using a term you will all understand, if He did not intend the laws to be as I have shown you.

There is one thing that God has no right to do. God has no right to lie, nor has He ever commanded a man from the time of creation to now that has a right to lie; I do not care what priesthood he has, nor what his name may be. God has never authorized a representative of Jesus Christ to lie or to deal doubly with the families of men. And as I look upon the history of Jesus Christ I find Him walking in earnestness of life. "A man of sorrows and acquainted with grief." He spoke no idle words unto mankind. He held no two faces to the world, but steadfastly one and the same, both to friend and to foe; no deceitfulness there; none whatever.

And now, my friends, with all these things staring us in the face, are we willing to accept a transmission from this one husband and one wife rule, given in this way, to something that is entirely different from it, involving a breaking of the laws of the land, which we are told we are to be under no obligation to do? Are we? I am simply asking for information.

Touching my own acts I am before the American public as the son of Joseph Smith, in a sense responsible to mankind for the kind of character that they shall form of Joseph Smith; and as his son I am interested in everything that will relieve his memory of obloquy and defend him against injustice and false aspersion. I am not, as his son, obliged to take the statements of anybody as derogatory to his character before the American public without I have the proofs of those who accuse him of that which they assert; and if the proofs are presented I have the right to examine them in a legal manner from first to last; and so with every added proof that is presented, I have the right to try it by every means in my power, to try whether it is legal or not. As his son I have the right to do this. As a member of the church, baptized into this faith which I have read in your hearing, I have the right, when anything else is introduced as a doctrine in the church and given to us for acceptance, I have the right to examine it, and if it contravenes the statement made by revelation to the church or in

Holy Writ, I have the right to reject it and say it does not find place in our economy.

Is there anything wrong about that attitude? This is the attitude of the people whom I represent this morning, and this is the character of our teaching where recognized today. It is true. We have no fault to find for a man believing just as he pleases, but when we talk about the law of God binding upon him then we must come to an agreement upon what the law is. This is our attitude.

I feel like asking pardon from some of those who came to hear Joseph Smith preach this morning, that perhaps the topic may have been ill chosen for them. I hope not. I hope they will understand the reason why we do it and that we do it in a fair feeling toward others.

I thank you for the kindness with which you have listened to me.

Reported by Sr. Belle Robinson James.

WORD FROM HEAVEN! LET ALL RESPOND.

THE LORD HAS SPOKEN! "THE COLLEGE DEBT SHOULD BE PAID."

The church direction of General Conference built an edifice, known as "Graceland College," at Lamoni, Iowa. The building committee, to complete the house, with furnace, out buildings, etc., which, together with expense of running the school for a time, incurred a debt of about twenty-five thousand dollars (\$25,000.00). It was then required of the bishopric, by the General Conference, to raise the money and pay the indebtedness. They accepted the responsibility, and went to work in good faith to raise the means and discharge the obligation.

At the Conference of 1900, they proposed to raise the money by getting one thousand subscriptions of twenty-five dollars each (\$25.00), or its equivalent, to be collected when the necessary amount was subscribed. They sent out subscription papers and asked the agents, missionaries and others to aid them by getting subscriptions. Many responded and worked nobly, some made but very little effort, and a few even opposed it, after General Conference had sanctioned the plan proposed, and sent them out to represent the church and its interests. This made it very hard for the bishopric to carry out the order of the Conference, and was very embarrassing; and perhaps not more than half enough to cancel the debt had been subscribed.

This spring the church, as a whole, sought the Lord by fasting and prayer, asking for light, guidance and direction in the work; and their pleadings prevailed with the Great Law Giver. The Lord, knowing all the circumstances and what we needed, spoke, and among other things said:

"The college debt should be paid, and ministers going out from the conferences held by the elders of my church, are not expected or authorized to throw obstacles in the way of the accomplishment of that which has

been intrusted to the bishopric, to pay this great debt. Their right to free speech, their right to liberty of conscience, does not permit them, as individuals, to frustrate the commands of the body in conference assembly. They are sent out as ministers to preach the gospel, and their voices, if opposed to what may be presented to conference, should be heard in the conferences and not in the mission fields, to prevent the accomplishment of the object with which the officers of the church have been entrusted."

This comes to us with great force in the light of present existing conditions. The Lord has said:

"I will give unto the faithful, line upon line, precept upon precept; and I will try you and prove you herewith."—D. & C. 95: 8.

Now, after asking and receiving, let us show our faithfulness by doing what the Lord has said; and let the college debt be paid. Let all who have subscribed send in their subscriptions, and enough more subscribe and send in their subscriptions to lift the debt at once, or as soon as possible. In this way all can prove their faithfulness by what they do. Jesus said, Luke 6: 46, "And why call ye me, Lord, Lord, and do not the things which I say." Now after we have called on the Lord and He has spoken, and said, "The college debt should be paid," will we faithfully and willingly respond? Consistency says yes, do what He has said before you ask again, or expect an answer, if you should ask.

I have said, and believe that the majority of the Saints wanted to do the Father's will; and, having confidence, we make this appeal, and ask the bishops and bishop's agents, presidents of missions, districts, stakes and branches, together with all missionaries, to bring this matter before the Saints and friends in their several charges and fields, as soon as possible, and let all who can give, subscribe liberally; and the amount necessary to lift this burden be sent into the bishop at once; and by so doing release the church of this great debt before the bishop goes to Europe. We all shall then be glad by doing what the Lord said in the last revelation should be done; and thus place ourselves (if faithful in other things) where we may ask again and expect the good Lord to answer. The presiding bishop concurs in this, THE COLLEGE DEBT SHOULD BE PAID.

G. H. HILLIARD, Of the bishopric. INDEPENDENCE, Mo., May 28.

Some Good Reading.

- "The More Excellent Way," by Elder T. O. Kelley, 10 cents each. "Three Bibles Compared," by Elder R. Etzenhouser, 25 cents each. "Book of Mormon Vindicated," by Elder I. M. Smith, 30 cents each. "Faulty Creeds," by Elder R. C. Evans, 20 cents each. "A Postasy of the Church," by Elder J. W. Wright, 10 cents. Splendid Sermon Tracts, your own selection from our published list, 25 cents per doz. ENSIGN PUBLISHING HOUSE, Independence, Mo.

Daughters of Zion.

"OUR AIM, MANKIND TO BLESS."

MRS. H. B. CURTIS, Editor.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

ADVISORY COMMITTEE.

- Mrs. Mary E. Hulmes, President, Independence, Missouri. Mrs. H. H. Robinson, Corresponding Secretary, Box 437, Independence, Mo. Mrs. B. C. Smith, Independence, Missouri. Mrs. Lucius Etzenhouser, 2417 Prospect St., Kansas City, Missouri. Mrs. Clara Erick, Independence, Missouri. Mrs. Callie B. Stebbins, Recording Secretary, Lamoni, Iowa. Mrs. Anna Murphy, Treasurer, Independence, Missouri.

Editor's Address, Independence, Mo.

Woman's Influence.

The question is asked, What influence has woman? We answer, woman's influence is unlimited. It is omnipresent, extending from pole to pole; for wherever the foot of man has trod, is left the imprint of woman's influence. Her influence is the most powerful, the most potent element, percolating through all the different branches and ramifications of the great social structure, which is the hub round which all other factors revolve. We believe that Harriet Beecher Stowe furnished the key to the situation, when, in her dedicatory remarks in her book, entitled "The American Woman's Home," she said: "To the women of America in whose hands rest the destiny of our republic, as moulded by the early training and preserved amid the mature influences of home."

Home, the dearest spot on earth; home, woman's realm, from which emanates all that is noble and good; and—O! I would that it were not true—that which is ignoble and wicked. If the mothers, wives and sweethearts in Israel could be made to realize the potency of this God-given, but too oft perverted, power, we feel sure that better conditions would prevail in our little world—the church; for woman's influence is paramount to all others and ever has been since that memorable day in the Garden of Eden, when God caused a deep sleep to fall upon Adam, and taking from his side that superfluous rib, fashioned and brought into being that creature destined to become man's guiding star, upward into the realm of light and peace, or down into the abyss of darkness and woe.

Six thousand years ago the then predominating influence was revealed by Father Adam when he said, "The woman gave to me and I did eat." The Lord must have recognized this power in woman else He would not have forbidden the men of Israel to take unto themselves heathen

wives. We find that Solomon, Israel's great king, with all his wisdom, was not able to resist this subtle power—woman's influence, for he took to himself seven hundred wives, many of whom were heathens, and in consequence, he who had once worshipped the God Jehovah, with all the fervor and earnestness of his soul, afterwards bowed down to wood and stone.

A striking instance of woman's influence is portrayed in the story of Antony and Cleopatra. Antony, a triumvir of Rome, the proudest and most powerful nation in the world, at that time, went into Asia for the purpose of settling the affairs of the provinces there. Here he met and fell a victim to the enchantment and dazzling beauty of Cleopatra, "The fair sorceress of the Nile." In her presence he forgot all else—ambition, home, and country. He put away his faithful wife, Octavia, for this beautiful enchantress, and abandoning himself to a life of luxury and voluptuousness, fortune no longer smiled upon him. Meeting with reverses upon the battlefield, he fell upon his own sword, and died a victim to the influences of an artful woman.

Going back into the legendary lore of the misty past, we have an example of the unprecedented influence a woman exerted over two powerful nations, the Trojans and Greeks. The story of the beautiful Helen of Troy, which has immortalized the name of Homer, and although written at least one thousand years before Christ, is still pre-eminently first in classical literature. Homer makes a woman the bone of contention which brought about the scenes of carnage and bloodshed so minutely described in the Iliad. We admit the story savors of the mythical; yet it shows the trend of men's minds, and the influence women exerted over them at that early date.

But we are glad to say that woman's influence has not always been evil. Coming down to Colonial times, Sir Edward Saunders, who had been unsuccessful in his attempts to plant a colony in Virginia, became convinced that homes were necessary to give permanence to the settlements in America, and at once sent over ninety young women, who were soon distributed among the colonists as wives. From this event dates the successful colonization of Virginia. No doubt it was this high appreciation of woman's influence that inspired Mr. Payne to write those lines which have brought tears to the eyes of thousands:

Home, sweet home, Be it ever so humble, There is no place like home.

Within its precincts, where woman's influence reigns, were born, nurtured and developed such characters as Gladstone, Bismark, Washington, and the immortal Lincoln. From whence come those qualities of heart and mind that made his a idol of



## College Subscription Lists.

Attention of the Saints and friends of Graceland College is called to lists now being sent to the bishops and bishop's agents of the Stakes and districts of the church, for circulation and use among the people, in the church educational interests.

We have drawn up these lists making them due and payable on or before one year after July 1, 1901, thus assuring ample time and opportunity to all parties who are willing to aid in this work.

Many of the Saints have already subscribed what they were able to meet in this direction. To these we are not sending out new lists, but a word of commendation; but to those who have not entered their names and made an offering and consecration for this purpose, we urge that they call for the lists and enter their names at once. Subscribe as you feel will be proper and as you are able to give. The twenty-five dollars if you can—or more if you can do so; if not so much, let us have the amount, together with your good-will toward the institution and we are content.

The bishops and bishop's agents are instructed to present these lists to every member of their respective districts, and make returns of the same by the 10th of July next. We trust that every member of the church will awake to the interests of this work and assist in the notice and circulation of these subscription lists, that we may have them complete at the time indicated. Those who may wish to pay cash at the time of subscription may do so, handing to the agent and taking his receipt, and the money will be applied at once upon the college debt and stop interest on the amount paid. We desire, and should have, upon these college lists the name of every member in the church.

May the Lord especially bless every one who shall make a faithful effort to discharge this obligation.

In behalf of the bishopric,

E. L. KELLEY,  
Presiding Bishop.

LAMONI, Ia., June 3.

A New Campaign.

At the late General Conference, three trustees for Graceland College were elected. The board is now organized for the ensuing year, and a new campaign is inaugurated under most favorable auspices.

Our Heavenly Father, ever rich in blessing, has most kindly advised the household of faith to pay the college debt, and as one who will honestly and faithfully seek to discharge every responsibility, will urge all those who subscribed a year ago, that they at once take counsel from on high, and send their contribution to Bishop E. L. Kelley; and all those who are able, or are willing to heed the direction of God, and have not yet cast in their portion, that they do so without hesitation or delay.

And at this juncture I would advise one and all, that it is

again my lot to be on the watch-tower in behalf of this church work, for since the interest manifested in behalf of the college by the Divine One, we can write without any compunction of conscience: "Graceland College, of the Reorganized Church of Jesus Christ of Latter Day Saints," and have no hesitation to appeal for financial help in the running expense; and in response to this call for aid, let each Saint satisfy themselves, that in the great day of final account they shall have the approval of Him that giveth to one and all a righteous compensation for all of earth's labors. I would not wish that any individual should contribute unwillingly, or grudgingly, but with an open hand, a free heart, and a hopeful spirit.

We did our best to run the college the past year without increasing the debt, and were disappointed to a degree, but now the Lord hath spoken, so we renew our work with hope and courage, that we shall this year be more successful.

Let parents give us an early assurance of students for next college year, and let all who can send us money, books for the library, and do not forget the museum and herbarium; especially do we ask those in foreign lands, and in the islands of the deep, to keep us in mind, to build up these departments.

Hoping to hear from many,

For Graceland,

ROBT. M. ELVIN.

Box 224, LAMONI, Ia., May 22.

## PASTORAL.

To the Saints of the Central Nebraska district, Greeting:—Having been appointed to missionary labor in this district, we desire to say to the Saints that we are now starting in for a summer campaign. We purpose to commence the use of the district tent in the near future and shall need funds to defray necessary expenses. Those who desire to contribute can do so through their branch treasurer, or by sending directly to Levi Gamet, Inman, Nebraska, or to W. M. Rumel, Clearwater, Nebraska.

We again call attention to the necessity of sustaining the work with your tithes and offerings. These may be sent by draft, post office or Express order or registered letter to Levi Gamet, bishop's agent, Inman, Neb., and will be duly receipted for.

Those desiring labor in their respective neighborhoods please communicate with us at the above addresses, stating what are the opportunities for getting a hearing.

In order that all may know where the Central Nebraska district is, we will name the counties as follows: Knox, Pierce, Madison, Merrick, Nance, Boone, Antelope, Holt, Wheeler, Greeley, Howard, Sherman, Garfield, Valley, Keya Paha, Rock, Custer, Dawson north of the Platte, Blaine and Brown.

Let all the Saints feel that they have an individual interest in spreading the knowledge of a restored gospel among their associates: and be found active in the work "entrusted to all," for wherein we seek to bless others we bless ourselves.

W. M. RUMEL,  
LEVI GAMET.

To the Saints and Loyal Missionaries of the Southwestern Mission:—I find it necessary to write this additional letter. Bro. W. H. Smart who was appointed to Northern Texas will, by his request, be permitted to labor in Oklahoma until August.

I will endeavor to get into my mission soon. Will probably go direct to San Antonio, Texas, and from there endeavor to reach the various points in my field. My address in San An-

tonio will be 1217 South Flores street, care of J. P. Neal.

Last year I made a request that no discussion be entered into only with the knowledge and consent of the missionary in charge of field where the discussion is to be held. Some have been unwise enough to disregard that request, but I make it again this year, and do so, not with any desire to use the gag upon any, but that the interests of the work be subserved, and that all things may be done decently and in order. And I urge upon those who may have these matters in charge, that they be not hasty in challenging, or if challenged, in accepting. There is more lost by haste than by the possibility of being called slow or cowards. Be sure first, that there is a necessity for the discussion, and then humbly and prayerfully proceed. I would advise that no agreement be entered into to hold more than one session each day. Give yourself plenty of time to get your evidences together, and the people plenty of time to digest the evidence. We are always placed on the defensive no matter which side of the question we take. All the different denominations consider us legitimate prey, and any means to down us is fair to them, and their champions desire to carry everything with a flourish of trumpets and by throwing dust in the air and not giving us time to clean the atmosphere so the people can see clearly. I insist on having your rights and maintaining an honorable controversy, and God will give you victory.

Another trick of the opposition is to lessen the number of sessions to be held. I would not consent to less than six on each proposition, if church propositions are to be discussed, and I would advise more. You will then have little enough time to get our faith fully before the people, besides answering the slanderous statements that are always, or nearly always, made against us, and which must receive more or less attention in refutation.

We are anxious, or should be, for the fullest and freest investigation, hence the necessity of plenty of time. I never have held but one debate, hence, cannot call myself a debater, and while I have had but little experience personally along this line, I believe that, there is, at least, common sense in the above suggestion, so commend them to you for a trial.

Hoping that the utmost unity may prevail in the ranks of all my co-laborers in their intercourse with each other and myself. I am,

Yours in bonds,

HYRUM O. SMITH,  
Missionary in Charge.

St. JOSEPH, Mo., May 28.

## CONFERENCE MINUTES.

Northwest Kansas conference convened at Bazine, Ness county, May 4, 1901. Called to order at 11 a. m. by Elder Jay Hoffman. A. Kent, district president, being absent, missionary M. T. Short was chosen chairman.

Reports were read from Elders T. E. Thompson, Jay Hoffman, L. F. Johnson, M. Smith, Wm. Landers; Priests E. H. Ebert, L. G. Gurwell, N. Lund, W. S. Hodson; Teachers E. Sandy, J. Sears, J. W. Sawyer; Deacon J. H. Scott.

Branches reporting: Greenleaf, present number 82; Idylwild, present number 81; Homestead 68; Blue Rapids 74; Rural Dale 35.

Bishop's agent's report, Arthur Smith, Idylwild, Clay county: cash on hand January 29, 1901, \$32.87; received in tithes, \$176.20; paid out, \$98.00; cash on hand April 25, 1901, \$111.07.

District treasurer, E. Sandy, Linn, Washington county, reported amount on hand last report, \$1.53, received from members of Greenleaf branch, \$1.90; paid for postage, .08; amount on hand April 30, \$3.35.

Bro. Godfried Kueffer, of Bazine, was ordained a priest.

Voted to buy a large tent for district, L. G. Gurwell and branch presidents to collect money from scattered members and members of branches; Bro. Gurwell to be treasurer, and,

when enough money is received, to purchase tent. President of Homestead branch collected eight dollars to start tent fund.

The subject of division of this district was discussed, vote to divide carried. Secretary instructed to correspond with missionary in charge, Bro. I. N. White, to get this division considered. Adjourned to meet first Saturday and Sunday of reunion.

ELLA M. LANDERS, Sec.  
STOCKTON, Kans., May 13.

## Convention Minutes.

The Philadelphia district Sunday School association convened at Baldwin, Maryland, May 4th at 4:30 p. m., and continuing over the 5th, Superintendent H. H. Bacon in the chair, E. B. Hull, secretary.

Reports of schools as follows: Philadelphia, enrollment 51; Baldwin 40. District treasurer reported on hand at last report \$1.07, collected since, \$4.07; expended \$6.50; balance on hand \$2.24. At 8 p. m. an entertainment was given, which was enjoyed by all. Preaching by Elder G. W. Robley. Adjourned to meet at Philadelphia, Pennsylvania, about six months from date.

E. B. HULL, Sec'y.

PHILADELPHIA, Pa., May 10.

## Conference Notices.

The St. Louis district conference will convene in the Rock church, 1240 Glasgow Avenue, St. Louis, Missouri, Saturday evening, June 22, 1901, at 8 o'clock. Officers will be elected and other business considered. All members in the district are invited and urged to attend and make the conference a success.

JOHN G. SMITH, Dist. Sec.

2816 Lyon St., St. Louis, Mo., June 1.

The Far West district conference will convene with the Kingston, Mo., branch, Saturday and Sunday, June 29th and 30th, 1901. Will the branch presidents kindly see that the reports and credentials of their branches are sent, so they can be in the hands of the secretary one week prior to convening of conference. Ministers please send in your reports one week before sitting of conference to the undersigned.

CHARLES P. FAUL, Sec.

CLARKSDALE, Mo., June 1.

## Convention Notices.

Kewanee district Sunday School Association will convene at Millersburg, Illinois, June 7th.

Mrs. Ed. Lamb, Sec.

722 N. Walnut St., Kewanee, Ill.

The Spring River district Sunday School convention will meet with the Pleasant View branch near Knifeton, Kansas, at 9 a. m., Friday, June 7th. According to resolution of last convention the whole time of meeting will be employed in Institute work.

The district Relic also at its last meeting decided to meet with the Sunday School at same place and date and engage with it in the same line of discussion.

We urge the attendance of every member of the church.

MOLLIE DAVIS, Supt.

M. S. FRICK, Sec.

JOPLIN, Mo., May 27.

## Berry's Ferry Reunion.

We do not think it too early to remind you of the "big time" we are going to have at Berry's Ferry, Indian Territory, four miles north of Fairland, in August: the exact date will be given later.

The conference of the Spring River district declared some months ago that we would hold a grand reunion of all the Saints that could be induced to attend. The same conference also appointed a committee to supply the meals, or arrange for a boarding house on the grounds, to be conducted on the co-operative plan. This will relieve all the mothers, wives and sisters from the burdensome task of cooking, dishwashing, etc. The cooking will all be done by two cooks and their assistants, and meals served on seven long tables, accommodating at one sitting two hundred people.

Co-operation means that all concerned will work together to success-

fully accomplish the end desired; hence all attending will be willing to help as directed by the general committee. We all know, by experience, that there is truth in the maxim, "Many hands make light work." We are going to request of every one, where it is practical, to bring a breakfast plate, and if you use coffee, a cup and saucer, and families will bring plates enough for family, and two extra, also two or three table cloths, and two tea towels. None of these articles need be your best. Put your name or mark on each article. Bring your own toilet outfit for tent use. The committee will pay you the market price for flour, produce, chickens, etc., but if you have to haul it very far, better sell near home and bring the money. Your meals will not exceed 7 cents, and we believe less than six cents.

We want to engage two practical, experienced cooks, who can furnish good recommendations. Any cook capable of filling the place, write to the secretary immediately, stating terms for ten days' service.

The committee for the above arrangements is O. P. Sutherland, M. S. Frick, W. S. Macrae. Address all communications to

M. S. FRICK, Sec.

222½ Empire St., Joplin, Mo.

May 27.

## Religio Notice.

The Far West, Missouri, district Religio convention will meet at Kingston, Missouri, June 28th, at 7:30 p. m. All locals be sure and send reports and delegate credentials to J. A. Gardner, Station C, St. Joseph, Missouri. Let all make an effort to come. Election of officers will take place.

WALTER W. SMITH, Dist. Pres.

## WARNING!

One Frank Anderson, a member of the Newport branch, Garden Grove, California, has obtained money on false pretenses by altering checks and giving false checks. When last heard from he was in St. Louis. Let all the Saints take notice and be governed accordingly.

A. CARMICHAEL,

President of Newport Branch.  
ANAHEIM, Cal., May 21.

## MARRIED.

(One dollar must accompany these notices when other than the plain announcement is desired. No descriptive information will be inserted free.)

LETTON-WARMOTH.—At the home of the bride's parents, 2008 East 19th Street, Kansas City, Missouri, May 29, 1901, Mr. Riley Letton and Miss Celia Warmoth, Elder P. C. Warnky officiating.

## DIED.

(One hundred words free. One cent for each word over 100, and for every word of poetry. Amount should be remitted with notice, to insure publication.)

CARR.—At Döber, Indiana, May 16, 1901, Rose Foster Carr, grand-daughter of Sr. Davies. Born March 3, 1897. Funeral in charge of W. C. Marshall and P. A. Flinn; remarks by M. R. Scott, Jr.

## Gray Hair

"I have used Ayer's Hair Vigor for over thirty years. It has kept my scalp free from dandruff and has prevented my hair from turning gray."—Mrs. F. A. Soule, Billings, Mont.

There is this peculiar thing about Ayer's Hair Vigor—it is a hair food, not a dye. Your hair does not suddenly turn black, look dead and lifeless. But gradually the old color comes back,—all the rich, dark color it used to have. The hair stops falling, too. 25¢ a bottle. All druggists.

If your druggist cannot supply you, send us one dollar and we will express you a bottle. Be sure and give the name of your nearest express office. Address, J. C. AYER CO., Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, JUNE 13, 1901

NUMBER 24.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

PRICE, \$1.00 PER YEAR, IN ADVANCE.

W. H. GARRETT, EDITOR.  
C. ED. MILLER, BUSINESS MGR.

ENSIGN PUBLISHING HOUSE,  
Of the Reorganized Church of Jesus Christ of Latter Day Saints.

Make all remittances, and address all communications to Ernest Turner House, Box 11, Independence, Jackson County, Missouri.

New subscriptions can begin at any time. It is possible to avoid it, never send later as it is liable to wear through the envelope and be lost.

Always give the name of the post office to which your paper is sent or we can not find your name or our lists.

When desiring your address changed, give both the old and new address. Papers will be discontinued one month from the time subscriptions expire, unless ordered continued.

In making remittances, money orders are preferable for they are absolutely safe. If you can avoid it, do not send coin or stamps. Canadian stamps are an entire loss, and Canadian currency is only worth ninety cents on the dollar to us, for that is all we can get for it at the bank.

Letters should be addressed, and orders and drafts made payable to

ENSIGN PUBLISHING HOUSE,

Independence, Mo.

## PARENTAL OBLIGATIONS.

Parenthood always has, and always will carry with it large responsibilities of gravity and importance, and while this fact does not appear to impress itself upon every parent as it should, it is nevertheless true that it is a trust which must be accounted for at the end of the individual's stewardship, if not before. "Husbands love your wives," "and the wife see that she reverence her husband," are admonitions which may not be disregarded without suffering. It is due to the child as well as to the father and mother that this instruction should be heeded; the habitual deference paid each other in the home, will leave its impress upon the offspring, and render the submission and obedience to parental authority more natural and easy. If the child is raised in an atmosphere of quarreling, and contention, the fruitage which will result will be unhappy for both parent and child. But where an example of loving consideration for each other's feelings, and kindly patience with each other's failings is habitually shown by husband and wife, it will be more natural for the offspring to develop the same habits, and thus grow up unto years of discretion under an influence which will do much towards shaping their character to, in turn, bless other associations and companionships. If there were no other consequences than this, it alone would repay all the effort necessary to accomplish a result so fraught with blessings to all. But the effect on the spiritual nature is of even greater importance, reaching as it does into eternity.

There has, apparently been too little attention paid to child training in the home in the past; too much laxity is, in

some respects, more to be deplored than too much rigor; under the former as the child grows up, there is generally a tendency to disregard all authority, which is sure to lead to trouble for the individual thus dominated, and for those to whom his welfare is of special import and interest. While there are instances where an excess of severity has resulted disastrously—and extremes should never be countenanced—yet a firm and careful training by the parents, both working in harmony to the same end, will, as a rule, be of incalculable benefit and blessing to parents, offspring and society. But how dreadful, and indiscribably unwise it is for the husband and wife to pursue a policy of opposition to each other in the government, correction and control of the children; such a course is almost certain in every case, to cause a loss of respect on the part of the children, and unfit them for the development of self government; and the child who is not from early comprehension of things taught this important duty, will have a difficult matter in acquiring it, if indeed he ever does, when he has attained maturity.

We have known of instances where the love of a mother for her children amounted to an idolatry. No violation of the rules of good conduct in her children was ever, in her judgment, so serious as to require other than a deprecatory remonstrance; and if the father, with greater discernment and wisdom, saw the necessity for stern reproof or corporeal correction, the mother placed herself as the champion of the children, to prevent them receiving a deserved and necessary lesson, and if, as it has occurred, the father for the sake of peace has unwisely yielded his prerogatives in the matter, his power as a ruler in his family has suffered, and the children have learned to despise and disregard him, as they have grown towards their majority. The result has been that the children have themselves seized the reins of government, become a law unto themselves, and as a consequence, become a source of annoyance to those around them. Even the mother, who was responsible chiefly for this condition, was not respected by her children, and toward her they have used words of harshness and contempt. Such a manifestation is not only displeasing to the Lord, but is also to all good men and women who love the right. But the most unfortunate result of this lack of harmony in training children, is that the children in thus despising parental authority, become so heady and arrogant, that they

even despise, or at least treat very lightly, the appointments of the Lord's house, and unhesitatingly show their disrespect whenever they attend divine services. This is truly a grievous sin, for which, perhaps, they will not be held more responsible than will be the parents, for their failure to exercise proper discipline and authority at the right time.

To properly train a tree or a vine, commencement must be made when they are very young. So with the child, the training should commence with its earliest conception of things around it. And as the training of the tender vine and young tree must be carefully, and tenderly, yet very firmly done, so it is needful that carefulness, tenderness and firmness must be exercised in training an immortal spirit, that the little one may grow up a comfort to parents, a benefit to society and a pleasant companion for associates. Too many young parents seem to regard their offspring, especially their first born, as a child would a pleasant toy, something with which to amuse themselves and help pass away the time. They fail to realize the heavy responsibility they have assumed in becoming parents; that to their charge is committed the training of a soul for eternity. Most parents are anxious to train their children so that their welfare in this life will be enhanced; making that the chief object in life. They seem to think that if their child's success in this life is assured, they have performed the most important part of their obligation as parents. How short sighted and lacking in knowledge of the truth, is such policy.

But there should also be care used towards each other by husband and wife before children are given into their charge. In these days of science and good books, written on almost every subject of importance to the welfare of humanity, it should not be difficult to get proper understanding; the functions of the body should be carefully studied and their demands heeded, so that when a child is born into the world it shall not be handicapped by hereditary weaknesses that entail upon it all its life, suffering and disease. It is due the child; it is due the Lord; it is due the world, and even the parents, that it shall be as free from taints of disease when it is born, as a human body may be. It is due the child that he may be free to develop his powers of body and mind to the fullest possible extent, so that the influence he may have in his sphere shall not be restricted by having to devote time and strength to correcting evils for which he is

not directly responsible. It is due the Lord, that the child may be able to comprehend the purposes of his Creator in his being; be able to give earnest, pure and devoted service to God's work, in whatever direction he may be called to labor, and thus conserve the interests entrusted to him, to the glory of God and the benefit of the world. Disease is hurtful to both mind and body, restraining the powers and often lessening the capacity for good service; and it is just possible that the adversary may use individuals as his agents for the very purpose of lessening the forcefulness and effective influence a child would otherwise more fully exercise.

It is due the world that the child should be free from disease that he might the better be able to occupy a place for good in the midst of his fellows, exerting a moral force and a noble influence to elevate men and bring them nearer the ideal of the Creator in their creation; and lastly, it is due the parents themselves that they may have joy and comfort in the development of those for whose existence they are responsible, and that they do not have either to reproach themselves for lack of wisdom, nor be distressed at any failures their loved ones may make by reason of the unfortunate conditions under which they came into the world. It should be the highest ambition of all parents to so train their offspring, and to develop such traits of character in them that they may be of the greatest use in the service of God, and of the highest value to their fellows; to this end they should work together harmoniously that God may be glorified and the world blessed by their labors.

Stewardship and its accountability none may avoid. It is with every living soul. How best to fulfill, and to correctly discharge the duties appertaining thereto, should be carefully and prayerfully considered, if the reward each hopes to attain is realized, when the judgment is "set." Parental responsibility is a matter for deep and earnest and prayerful study, conscientiously pressing forward in right lines, as wisdom is sought and obtained, and so at the end the "Well done" of the Master will be sweet indeed to the anxious, faithful toiler.

## EDITORIAL ITEMS

BRN. H. E. MOLER and Elmer E. Long were at Radcliff, Ohio, June 5th, from which point they were to go to Davisville, and from there into Gallia and Lawrence counties, Ohio.

ELDER J. M. TERRY advises June 10th that he expected to

reach St. Joseph, Missouri, his appointment for this conference year, on the 12th, and to enter into the work at once. His health, while not good, is greatly improved, and he is still growing stronger. The Millersburg, Illinois conference, he says, was a great success. The district was well represented, and the spirit was good. We are glad to hear of the improvement in Bro. Terry's health, and hope he may speedily regain all his strength. He is an energetic consistent worker in the vineyard, and we hope he may be spared for many years of successful work therein.

THE MANAGERS of the Missouri State Fair to be held at Sedalia, Missouri, September 9-13 next, have issued a neat "Preliminary announcement" in pamphlet form. The grounds comprise 136 acres just outside the city limits, reached by the Missouri Pacific and M. K. & T. railroad. The Fair management announce "The greatest Live Stock exhibit on earth." "First in Poultry and Poultry products, with an annual output of 14,000,000.00." "We lead the world in variety and excellence of agricultural products." "Missouri destined to be the orchard of the globe." "A mineral output that rivals the Klondyke," etc. This will serve to indicate the position and importance of Missouri as a wealth producer and as a desirable place to inhabit.

SOME ONE in Ohio sent us June 2d a 25 cent coin for the ENSIGN. They however neglected the little formality of attaching either signature or address to the order, and unfortunately the post office stamp was so illegible it could not be deciphered even with a magnifying glass. It is probable this same "some one" will think the employees of the ENSIGN office are very dilatory and unbusiness-like in filling orders. That's the usual estimate in such cases. We await further advice.

## EXTRACTS FROM LETTERS.

SR. SARAH WOODS, Blackwell, Oklahoma.

I would be glad to hear from some small family of Saints living in Oklahoma or southern Kansas who are in need of help through harvest and who have church privileges.

BRO. J. L. GARNER, Echo, Indian Territory, June 3:

As we have preaching only now and then, in private houses, the silent preacher is a welcome visitor. Our church is in fairly good shape considering our opportunities. We have something near \$500.00 subscribed for a church building; there are only six families of us and all are poor. There could be a great deal of good done here if we only had a house. Our branch (Lamanite) has 21 members, of which 15 are Lamanite by blood.

S. C. BAUDER, Low Moor, Iowa, renewing for the ENSIGN, says:

I would hardly know what to do on a Sunday without the reading matter contained in the ENSIGN, especially the sermons. I do not belong to any church at present, but think when a favorable opportunity comes I shall join the Latter Day Saints.

M. C. MORRIS, Ava, Douglas County, Missouri:

We have a good Sunday School and very good attendance: there are some outsiders who are attending the school. Bro. James Davis and A. M. Baker are holding a series of meetings here now. They have good attendance and interest.

BRO. JAMES H. BAKER, Nye, Oklahoma Territory, June 4:

I would like to ask through the columns of your paper that if there are any Saints living in Beaver county, Oklahoma, they write to me. I am laboring at Nye and am having quite good success with good interest and very little prejudice.

ELDER F. G. FITZ, 538 Park avenue, East End Pittsburg, Pennsylvania, June 6th:

We may have to spend most of our time in this city as Independence is about to claim another of our leading men, and as a result our branch is left without a presiding elder. I am glad to say the way seems to be opening up for us to build our new church this summer, and we feel encouraged. I had the pleasure of preaching in the Congregational church at McKeesport, Pennsylvania, last Sunday evening. I had good liberty and excellent interest. We have secured the church for two nights next week: all this through interest of a friend to the cause, a Mr. Cadow, who I think will soon be one of our number.

ELDER A. MCKENZIE, Five Lakes, Lapeer County, Michigan:

I am devoting all my time on the farm this summer breaking up new ground and trying to get something ahead so as to be able to do a work for the Master this fall and winter. A week ago last Sunday I met with the Saints at Juniata, Michigan, and blessed the bread and wine for them, they being without officers since the Hartsells moved away. We held two meetings; the evening meeting was well attended, the church being almost full and I was blessed with good liberty. I was made glad to see so many with whom we used to meet in the past. The ENSIGN is indeed a messenger of light and truth, and its pages contain that which will help the people of God to understand and do their duty and show those who are looking for "the old paths" where to find them and how to walk therein.

BRO. ERNEST BUTTERTY, 44 Second Street, New Haven, Connecticut, remitting for the ENSIGN for some parties who have become interested in the latter day work, writes:

I want them to read some of the sermons. I take the ENSIGN myself and would not be without it for anything if I did not have any other way of getting spiritual food; I have the Book of Mormon and nearly all other reading matter in the line of books and tracts of the latter day work. So far I have spent eight or ten dollars to give to starved humanity, trusting it will be seed sown in good ground, which will take root and bring forth fruit in abundance. I am the only Latter Day Saint except my wife who came into the faith one year after me, and our daughter 13 years old will be baptized the first Sunday in July. I was two years old in the gospel May 26, and we are strong and happy in the Lord and His cause. I am not selfish, but am doing what I can for my neighbors and the cause. I ask an interest in the prayers of the Saints that the Holy Spirit will work in this city so that in due season there will be a branch here.

"Book of Mormon Vindicated," by Elder I. M. Smith, 30 cents each.

GENERAL CHURCH NEWS.

INDEPENDENCE.

Next Sunday, June 16th, will be "Children's Day" at the Armstrong branch, commencing at 10 o'clock a. m. Children's part of program begins at 11 o'clock.

Bro. C. Edward Miller, the new Business Manager of the ENSIGN Publishing House, arrived in Independence from Pittsburg, Pennsylvania, Monday morning. Monday afternoon Bro. J. D. White checked Bro. J. W. Luff, former Business Manager, out, and Bro. Miller in office, and affairs are moving along as usual.

Pres. Hulmes is expecting to be absent from our Sunday services for several weeks, desires, in view of existing conditions, to take up as a topic for Sunday 11 a. m. service the following: "How can our people best serve the Stake and church at this time?" He is to meet in business capacity with the Saints at their church, at Lee's Summit at 8 p. m., Tuesday 18th inst., and in company with Bishop May with the Saints at Holden, Missouri, Sunday 23d inst, and immediately following with other branches nearest that place.

The paving of West Lexington and Electric Streets has been ordered, contracts being let by the City Council Tuesday night. The streets will be paved with vitrified brick and the walks with granite or brick. Bro. J. E. Lewis received the contract for the curbing, which will be granite.

Mr. C. L. VanFleet of Waterville, Minn., made the ENSIGN a pleasant call Wednesday. Sr. VanFleet feels a deep interest in the center place and instructed her husband, who is attending the "Shriner" convolve in Kansas City, to look over the ground at Independence. He visited Sr. T. W. Chatburn and family, being an old acquaintance. He expressed himself as pleased with our city.

Elder I. N. White returned from Higbee, Missouri, Monday and reports a very encouraging Sunday School convention and conference at that place last week. He has secured an opening at Columbia, Missouri, where the University of Missouri is situated, to which Bro. J. A. Tanner was sent to fill the appointment, and Bro. White returned to have a troublesome tooth looked after.

Sr. Edith R. Clow, who has been in charge of the subscription accounts in the ENSIGN office for about four years, resigned last Saturday to enter into a domestic concern Tuesday, June 18th, of which herself and our worthy young brother, J. Aug. Koehler of Kansas City, Missouri, will be principals. Sr. Edith is held in the highest esteem by all who know her, and our association with her in business of the office for so long has been pleasant throughout. She is a faithful, consistent and devoted follower of the Master, an earnest Sunday School and Religion worker, and we wish for herself and chosen companion to be a life journey of happiness and pros-

perity. We feel to especially congratulate Bro. "Gus" in securing so excellent a life companion and commend the wisdom of his choice.

Sunday dawned cloudy and threatening, but cleared up about nine o'clock, and the day was beautiful, though quite warm. The main auditorium of the church under the skillful hands of Bro. Wm. Bushnell and his assistants had been decorated, a bower of pawpaw bushes covering the rostrum, its columns entwined with roses. Along the railing in front was a row of ferns, reaching from one end to the other, while on tables in front of the platform were roses and flowers of various hues and designs, the whole presenting a very striking and pretty effect. The exercises of the morning were in charge of Bro. W. N. Robinson and Ammon White, and consisted of references to the children of the Bible, various classes reading in concert selections in which such were mentioned; passages from the Book of Mormon and Doctrine and Covenants were also read. Bro. W. H. Garrett gave a fifteen minute address which concluded the morning program. At 1 o'clock twelve were baptized in the font, Bro. W. H. Garrett, officiating. The confirmation at 2:30 was given, Bro. Garrett, C. G. Gould, Bishop Ellis Short and B. J. Scott officiating. Bro. Ammon White was in charge of this meeting; prayer and testimony followed. At night a splendid program was given by the older scholars, closing a very enjoyable and successful "Children's Day." All engaged in the preparation are deserving of commendation for their good work.

Velma Louise, daughter of Bro. Royal and Sr. Nellie Brocaw, Katharine Marjory, daughter of Mr. Peter and Sr. Pearl Widener, and Walter Raymond, son of W. Herschel and Sadie M. Snow, of Tabor, Iowa, were blessed Sunday, Bro. B. J. Scott and W. H. Garrett officiating.

Bro. Joseph E. Haines and son, Quinn, of Keokuk, Iowa, were among those baptized Sunday. Bro. Haines is a nephew of Bro. and Sr. J. C. Clark.

LAMONI, IOWA.

Yesterday was Children's Day, but instead of the bright sunny day we had hoped to have, it was cold and gloomy and the clouds threatened ruin. Toward noon the sun came out, but in a short time it again grew dark and the wind blew so strong that many left the church before the exercises were over. However the rain was withheld, and the program was carried out as arranged. The committee on decoration had beautified the pulpit with bouquets and pyramids of flowers and immediately in front was a solid bank composed nearly entirely of roses. At the rear upon a black background were the words in large green letters, "We bring them Lord with thankful hearts." appropriate songs and recitations from the little tots up to the oldest of the primaries occupied the

greater part of the morning hour. Five children were blessed by Patriarch Alexander H. Smith and Bishop E. L. Kelley.

The afternoon prayer meeting was in charge of Bro. R. S. Salyards and Columbus Scott. At the conclusion some two or three hundred of the Saints gathered at the Saint's Home pond to witness the ordinance of baptism administered to sixteen children, by Pres. J. A. Gunsolley.

The evening's exercises consisted of confirmation of those baptized, and a program given by the older members of the school. Elders J. A. Gunsolley, R. J. Lambert, R. S. Salyards and Chas. H. Lake officiated in the confirmation. Elders H. N. Snively and H. A. Stebbins opened a series of meetings Sunday in the district tent at Ellston, Iowa; the meetings will be continued probably two weeks.

Stake President John Smith was at Davis City Sunday, and expects to be at Pleasanton next Sunday.

Elder G. H. Hilliard arrived today and Elder E. A. Blakeslee is expected tomorrow morning to be present at the Bishop's court which convenes tomorrow. Bro. Arthur Gillen, of Kansas City, arrived Sunday and will spend his vacation with home folks.

Sr. Eliza B. Cowden is recovering nicely from the fall she received. Upon further examination it was found no bones were broken as was at first reported.

The entertainment given by the lower grades of the public schools last week was of a very high order, and has elicited many comments of praise.

The commencement exercises of the high school were held last Friday night in the church auditorium. There were twelve graduates, six girls and six boys. The decorations were in class colors, black and red, and upon the black back ground at the rear of the platform were the words, "The Die is Cast." The orations were exceptionally good, and the recitations and solos deserve creditable mention. Mr. L. J. Barr, president of the school board presented the diplomas.

We were pleased indeed to see our young brethren and sisters receive the diplomas, and trust their life work may be such that when they reach the other side they may receive at the hands of the Master that certificate of graduation in divine life that will entitle them to enter and abide in His celestial kingdom.

June 10.

G. L. K.

ST. JOSEPH, MISSOURI.

Bro. G. H. Hilliard occupied the stand Sunday morning and evening to the edification of the hearers. A very large number attended the evening service.

Bro. M. Shaw led three into the waters of baptism Sunday afternoon, G. W. Antrum and little son, and Hela H. Dickerson. They were confirmed at the social service by Bro. H. O. Smith, G. H. Hilliard and M. Shaw.

Bro. and Sr. J. M. Terry are expected to reach the city by the 12th.

The Ladies' Aid Society have postponed their ice cream opening to the 15th, when they will serve ice cream at the Lewis Creamery from 2 to 11 p. m.

Bro. and Sr. H. O. Smith celebrated their twenty-fifth anniversary of their wedding on the 3d. Bro. H. O. leaves today for his mission field in Texas.

Sr. H. L. Ashbaugh and two little grand-sons, of the First Kansas City branch, are visiting friends in the city, and are the guests of Bro. and Sr. Newton Collins.

The social service, presided over by Bro. Taddicken and Guinand was a spiritual feast of good things. We noticed among the worshippers Bro. C. J. Hunt, of Deloit, Iowa; Sr. A. J. Moore, of Texas; Sr. Manning, of Des Moines, Iowa; Bro. G. H. Butler, of Stewartville, Missouri; and R. Garlich, of Clarkdale, Missouri.

The Sunday School will have a real old fashioned picnic on the 4th of July. The committees on arrangements were appointed Sunday. An invitation is extended to the mission Sunday Schools to join us.

Sr. Gaultner has been removed from the hospital to 508 North 6th street. She is doing nicely. The sisters who can should visit her; she would appreciate your call. A. B.

June 10.

ST. LOUIS, MISSOURI.

Places of worship: Rock Church, Glasgow avenue and Dickson street. Services: Wednesday evening, prayer service. Sunday: Sabbath School 9:30 a. m.; preaching at 11 a. m.; social service at 2:30 p. m.; preaching at 8 p. m. Chiltonham, 5731 Manchester Ave., services: Sunday School 10 a. m.; social meeting 2:30 p. m.; preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

We are rejoicing in the gospel and because of it, this beautiful morning; and also that yesterday's services were refreshing and soul strengthening.

Bro. F. A. Smith arrived in the city Saturday June 1st, seeking refuge at the church, where he is at present domiciled, taking refreshment at Sr. Corwin's, also visiting among the Saints. Bro. Russell Archibald has been very happy to have Bro. Smith preach morning and evening on the 2d and 9th.

The past week's weather has been very trying, and the attendance at Tuesday evening's business session, also at the Wednesday evening prayer service was diminished because of the storms.

The Oak Hill Sunday School gave an entertainment last Friday evening, in charge of Bro. Dawson, superintendent of that school; a good program, with quite an attendance. A number of the St. Louis people present.

Sr. Cobb, lately of California, is visiting with her daughter, Sr. Fred Johnson; has attended our social services, and we have enjoyed her splendid testimonies.

Bro. Horton, of Chicago, again visited with us yesterday; being shown over the church by Bro. Dawson, he expressed himself as delighted with our church building, also was pleased at the

attendants present. He is some what in hope of being located here permanently.

Our choir treated us to two delightful anthems yesterday; our young people certainly deserve words of praise for their efforts along this line.

Our social service, now, and for the succeeding three months, convenes at 6 o'clock. Last evening Bro. J. J. Billinsky and F. A. Smith were in charge. The service was quite enjoyable.

Fourth of July picnic on the "go."

Reunion echoes in the air.

ERTHA M. HITCHCOCK.

2519 N. Garrison Ave., June 10.

FIRST KANSAS CITY BRANCH  
2324 Wabash Ave., Sunday School 9:30 a. m.; preaching at 11 a. m. and 7:30 p. m.; social service 12:15 p. m. D. F. Wynn, pastor, 2306 Bellfontaine; telephone 205 Union. Superintendent Sunday School, E. Etzenhouser, 2417 Prospect; telephone 1306. Missionary in charge, J. D. White, 609 Main St.; telephone 1353.

Mr. Warnky went to Independence Saturday to enjoy Children's Day.

Bro. Leaton and family have moved into their new home at Ridgeway.

The Sunday School is making preparations for the picnic of the union of the five Sunday Schools of this city, at Budd's Park, June 22d. A very joyful time is anticipated.

Our superintendent, Bro. E. Etzenhouser, went to Argentine Sunday, to assist in the Sunday School work there.

The services were all well attended Sunday; at 11 a. m. Elder F. C. Warnky was the speaker, his subject, the parable of the fig tree; at 8 p. m. Bro. F. Parker, from Argentine, was the speaker. The prayer service was good, a lady of the Baptist church expressed herself as being fully satisfied of the divinity of the Latter Day Saints' church and desired to unite with us by baptism. Bro. J. D. White preached at Argentine; Bro. W. H. Pease at Armourdale, in the tent; Bro. F. C. Warnky, at 8 p. m., in the Baptist chapel in north Kansas City, where he has a regular appointment.

June 11.

SECOND KANSAS CITY BRANCH.

Corner 23d and Holly. One block south of Observation Park line.

Children's Day next Sunday, June 16th.

The children, as well as some of the "grown up folks" of this branch, are looking forward with joyous expectancy to the union picnic which will be held on the 22d inst at Budd's park.

Tomorrow (Tuesday) the Ladies' Aid societies, of the two branches, Armstrong and the Second Kansas City, will hold their regular union prayer meeting at the home of Sr. Emmett. A good representation is expected, and if this meeting compares favorably with those of the past, it will be to the spiritual interest of all who can, to attend.

Prayer Union will meet at the home of Sr. Ada Koehler Thursday.

Our Religio met with the First Kansas City Religio in prayer meeting capacity on last Friday night. We have heard good reports from some who attended. This is a regular feature with

the Kansas City, Missouri Religions, meeting on the first Friday night of each month, alternately at the two churches.

It was announced yesterday at the services that Bro. J. D. White had moved the Stake tent from Argentine to 8th and Ann streets in Wyandotte. He will probably be visited often by members of our branch. At least we heard that kind of talk yesterday.

A. C. K.

June 10.

DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening, Zion's Religio-Literary Society Sunday evening at 6 p. m.

May has been more like April, very showery, a light rain nearly every day which has made the nights quite cool.

The district tent is doing service in the east part of the state, under the care of Bro. Parker and Hansen; it is intended to work the towns in the Arkansas valley, and get to Colorado Springs in time for the district conference in August.

Sr. Floy Lewis has returned from Graeceland. Bro. Sam Brannan was also expected home Sunday.

Bro. Samuel Platt is slowly failing, and it seems the end is near.

Bro. Joseph Schmutz had an operation performed Friday of last week by which a large tumor was removed from the bladder; it was feared by those acquainted with the case, that on account of his age, the operation might result fatally, but it seemed the only chance of relief. He is getting along nicely, and unless some unforeseen difficulty arises he will recover and be better than for many years; he has been continually remembered in prayer by the Saints, especially at the time of the operation.

Bro. O. A. Westland, who had his arm broken several weeks ago, is getting along nicely, and will soon have the use of his arm again; he has suffered very little pain, and has been on duty as having the oversight of the shop nearly every day since the accident.

Sr. Augusta Johnson had been lost track of for some time until Sunday last, when she sent for the elders to come and administer to her. She was taken very sick suddenly May 1st, and was taken to the hospital, and was not in a condition to communicate with the Saints, until she became convalescent; she had a very severe attack of peritonitis and came very near death's door; the prospects are for complete recovery.

Children's day next Sunday.

The Religio have bought a piano, and our choir leader Bro. J. W. Gilbert assisted by Prof. Gulyer, teacher of voice culture, will give a concert at the church to help meet the payments on the instrument.

The services Sunday were fairly well attended, preaching both morning and evening by Elder J. B. Rouse, subject morn-

ing, "Man's dominion," evening, "The body without the spirit is dead." This text was presented in a new light from what we have heard in the past, and was very interesting.

The Religio Sunday evening was well attended, and the program was very interesting.

Bro. Hutchins and several of the boys from Lyons, were in attendance at the Sunday evening service.

S.

June 10.

SAN FRANCISCO, CALIFORNIA.

Services at "Druid's Temple," Cor. 14th and Polson Sts. Sunday School 9:45 a. m.; preaching 11 a. m. and 7:30 p. m. Sacrament meeting on first Sunday of each month at 12:15 noon. Elder C. A. Parkin, presiding elder, residence 3010 16th street.

Sunday, May 26th, we had the pleasure of having Fred B. Blair, our missionary, for the speaker at the 11 o'clock service. In the evening Elder A. M. Chase, missionary en route for Oregon, addressed us. There was a good attendance at both services.

Monday evening, 27th, we held our branch priesthood meeting, Bro. Blair presiding. Many things of importance were considered; among others was the dividing of the city in districts, for forming a better system of visiting the members. All the elders consented to help the teachers and deacons in this work, and visit with them.

The attendance was good at the Wednesday evening prayer meeting.

Friday evening there was an open meeting at the Religio. All the members were requested to bring a coin of some denomination, as a contribution for the organ fund; seven dollars and seventy five cents was thus collected.

On Decoration day our Sunday School had a picnic at Golden Gate park. There was quite a large gathering of Saints and friends, and a good time was had. The older folks enjoyed themselves as well as did the children; it was a lovely day, and all went nicely and pleasantly.

Last Sunday Jos. F. Burton, was our speaker at the morning hour. A large congregation greeted him. His remarks were much enjoyed. At noon we assembled for sacrament and prayer meeting. We had the best attendance at these meetings; more visiting Saints and strangers than we have had for a long time. There was some little difficulty in finding enough seats for them. The social meeting was quite interesting. Five hymns were sung, eight prayers were offered, and twenty-five testimonies given, and no time wasted.

In the evening Metuaore, our Tahitian brother, preached for us. His text was, "He that heareth these sayings of mine, and doeth them." His discourse was very pointed and clear. Bro. Burton acted as interpreter for him. Fred B. Blair went to Irvington Sunday, and preached there. There was quite a gathering out to hear him.

GEO. S. LINCOLN.

June 11.

LETTER DEPARTMENT.

Hood River, Ore., June 5, 1901.  
Dear Brother:—We are at this time writing "baking in" Hood River during the "berry picking season." We left home the 14th of May, and after some visiting and a little work on the way, reached here the 31 of June. Our tent will probably reach us here tomorrow and then we will try to tell the people here what it means to "believe on the Lord Jesus Christ" and accept His salvation. Bro. W. A. Goodwin will join us here before long and together we hope to be able to so occupy that some sheaves may be garnered for the Master.

There are three families of the Saints in and around here, and we hope to be able to plant the work here effectively before we go to other points. This will be our field address and Saints of eastern Oregon desiring to communicate with us can do so by addressing us here. The field is large, but we will do our best to fill the demands made on us. We need funds for our tent work. Can any help us? Due credit will be given for all that you send to us. We shall be glad to hear from the Saints.

Your brother in Christ,  
A. M. CHASE.

REDMOND, O. T., June 2.

Dear Brother:—The work of another conference year, we begin with cheerfulness. The work is onward in this mission: calls for preaching in new places more numerous than I ever knew before. Bro. S. S. Smith and I are assisted by Bro. Hancock, holding a series of meetings at Redmond, so far attendance good. Our doctrine is new to them: one man is reading Book of Mormon, and many are inquiring.

I want to hear soon from all who desire preaching. Address me at Redmond, Oklahoma, and we will try and respond. I think best to remain west until after harvest in the eastern part of (Oklahoma).

Bro. Grimes, Aylor and Maloney will occupy in Indian Territory. The former named will take the oversight of the work at Wilburton, for the present at least. I hope to visit Indian Territory ere long if possible. I have been detained at home for a few weeks, getting my family located and an house built.

Write either Bro. Montague or me, here at Redmond regarding tent work. The branch and district work will be cared for by Bro. Montague and Pickering, and I wish to see my brethren, who were appointed to this field, push out into new places and make new openings.

The Saints of this mission did well last year in caring for the necessities of the mission, and I believe they are able and willing to respond gloriously this year as per Bro. H. O. Smith's request. Bro. S. J. Hinkle, of Stillwater, Oklahoma, is bishop's agent. May the blessings of peace and prosperity attend each one in my prayer.

HUBERT CASE.

LOS ANGELES, Cal., June 3.

Dear Brother:—My mother, Grandma Davidson, who moved from Independence to Colorado a short time ago, wishes me to thank, through your columns, the Saints of Independence for their great kindness towards her, and their interest manifest at all times; but especially while she was sick and feeble during the past winter and spring.

I fear my words will be inadequate to express the tender love she cherishes in her heart for them. And truly that love has been well merited on the part of the Saints. The affection they lavished upon her, together with their thoughtful kindness and tender solicitude for her, has never, in my experience, been equalled in any community of people, and we, her children, most heartily add our signature to hers in a fervent God bless them.

Mother's health is much improved since going to Colorado. The latest news from Sr. Layton reports her able to walk out in the yard two or three times a day, and to sometimes wipe the dishes and read a little. Yet the days seem long, she sadly misses those friendly calls that were like golden moments to the "shut in." May the angels of heaven and about her, let this leave us well. Bro. Burton and Metuaore have gone to San Francisco, I remain here in Los Angeles. My address for three or four weeks will be, 1515 Main street, Los Angeles, California.

SR. EMMA BUTTON.

COLUMBUS JUNCTION, Ia., June 6.

Dear Brother:—As it is a long time since I wrote for the columns of our worthy ENSIGN, I concluded today to try again.

At the close of our General Conference I went to Burlington, where I was called by an urgent request to administer to a young lady of about twenty summers. I was there a week baptizing six during that time, the one administered to was one of the number: the Lord blessed her wonderfully. Then I came to Columbus Junction, to answer a request of Bro. I. M. Lane, to open a new place, and if ever there were two Sodom, Columbus Junction is number two. In the first place the editor of one of the papers refused to publish my notices, because he would do nothing to help Mormonism along: next a priest(?) old man advertised me as a Mormon evangelist. I met him a few days later, and took him to task about it; first he denied it, but I got too close on him, then he said, "Well the people call you Mormons. We answered his piece in the paper.

Next a Rev. Pool of the M. E. church took it upon himself to enlighten(?) the people by telling them that what I preached was repulsive and violated every rule of public decency to a disciple of the true faith, and my teaching was pernicious, etc. At this onslaught Elder D. M. Murdock, of Marston, Illinois, took up the cudgels of defence. But the ball continues, with new characters added. Bro. Lane visited the editor's sanctum with a reply to Mr. Pool of twenty-one pages, which cost Bro. Lane two dollars to secure the insertion; it will come out in the Muscatine Journal this week. I was warned in a dream before I came here what was awaiting me. One young lady of about twenty-six was very much dissatisfied with Presbyterianism, and Bro. Lane enlightened her mind on the gospel, and her mother threatened to lock her up if she did not stop going to my meetings. But all the abuse and threats of her mother and sister could not stop her. She, and Bro. and Sr. Lane were baptized, and if ever a Saint was in hell, this young lady is in one with her mother and sister now. She told Sr. Lane the other day that she believed she would be compelled to leave home yet for the gospel's sake, pray for her Saints, for she is a noble girl. She now holds the position of telephone operator in the town office; she was treasurer of the Presbyterian Sunday School, also corresponding secretary of the Christian Endeavor. But by obeying the gospel—she has sacrificed all her good traits of character." Too bad.

The Lord blessed me while preaching here, and some are looking for the truth, but whoever obeys the gospel in this town will earn their crown of glory. May God help them to stand. I am laying over here between trailers on my way to Clinton. I came here from Burlington this morning, where I was called to tie the matrimonial knot for a couple.

Last night, notwithstanding we had a terrible rain, quite a goodly number met at the Saints' church. After I preached a sermon, our worthy young sister Emma Liddie Bear, (daughter of Elder J. L. Bear), and her intended, Mr. Moroni Duke, were escorted to the matrimonial altar by the side of the pulpit, by Sr. Lillie Bear and Mr. Al Duke, when I pronounced the solemn words which made them husband and wife. Sr. Liddie always wears a pleasant smile, but it seemed on this occasion she wore the very pleasantest of all, she really looked angel-like in a white dress, very neatly gotten up, without any of those unnecessary superfluous fixtures, carrying a beautiful bouquet of white roses. May prosperity be theirs to enjoy.

I baptized two more at Burlington, eleven since conference. Our worthy brother, J. W. Went, will remain at Burlington over next Sunday, he gave us three good sermons while I was there, we had a splendid conference there, over last Sunday. May the Lord bless every effort to advance His cause.

Still in the conflict,

J. S. ROTH.

Home address, 1011 Sumner St., Grinnell, I. A.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

THE MORE EXCELLENT WAY.

ELDER D. S. CRAWLEY.

(1 Cor. 12: 31.)

On the 16th of March, in debate with Elder Judd, Christian minister, five miles south of Guy, Oklahoma Territory, he reasoned that from the above a "More excellent way" than that given in the above chapter, came into existence when the last of the New Testament scriptures were written, A. D. 96. All the inspired officers, gifts and blessings described in this chapter and elsewhere, being then "done away," no longer needed. I quoted Ecclesiastes 3:14, "I know that whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it, and God doeth it that men should fear before him." Here the unchangeable character of God, as displayed in all his works, is declared. In the beginning He set the sun and moon in the heavens to rule the day and night; and as long as day and night continued, no change will be made in His allwise plan for their government. So when the time came for Christ to build His church (Matt 16:18) John the Baptist was sent forth, preaching that one should come after him who should baptize with the Holy Ghost and with fire (Matt. 3:11). Then the Christ chose the twelve and the seventy, sending them out to preach, He Himself telling the people the "doctrine is not mine, but His that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—(John 7: 16, 17).

This grand truth was and is the great rock of eternal truth upon which His church was built. This knowledge brings eternal life; for Jesus says, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—(John 17: 3). This knowledge could be obtained only by direct revelation to each individual as, "No man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." ("Matt. 11: 27). This knowledge could be given only by the Holy Ghost. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth \* \* \* and he will show you things to come." (John 16:13). This Spirit was promised to all the obedient, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2: 39). "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest [or make known] myself to him." (John 14: 21). And in the last great commission, Jesus said to the eleven:

"Go ye into all the world, and preach the gospel to every crea-

ture. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe [not the apostles, as is generally taught, but 'every creature' that believes and obeys in all the world; the pronoun 'them' must agree with its antecedent in person, number, etc., according to all rules of language; the 'apostles' were the second—those spoken to, and 'them' third person—those spoken of; 'every creature' in all the world; In my name shall they cast out devils;"] etc.—Mark 16: 15-18).

What for? "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming [making known the truth of] the word with signs following. Amen." (vs. 19, 20.) What word? The gospel. The good news that Jesus was the Christ or Messiah; heir to David's throne; and that God was the eternal Father, doing all that Jesus had promised, sending the Holy Ghost, conferring signs or manifestations of the truth, upon all the obedient.

Without the signs following there could not nor cannot be any confirmation. Without confirmation no knowledge of Christ or the Father. Without his knowledge no "eternal life." (John 17: 3). Hence Paul says that when Jesus comes again, "He will take vengeance on them that know not God," etc. It is just as unscriptural to promise "eternal life," except, or hope for it, without signs following, as without faith, repentance, baptism or any other principle of the "everlasting gospel." (Rev. 14: 6). Hence, I always offer to affirm that signs following believers is just as essential to salvation as any other gospel principle or promise; hence the promise of God in the new covenant, that "I will put my law in their inward parts—for they shall all know me from the least to the greatest." (Jer. 31: 31-34). Paul says it shall be "written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." (2 Cor. 3: 3). John says, "But ye have an unction from the Holy One, and ye know all things." (1 John 2: 20). Having received the knowledge of God through this unction, by confirmation of the word, with signs following, all come in possession of eternal life, and if they continue faithful, will be crowned in the eternal world.

Paul writes to the church at Corinth, the sanctified in Christ, "With all that in every place call upon the name of Jesus Christ." (1 Cor. 1: 2). Thanking God that the "testimony of Christ was confirmed in you; so that ye come behind in no gift." (vs. 6, 7). Christ's testimony as recorded in Mark 16, is that signs should follow to confirm believers; and Paul continues: "Who shall also confirm you [all, in every place who believe, as in verse 2] unto the end." (v. 8).—"End of the world." (Matt.

28: 20). Read the whole chapter.

In chapter 12 the good old brother read that night, Paul continues writing to them—as well as to us—not to be ignorant "concerning spiritual gifts." (v. 1). For none could say or know that Jesus is the Lord, but by the Holy Ghost (v. 3). Or having the word confirmed by signs following or manifestations of the Spirit. Hence, after telling us that there are diverse ways in which signs follow, he says, "But the manifestation of the Spirit is given to every man to profit withal." (v. 7). Every man in all the world he is writing to. How were these manifestations to profit all men? By confirming the word. He then specifies nine diversities of gifts, but the same spirit. But all these worketh that one and the selfsame spirit, dividing to every man severally as He will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. Or, as all the members, in the human body are only one body, so also the members having those nine different manifestations of the Spirit compose one church or body of believers. For by one spirit are we all baptized into one body, whether we be Jews or gentiles, bond or free, and have been all made to drink into one spirit. For the body is not one member, but many. He then mentions the different members of the human body, showing that all the different members: with different functions, duties or gifts, such as seeing, hearing, smelling, etc., were all necessary to the existence of a perfect human body; and one of them could not do without the others, neither could any one of them make such claim truthfully: for God set the members, every one of them, in the body as it pleased Him. (v. 18.)

In the eight following verses Paul extols the wisdom of God, in forming the man's body with all its different members, showing the folly of one member claiming to have no use for all the others. Read this carefully. We, as well as Paul, honor God for the wisdom displayed in the formation of the human body, and there is good sense in Paul's reasoning in verse 21, that one member could not say to another, I have no need of thee. O, let us honor God in receiving all that He reveals unto us through Paul in this chapter, as well as elsewhere. Now hear Paul's application of all this grand, unanswerable reasoning about the human body, comparing it to the body of the church of Christ. "Now, ye are the body of the church of Christ, and members in particular." (v. 20). Who? All the members baptized into the one body, or church, and having received the nine different gifts enumerated in verses eight to ten, he then proceeds to give the names of the officers and members qualified to act as members of the body, because of the possession of these different gifts. "And God has set some in the church [or one body]; first apostles,

secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues, and one member cannot say to another, I have no need of thee.

In chapter 14: 37, Paul says, "What I write unto you are the commandments of the Lord." This being true, does not every one claiming to be a member of Christ's church transgress that command of the Lord when they say, "We have no need of all the members Paul says God set in the church, as it pleased Him?" "Whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it." By reading carefully 1 Corinthians 12, any one can see that they were ignorant of spiritual gifts, thinking, no doubt, that the different gifts were given by different spirits, and that one person ought to have all the different gifts. This error Paul corrects, making it so plain by his comparison of the human body, with its different members, to the body or church of Christ, with all of its different members; and as all the members that God placed or set in Adam's body, are necessary to the existence of the perfect human body, even so, all the members that God set in the church, or body of Christ, are necessary to its existence.

Paul asks, "And if they were all one member, where were the body? But now are they many members, yet but one body." And says that God set the members, every one of them, in the body, as it hath pleased Him. After giving the names of some of the members having the different gifts, and giving commandment that one member must never say they have no need of the others, he then asks, "Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?" (vs. 29, 30). Why, no, for he had shown them the more excellent way. To one member one gift, to another some other gift, as in the human body; the ears to hear, the eyes to see, the nose to smell, etc. In Christ's body "some apostles, some prophets, and some evangelists, some pastors, and teachers; for the perfecting of the Saints, for the work of the ministry for the edifying of the body of Christ." [How long to remain there?] Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ, that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men and cunning craftiness whereby they lie in wait to deceive." (Eph 4: 11-14). Could language be plainer? One scripture explains and corroborates another. This Ephesian letter was written by Paul five years after the first Corinthian letter, yet the brother tells us that all the members that the eternal, unchangeable God set in the church, enumerated in the 12th of 1

Corinthians, "as it hath pleased him," ceased; were "done away with," because, by an unfortunate translation, Paul is made to say, after commending all that in every place called upon the name of the Lord Jesus, 1 Corinthians 1: 2, to covet earnestly the best gifts, and yet "show unto you a more excellent way," telling us that "more excellent was" that all the members before that time set in Christ's church, ceased by the will of God, when the few manuscripts of the New Testament scriptures were written, ending in A. D. 96. That they then supplied the place of the inspiration of the Holy Spirit. This, he claims, because Paul, after extolling the greatness of charity in chapter 13, says, "Charity never faileth; but whether there be prophecies they shall fail. Whether there be tongues they shall cease; whether there be knowledge, it shall vanish away." (v. 8). Then quoting verse 13, "And now abideth faith, hope, charity, these three; but the greatest of these is charity." Tells us that after A. D. 96, these three, faith, hope and charity, were all that remained in, or were to remain in the one body or church of Christ, of all the members that God had set in it, enumerated in chapter 12, and Ephesians 4; that this was the more excellent way as shown by Paul.

Now let us examine this position briefly. It was nearly three hundred years after this, before the few manuscripts of the New Testament were compiled into a book; and then but very few of them written with a pen, so costly that the poor had no access to them. How was the work of the ministry, the perfecting of the Saints, the edifying of the body of Christ to be accomplished during that long period, when not a Bible to a thousand or thousands of men was in existence? Is it not far more reasonable to believe God's plan as Paul gave it? "And he [Christ] gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ," etc. But the brother's theory is "And he gave some Bibles," one perhaps to five or ten thousand people, for the perfecting of the Saints, etc. If whatsoever God doeth, it shall be forever, nothing can be put to it, nor anything taken from it, how could a poor, frail man as Paul was, entirely take away all the members out of the body of Christ that the unchangeable God set in the church as it has pleased Him? Especially after His giving positive commandment through this same Paul, that one member must never say to another, "I have no need of thee." All that He set there was essential, that there should be schism in the body, but that the members should have the same care one for another. (1 Cor. 12: 25). "But speaking the truth in love, may grow up into him in all things, which is the head even Christ, from whom the whole body fitly joined together and compacted by that

which every joint [or member] supplieth, according to the effectual working in the measure of every part maketh increase of the body unto the edifying of itself in love." (Eph. 4:15, 16).

Could anything be plainer? Christ the head, all these different members and officers mentioned in 1 Corinthians 12, and Ephesians 4, being the joints and parts of the body; just as the arms, hands, legs, feet, lungs, etc., compose the body of man, the head being above all. It would seem presumptuous for a township constable to attempt to disannul an act of Congress signed by the president of the United States and proclaim a more excellent way, as a form of government than that selected by the framers of the constitution, consisting of, first, a president; second, a vice president; thirdly, senators, after that supreme judges, state and territorial governors, etc.; to assert they were only placed there until we had our constitutional law written, when they were done away with as no longer needed. That the constitutional law was all that was needed, and there never would be any more presidents or legislators, as in the beginning, to enact laws to suit the changing conditions of the government. And that the justice of the peace and constable were all sufficient to administer the law now. If this be so in this changeable, man-made government, how much more so for a poor, frail man like Paul, after telling us that Jesus Christ is the same yesterday, today, and forever, Hebrews 13:8, and that what he wrote were the commandments of this unchangeable Lord, 1 Corinthians 14:37, and that whatsoever God doeth it shall be forever, that in building His church God set the members every one of them as it pleased Him, first apostles, second prophets, thirdly teachers, then members having the gift of faith, healing, working of miracles, discerning of spirits, tongues, and interpretation of tongues; that these individuals having these nine different gifts, composed the body or church of Christ just as the eleven different members that God placed in Adam's body composed the man's body today, and after exhorting them to covet earnestly the best gifts, then to turn right away, and in defiance of all the commands of the Lord, declare "yet show I unto you a more excellent way," that all these officers, members, gifts and blessings were only set in the church until the constitutional law was written, then done away, no longer needed, and that the few scriptures written up to A. D. 96, was all that was needed to guide men into all truth, that there never would be in the church any more apostles, prophets, teachers, or gifts, no more revelations to govern the church in the changing conditions in the world; that pastors and deacons are all sufficient to administer the law after the year A. D. 96 until Christ should come again, is to argue that which is against reason.

Even Christ was no exception to that unchangeable law of that

God who is without variableness or even a shadow of turning, but had to be called of God as was Aaron; but now men are so far ahead of those good old Bible times that all they need is to just to feel that they are called to preach. They take the honor upon themselves. Can you believe Paul would thus even attempt to nullify all these plain and positive commandments of the Lord that he had just written? Why go to all the trouble of writing about what our friends call the inferior way, such as only being able to know the Lord by the Holy Ghost (1 Cor. 12:3), of the useless way of giving the manifestations of the Spirit to every man to profit withal; of being all baptized into one body by one spirit; and then of all the different gifts of the Spirit qualifying those possessing them to act as members of Christ's body, and the foolish things about that inferior church, then knock it all in the head by telling us that in about thirty-seven years, from 59 to 96, that which is perfect would be come, the New Testament scriptures, when all, every vestige of that inferior church, which we took so much pains to describe in chapter 12, would vanish away—no longer needed.

Why trouble our minds by telling us of the old Jerusalem church, clothed with the sun (the Holy Ghost, with all its life-giving manifestations), and the moon (light of the Mosiac law) under her feet, and upon her head a crown of twelve stars (the twelve apostles). (Rev. 12: 1). Why was Paul inspired to write up such a glowing account of that inferior old Jerusalem church? filling our poor, finite minds with a longing desire to have lived then in the enjoyment of those inferior gifts and blessings; to have enjoyed the companionship of the illiterate apostles and prophets, mostly fishermen and publicans. Why did he not leave that out, and write us at once about the more excellent way that was so soon to dawn upon the minds of the Saints? That after the last of the apostles, John should write upon Patmos, the last revelation ever to be given to our poor, fallen race, contrary to all the former dealing of God with them since the days of Adam, that then we should have a far more excellent church than the old Jerusalem church, without an apostle, prophet, evangelist, pastor, a teacher, elder, bishop, or deacon, called of God as was Aaron. None troubled about the faith to be healed, nor gifts of healing, wisdom, knowledge, working of miracles, discerning of spirits, tongues, etc., all having vanished away because no longer needed. No more revelation from that time to trouble the minds of the Saints, consequently none but pastors and deacons are now required for the perfecting of the Saints. No need of them being called as in that inferior church, but only to feel that they are called, and, selected by their fellowmen, is all that is required in this age of superior light.

The Corinthian Saints, no

doubt, thought that each of them should have all the gifts; Paul corrects this error. They were to be given to different members, as different members are placed in the man's body; yet they all composed the one body, or church. He then asks: Are all apostles, are all prophets, etc., then tells them that he had shown them a more excellent way than that: different members yet only one body. He then shows that they might have all these gifts but without charity it would profit them nothing. Charity would exist forever, while all these imperfect gifts would come to an end. Not that anything inferior to them would take their place, but that a time so much better was coming, that they would be obscured by the greater glory. Like the moon, brilliant in her sphere, but when the glorious orb of day arises, the moonlight vanishes away. So Paul explains thus: Prophecies shall fail, tongues cease, knowledge vanish away; then says, "For we know in part, prophecy in part; but when that which is (not shall be) perfect, is come, then that which is in part shall be done away. (1 Cor. 13:8-10).

Paul compared the two conditions of the church in his day, with all its wondrous gifts and blessings, inspired officers, etc., and its condition when that which is perfect is come, to the two conditions of childhood and manhood, saying: "When I was a child, I spake as a child, I understood as a child, but when I became a man I put away childish things. For, how we see through a glass darkly; but then face to face; now I know in part, but then shall I know even as also I am known." (vs. 11, 12). Who cannot see that when that which he calls perfect is come will be at the resurrection. Then Paul will know as he is known, and see face to face. Prophecy in part will give way to the fulness of knowledge. Tongues will cease, because one universal language will be spoken. (Zeph. 3: 9). But until that time "abideth faith, hope, charity; these three, but the greatest of these is charity." What faith? The one faith. (Eph. 4: 5). The faith once delivered to the Saints. (Jude 1: 3). The faith of the gospel. Read of the blessings obtained by that faith, Hebrews 11, also mentioned in 1 Corinthians 12: 9, as the principle of power by which all spiritual blessings are received; and yet the ministers of this more excellent way tell us, "Now abideth faith, hope," etc., and yet not a spiritual gift in all this "more excellent" church. Not faith enough to receive the least of the spiritual gifts in this life, yet by their faith they teach that they will come forth in the resurrection of the just, after their bodies have molded into dust.

In that inferior Jerusalem church eternal life was obtained by the knowledge of God. (John 17: 3). This knowledge could only be obtained by direct revelation from God. (Matt. 11: 27). The Holy Ghost, by which this knowledge was received and revealed, was promised to all "whom the Lord our God shall

call." (Acts 2: 39). The call was to every creature in all the world. (Mark 16: 15). And this knowledge of God was to be imparted to believers everywhere by confirming the word with signs following. (v. 20). No confirmation, no knowledge of God. No knowledge of God, no eternal life; for Jesus Christ is to be "revealed in flaming fire, taking vengeance on all them that know not God. (2 Thess. 1: 8).

In the old Jerusalem gospel the Holy Spirit confirmed the word with signs following; pray tell me what more excellent way have they in the church since A. D. 96, to obtain the knowledge of God, which is eternal life? I asked of them, "What shall I do to be saved?" Answer, Believe on the Lord Jesus Christ and thou shalt be saved. Correct; but Jesus said these signs shall follow them that believe. I suppose I am to expect them? Oh, no, no! Well, how shall I have the word confirmed to me that I may receive the knowledge of God? O, just read about others receiving confirmation till you know all about it. Just as well tell me, when starving for food, to read about the blessed Savior feeding thousands with loaves and fishes, until I am filled and hunger no more. The more I read of the good things with which the Lord fed them, the more hungry would I become until I starve to death. Nothing but food to eat myself would save me from death. Just so I might read until death, of others having the word confirmed with signs following, but that would impart no knowledge to me unless I was confirmed in the same manner.

In answer to the statement of the brother that "I deny nothing you have said, for it is all in the Bible, but there is only one way you can make me believe you; work a miracle. Drink some strychnia or let a rattle snake bite you, and if it don't hurt you I will believe. I am sorry for the dear, old brother, seventy-four years old, fifty-two of which he says he has been preaching in the Christian church, "the more excellent way." I used to teach that faith comes by hearing when in that church, and no doubt he has for fifty-two years; but now he has changed; faith now comes by seeing. Abraham told the rich man that his brethren had Moses and the prophets; if they would not hear them, they would not be persuaded, though one would rise from the dead. (Luke 6: 31). Just so it is today; the old brother has Christ and the apostles, whom headmits I have quoted correctly, yet wants a sign. If he will not believe them, neither would he be persuaded if one rose from the dead. Jesus said that a wicked and adulterous people sought for a sign.

In Revelation 16: 14, we learn that devils are to work miracles in the last days, deceiving kings and nations, gathering them to the great battle of the Almighty; and the dear old brother admits, virtually, that the first miracle working devil that comes along, he will believe him, and of

course follow him off to that great battle. And those who believe with him that faith comes by seeing miracles wrought, no doubt, will follow with him. The same Spirit is here that brought Christ to cast himself down from the temple, quoting scripture, "It is written that the angels shall bear thee up," etc., and of course it would not hurt him, "If thou be the Son of God." What a pity it is that Christ did not work a miracle to convert Satan. Now, the same spirit says to me, if you are a believer in Christ, drink poison, etc., for it is written, "If they drink any deadly thing it shall not hurt them," and of course if you are a believer, and the Bible is true, it would not hurt you. But Jesus quoted some scripture also, "It is written thou shalt not tempt the Lord thy God." (Matt. 4: 7). If Jesus had tempted God by casting himself down, it would no doubt have killed Him. Just so, if one should tempt God by drinking poison, etc., it ought to, and likely would, kill him. But if by accident they should do so, they might escape death by the help of God.

But, my dear old brother, if you believe what you teach, that faith comes by seeing, that believers should drink poison, etc., to convince others that they are true believers, why not prove to the audience that you are a true believer, as you claim, by drinking your own deadly poison that you seem so desirous for someone else to do? I pray God to help men believe His word, though myself and everyone else should do as Paul said man-made teachers would do in the last days, turn their ears away from the truth, unto fables. (2 Tim. 4: 4).

The numerous errors in the uninspired translation of the Bible enable the teachers of this more excellent way, to turn the ears of the people away from the truth, and turn them unto fables. but our Father in heaven has not only revealed the Book of Mormon for all lovers of truth, but also an inspired translation of the Bible, no doubt, in fulfillment of Isaiah 59: 19. After speaking of the great restoration of all things, all through his book, he there says, "So shall they fear the name of the Lord from the west [this great western world], and his glory from the rising of the sun. When the enemy [of truth] shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." That this should be just before the second advent of Christ is evident from the verse following: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." (v. 20.)

In fulfillment of this, Thomas Paine and others, by publishing books on the errors of the Bible, have turned thousands away from their belief in it. But the mighty flood of unbelief that swept over the world, caused by the lectures of the great agnostic, Col. Robt. Ingersoll, published in the journals of the entire world, and his books scat-

tered broadcast, until nearly twenty five million are said to have rejected the Bible, and God only knows what the end would have been, only for the illuminating influence of the mighty angel of Revelation 10, sent from heaven with a "little book in his hand," and the "everlasting gospel to preach to every nation, and kindred, and tongue and people" (Rev. 14: 6), and the lifting up a standard against him (the enemy of truth), in the inspired Translation of the Scriptures, correcting the hundreds of errors in our uninspired versions, for the overthrow of error, and the salvation of all lovers of truth.

At the Eusang Publishing House, Independence, Missouri, can be obtained for twenty-five cents, "Three Bibles Compared," giving the rendering of the King James', the Revised, and the Inspired versions in parallel columns where differences exist. The King James' version, with the vast wealth of all Protestant churches, forty-seven of the great scholars of the world, seven years of time; with all the translations and manuscripts obtainable, were used in the production of this translation. This is given first place in the comparison: The Revised Version, eighty-two of the greatest scholars of the world, immense wealth, fourteen years, and all translations and manuscripts known being the factors in its production, yet only a little different from the other, is given second place. The Holy Scriptures translated and corrected by Joseph Smith, by the Spirit of revelation, is the third comparison. One young man, living in poverty, hunted from state to state by enraged and persecuting mobs, no translations or manuscripts used, but speaking by revelations while others wrote (when permitted by the mob), three years were occupied in this translation. Space permits me to quote but very little here. Send for the little book referred to, giving hundreds of texts in comparison from the three mentioned translations. It is worth its weight in gold to the honest Bible student.

Colonel Ingersoll reads Genesis 19: 8, where Lot is made to say to the Sodomites, that he had two virgin daughters, praying that he might "bring them out to you, and do ye to them as seemeth good to you," and says that was a sample of those Bible patriarchs that the God of the Bible favored. But the Inspired Translation says: "I pray you that I may NOT bring them out to you," etc., the word "not" being left out of the King James'. Genesis 48: 8: "And Israel *beheld* Joseph's sons," v. 10, "now the eyes of Israel were dim of age, so he could not see." Positive contradiction, says the colonel, but we must believe if we accept the Bible. The Inspired Translation renders it: "So he could not see WELL." "Well" left out of King James'. Exodus 23: 3: "Neither shall ye countenance a poor man in his cause." That's the Bible for the poor man? asks the Colonel. The Inspired

Translation says "wicked man" instead of poor man, as in King James'. Deuteronomy 14: 21: "Ye shall not eat of anything that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it. Or thou mayest sell it to the alien; for thou art a holy people unto the Lord." That's your Bible doctrine, says the Colonel; the *christians* must not eat their hogs or cattle that die of disease, but sell them to us infidels; for they are a holy people, you know. But the Inspired Translation spoils the Colonel's argument by saying, "Neither shall ye give it to the stranger, neither sell it to the alien," etc. And so in hundreds of places. 2 Chronicles, 22 makes Abaziah two years older than his father; 2 Kings 19: 35, men arose and found themselves dead, in the King James' Translation, and all these are magnified by skeptics, but are corrected in the Inspired Translation.

Brighamites get their polygamy from King James' translation, which makes David perfect in all his ways, polygamy included; the Inspired Translation in 1 Kings 3: 14; 11: 4; 16: 33, 38; 14: 8; and 15: 11, shows very differently, that David was wicked in some things, making it of great value in combating polygamy.

Numerous errors also exist in the New Testament which are corrected in the Inspired Translation. "Blessed are the pure in heart for they shall see God." (Matt. 5: 8) Paul is made to contradict in 1 Timothy 6: 16; saying of God: "whom no man hath seen, nor can." Now, who lied, Paul or Christ? asks the skeptic? The Inspired Translation says: "whom no man hath seen nor can see, only he who hath the light and hope of immortality abiding in him." All this is left out of King James'.

Another quotation used with great effect against the Bible: "If any man think that he beareth himself unseemly toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry." (1 Cor. 7: 36) There is fornication taught, says the Colonel and others. The Inspired Translation renders it: "If he think he beareth himself unseemly toward his virgin, whom he has espoused, let him do what he hath promised, let them marry." Then comes the text that made the great bulwark against the organization of what Paul calls the church of God which is at Corinth (1 Corinthians 1: 2; existing there organized with all the different members so plainly described in chapter 12, set in the church (S&T, fixed, established.—Webster), as it hath pleased God who is without variableness or even a shadow of turning, commanding that one member must not say to another, I have no need of thee, because without all these members there will be schism (division) in the body. Then after naming some of those members set there by the Lord, asks if all hold the same office or have the same gift or duty to perform, and admonishes to covet earnestly the best gifts, ending in the King James' Translation with: "And yet shew I unto you a more excellent way."

This is made clear in the Inspired Translation, which is the same all through the chapter until the last verse, when after asking if all were apostles, prophets, teachers, or if all had the same gifts, or duties to per-

form, he answers: "I say unto you nay, for I have shown unto you a more excellent way; therefore covet earnestly the best gifts." Just what he had been showing them in the whole chapter; that they were *not* all apostles, prophets, teachers, etc., but different members; yet only one body or church. Paul's teaching in chapters 18 and 14 proves this to be the correct version. After saying, "Now abideth faith, hope, charity, these three, he then shows what this faith requires, to follow after charity and desire spiritual gifts, but rather that ye may prophesy. He then tells how to use all the gifts in the church meetings, speak in tongues, interpret or give a revelation or prophecy, etc., and as he was writing to correct those in every place ignorant concerning spiritual gifts (12: 1), he concludes his instruction in regard to the perpetuity and proper use of spiritual gifts by saying: "But if any man be ignorant, let him be ignorant, wherefore [because he foresaw the ignorance that would prevail in regard to all his teachings], brethren, covet to prophesy, and forbid not to speak in tongues. Let all things be done decently, and in order." (14: 32-40).

Notwithstanding this strict command, which of the so-called orthodox churches, if one should be moved by the Holy Spirit, and should prophesy or speak with tongues in their assembly, would not forbid them? telling them that now they were living under a "more excellent way." Who but the poor, despised Saints believes and obeys this commandment of the Lord (v. 37) today.

In conclusion I ask, if the ministers of what they call the "more excellent way" have a better way "for the perfecting of the Saints for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive," than that given by Christ's inspired apostles, evangelists, pastors and teachers (Eph. 4: 11-14), and have a more excellent way of church organization than the unchangeable God was "pleased" with, (1 Cor. 12: 18), with its inspired officers, gifts and blessings, as taught in the whole chapter, why is it that they all go back to the writings of those set in that inferior church who admit that they only saw through a glass darkly, knew in part, and prophesied in part; spake as a child, understood as a child, thought as a child, saying, "But when that which is perfect is come, then that which is in part shall be done away; and they yet teach that that perfect time has long since come. When Paul said all these things that were in part should be done away, and then we shall see face to face; know also even as we are known. If they have a far more excellent way of seeing face to face, knowing as they also are known, why are they so terribly divided regarding the plan of salvation? Instead of the one body, a thousand bodies or churches. "Ever learning but never able to come to a knowledge of the truth." (2 Tim. 3-7).

May God bless all the honest in heart, and stir them up to search the Scriptures as Jesus commanded, relying upon His promise which never has, or ever will fail: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 7: 17.

# Daughters of Zion.

"OUR AIM, MANKIND TO BLESS."

MRS. H. B. GURTIS, Editor.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

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Editor's Address, Independence, Mo.

### Our Girls' Department.

With all this array of evidence in support of woman's influence how should our girls deport themselves? What should be their attitude toward the opposite sex?

We have already stated that woman's influence is paramount to all others; now, if this be true, and we sincerely believe it is, armed with this God-given power and clothed with the mantle of purity, no girl need hesitate to stoop down and elevate to her own level, the average young man of her acquaintance. This is not only her prerogative but her duty, and the path of duty is always a safe one. This is woman's mission, and with that purity, which, like Portia's definition of mercy, "Falls as the gentle dew from heaven, blessing him that gives and him that receives," she need not fail.

In the beautiful character of Owen Meridiath's "Lucille" is revealed the possibilities to which woman's purity of character may lead her. Read it, girls, twice or thrice, study it, that you may emulate the noble deeds of that superb woman.

We do not mean to say that girls should accept the attention of young men without discrimination, for there are men who are so thoroughly imbued with that spirit which comes from beneath, that no girl can afford to place herself under its contaminating influence, she should flee from it as she would from leprosy.

We think Mary Anderson set an example that is worth imitating. When she made her debut upon the English stage the Prince of Wales, whose profligate life is known to all, pleased with her wonderful talent, requested an interview, which she promptly refused, saying, "I have always guarded my character with the most jealous care and have maintained a reputation that is above reproach, and I cannot afford to sacrifice it now."

This girl of twenty, this woman of lowly birth refused to be

introduced to the heir presumptive to the proudest throne under the shining sun. This was twenty years ago, but Mary Anderson, who has retired to private life, (in connection with Charlotte Cushman) enjoys the distinction of having done more for the elevation of the stage than all others of that profession.

You may not become a Mary Anderson or a Charlotte Cushman in the broad sense of the term, yet in the narrow sphere in which you may be called to occupy your influence may be just as effective as was the influence of these celebrated women.

Then what should be a girl's deportment in manner and speech? In manner she should be kind and gentle and free from affectation; seeking to cultivate and develop those qualities of heart and mind which make the true lady. She should set her standard high and then eliminate everything not in accord with her ideal. The true lady shrinks instinctively from that which will make her conspicuous; hence, she never talks above a low, conversational tone in the street car or on the train. Never engages in conversation with the conductor unless he be a personal friend, neither does she make remarks, witty or otherwise, for the benefit of her fellow passengers.

A true lady spurns the attentions of a strange man whom she chances to meet, and, filled with chagrin and mortification, asks herself, "What have I done to warrant such familiarity?" If she would be a lady, she must be pure and chaste in her speech, for "Out of the abundance of the heart the mouth speaketh," and I know of nothing that so quickly betrays our true condition as our language, therefore, she should avoid the use of that vulgar form of speech known as "slang." "But," says one, "it is so expressive." It may be expressive, but it reveals a vein of coarseness which no girl can afford to display.

A boy said to his mother, after the departure of his cousin, who had been visiting them, "I expected to see somebody when I saw cousin Jane, but she don't amount to nothing, just hear the slang she uses."

Every girl should be careful in her speech, always using the choicest language at her command. A girl may be bright and vivacious, quick at repartee, but she may not indulge in these at the expense of that priceless gem—womanly dignity.

A girl's demeanor toward young men should be of a character to inspire him with confidence in her purity and integrity, and although kind and considerate, often yielding in points of minor importance, yet she should be made to feel that, where a principle is involved she can be as firm as "the rock of ages."

There are certain immutable

laws underlying the great social fabric, which no girl can afford to disregard, for if she does, she does it at her peril. Then there are minor laws, known as the rules of etiquette, of which too many of our young girls are woefully ignorant, else she would not linger at the gate to talk with her escort after returning from church or places of amusement. Neither would she invite him to enter her home at an unreasonable hour, or after he had spent the evening in her company elsewhere.

A lady once said to her protegee, "Mary, I notice that you stop at the gate to talk with your friend after church, now I do not approve of this, and must ask you to discontinue it. If you wish to talk with Mr. Smith invite him to the house some evening during the week." The young lady repeated this to Mr. Smith, who said at once, "Mrs. Jones is right." The young man knew that this was not the proper thing to do, yet, where she led he would not refuse to follow.

Woman is called the weaker vessel, but wherever a principle of morality is involved, or in the defense of those higher and nobler principles which lift humanity above the groveling elements of the world, woman is expected to be "a very tower of strength."

L. E.

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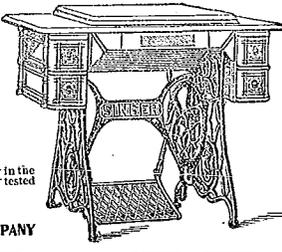
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MISSOURI PACIFIC—MAIN LINE DEPOT.	
TRAINS WEST.	a.m.
No. 95—Wichita and K. G. Mail.	12:49
" 9—Kansas & Nebraska Lim.	4:34
" 93—Texas, Joplin & K. C. Ex.	8:35
" 3—St. Louis Express.	6:33
" 73—Lexington Branch Pass.	8:35
" 7—Fast Mail.	10:00
TRAINS EAST.	a.m.
" 91—Joplin and K. G. Mail.	6:11
" 1—St. Louis Mail and Ex.	6:17
" 5—St. Louis Mail.	6:55
" 71—Lexington Branch Pass.	6:45
TRAINS WEST.	a.m.
No. 96—K. C. & Wichita Mail.	2:53
" 72—Lexington Branch Pass.	6:53
" 6—St. Louis Mail.	7:23
" 92—K. C. Texas & Joplin Mail	8:37
" 2—St. Louis Through Mail & Pass.	10:17
TRAINS EAST.	p.m.
" 78—Lex. Branch Passenger & Pass.	6:10
" 94—K. C. Tex. & Joplin Ex.	7:40
" 8—St. Louis Through Mail & Pass.	9:12
" 10—Kan. & Neb. Limited.	11:12
Nos. 7, 9 and 10 do not stop.	
LIBERTY STREET DEPOT.	
TRAINS WEST.	a.m.
No. 73—Lex. Branch Pass.	8:30 a.m.
" 71—	6:40 p.m.
TRAINS EAST.	p.m.
No. 72—Lex. Branch Pass.	6:56 a.m.
" 78—	6:15 p.m.
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EAST BOUND.	a.m.
No. 116—Local Wry Freight.	7:45
" 14—Mo. State Express.	8:30
" 60—Higginsville Accom.	5:51
" 10—Chicago Vestibule Lim. Stops on signal for Marshall & east.	6:25
" 12—St. Louis Vest. Lim.	9:40
WEST BOUND.	a.m.
" 61—Higginsville Accom.	9:20
" 117—Local Wry Freight.	2:40
" 13—Mo. State Express.	5:17
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PASTORAL.

To the Saints of the Northern Nebraska District, Greeting:—You will perhaps have noticed that your general missionary in charge, Elder Jas. Caffall, has extended his mission field to include the entire district so that my responsibilities as a missionary have been increased: and in addition to this, the district conference held at the Valley branch from May 31st to June 2, 1901, has chosen the writer to act as district president. Being unacquainted with the territory and a stranger to most of the Saints, I wish to state as follows: For the officers of the district to be successful in their work they need the co-operation of every member of the church within the district, both spiritually and financially. This requires a godly walk, chaste conversation and a consistent and persistent effort to discharge every duty which God and His church has imposed. The work before us is of vital importance to ourselves, to the church and to the world, and should be undertaken at once. We should endeavor "to keep the unity of the Spirit in the bonds of peace," which will make our work both pleasant and profitable to all.

By action of General Conference the boundary lines of the district were so changed as to embrace the following counties: Dakota, Dixon, Cedar, Wayne, Thurston, Bart, Cumings, Stanton, Platte, Colfax, Dodge, Washington, Douglas, Sarpy, Saunders, Butler and Polk. We shall be pleased to hear from branch officers and scattered Saints with reference to the demands for any work properly belonging to missionaries and district officers, and promise to do the best we can to comply with every proper request or lawful demand. However, as there are but two missionaries in this large district it will be necessary that every local minister and branch officers do all they can to nourish and feed the church, and keep the truth before the people.

If the Saints desire that the district tent be used this season in gospel work they should respond at once to the request of the district, made some time ago, for financial help for this purpose, without which the tent cannot be successfully used. Send all money you wish to pay in as tithing, free will offerings or for district purposes to bishop's agent, Elder James Hoff, 1818 N. 21st St., Omaha, Neb., who will be glad to receipt you for the same.

Every member of the church should be acquainted with our work in its various departments and be ready at all times to give in meekness a reason for the hope which they have in Christ, and ever be prepared to tell why they believe the church to which they belong is the true church of Christ and this restored gospel the power of God unto salvation. Those who take the church papers and read them will be much better prepared to do this than those who do not. No family of Saints can afford to be without the *Herald*, *Ensign* or *Autumn Leaves*, and if they can take them all, it will be so much the better.

My permanent address is, Box 132, Dow City, Iowa, and my mission address is, 2267 Farnam Street, Omaha, Nebraska. Letters addressed to me at either of these places will reach me promptly. Bro. A. W. Ballard, 2208 Clark Street, Omaha, Nebraska, is assistant president of the district and will do all in his power for the advancement of the work in the district.

Yours in gospel bonds,  
C. E. BUTTERWORTH.

June 3.  
To the Saints of Arkansas and West Louisiana:—

The opportunities and duties of another year are before us. Seventy thousand people live in this territory, who have never heard the restored gospel.

To us has been committed the duty of teaching as many of them as time and opportunity will admit of. We have two ways of accomplishing this work: first, living our religion. "Let your light so shine before men, that they may see your good works, and

glorify your Father who is in heaven."—Matt. 5: 16.

If you do not now, begin at once to have your family prayers night and morning. If you do not now, begin at once to take the church papers. If you are not attending a Salats' Sunday School begin at once if in reach of one; if not send at once to *Herald* office, Lamoni, Iowa, and get the Gospel Quarterly, and begin the study of the Scriptures at home. (If you are not able to buy the quarterlies, write me to that effect and I will supply you).

Second, scatter tracts and papers. Don't paste your *Ensigns* on the walls, but give them out to your friends. If you live in reach of a railroad depot put a paper rack or box in it, and keep it full of papers and tracts.

Don't refrain from scattering your papers, because you think they will be destroyed; distribute generously and some will claim attention. If you can use more literature than you have, write me and you shall have all you want.

Let us all work if we would succeed. If you will report the opportunities for gospel work in your localities to the missionaries, it will help us very much.

Will the missionaries please keep a record of their labor in harmony with the blank form ordered by General Conference.

Until further notice my field address will be Millford, Arkansas. Home address 2318 Empire street, Joplin, Missouri.

In bonds,  
W. S. MACRAE,  
Sub-Missionary in charge.  
MARTINS CREEK, Ark., June 7.

To the Members of the Second Quorum of Seventy.

Dear Brethren:—I wish to call attention to some errors that exist in our last Circular letter. By mistake the name of Bro. A. E. Mortimer of Canada was placed in our list; this was due to the fact that the quorum took action on his name and asked for his ordination, but later he was ordained a high priest. Also through some unaccountable mistake the name of Bro. J. D. Stead of Lamoni, Iowa, was omitted from the list. Bro. Stead was ordained at the Lamoni Conference of 1900. The address of Bro. C. L. Snow should be "Kirkssey" instead of "Kirby," as shown in the Circular.

In looking over the record I find that the items of birth and baptism of the following named brethren do not appear, viz: Sven Swenson, C. L. Snow, J. L. Goodrich, Silas D. Condit, E. J. Ebeling, R. J. Parker, D. W. Wight, D. C. White, M. R. Scott, Jr., W. A. Smith, Columbus Scott, W. D. Ellis, E. A. Erwin, J. M. Stubbart, Geo. W. Thorburn, Peter Mucus and Emil Hayer. I also lack ordination items of F. J. Ebeling and C. Scott.

I have not as yet learned of the ordination of Brn. J. R. Sutton of Iowa, and J. W. Rushton of Scotland.

I would like items of birth, baptism and ordination as soon as practicable after their ordinations.

Will the other brethren please respond and give me the needed information so that the record may be kept complete.

If Brn. Sutton and Rushton accept ordination to the office, it will make our number stand at fifty-four.

In the work,  
H. E. MOLEN, Sec.  
[Bro. D. W. Wight has been ordained high priest. See report of Lamoni State proceedings in *Ensign* of May 2d.—Ed.]

To Secretaries of Quorums.

The secretaries of the various quorums of elders, priests, teachers and deacons are requested to forward to the undersigned, lists of names and permanent addresses of the membership of their respective quorums, to date, 1901, including all changes made during the last General Conference. It is necessary that correct lists of every quorum be had in the Secretary's office, for general church use.

Lists of names and addresses only are

wanted. Items of birth, baptism, ordination, etc., are not required in the lists asked for.

Secretaries of quorums are also requested to report changes, or to furnish new lists annually, that lists on file may be kept up to date.

Early compliance with request is solicited.  
In bonds,  
R. S. SALYARDS,  
Church Secretary.  
LAMONI, Iowa, June 5, 1901.

NOTICES.

To the Brethren of the 3d Quorum of Elders, Greeting:—Your attention is called to the resolution passed at our late quorum meeting held at Independence, Missouri. Please see that a record is kept of all your official labors, namely of all services attended, times preached, other official acts such as number baptized, number confirmed, assisted in confirming; ordination, elders, priests, teachers deacons; branches, Sunday Schools, Zion's Religio organized; marriages solemnized, children blessed, sick administered to, etc., etc.

We want our quorum to be one of the foremost in the church. Do all the labor you can this coming Conference year.

We only had reports from 50 of our number at our late session. We should have at our next session 96 report if all the elders are living. The 50 reports were good. We can by making an extra or special effort double the labor reported. I hope and pray that our Father in heaven will greatly bless you and give you His divine grace to assist you in your labors of love.

I am your co-laborer,  
CHARLES P. FAUL, Sec.  
CLARKSDALE, Mo., June 5.

Conference Notices.

To All It May Concern:—On the 27th of July the Texas Central district conference will meet with the Texas Central branch, near Hearne. Let us have a full report from all branches in the district, also every officer. Send your reports to Bro. C. M. Mitchell, Cook's Point, Texas, so that he can get them before conference.

We also want to hold a reunion in connection with conference; let everybody come who can, and come prepared in every way to make the meeting a success. We request all the missionaries who can, to come, and come to stay until the close of the meeting. Don't forget to bring the good Spirit with you. I am,  
Your co-laborer,  
E. W. NUNLEY, Pres.  
COOKS POINT, TEX., May 31.

Reunion Notices.

The Oklahoma reunion will be held August 16th to 25th, 1901, at Dover, on the Rock Island R. R., eight miles north of Kingfisher, has a fine, large grove and sheds, plenty of good water, and only one-half mile from depot. Plenty of pasture at fifty cents per month. I have a letter from Boots & McDavitt, of Dover, as Emigration agents for the Rock Island R. R., they think they can secure reduced rates at that time. We will endeavor to give notice through papers, of their success in securing rates.

S. J. HINKLE  
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OBITUARY.

A double blow has been dealt the church members in St. Louis in the death of two of our young people, Martha and Howard Molyneus, the former was only 19 years old, and we laid her to rest on the 25th of April. One can judge, then, what a severe loss it was to family and friends when her brother, aged 25, departed this life just a month after this funeral, on May 25th, having been seriously ill only about a week and a half.

Martha had been a member of the choir, and on that sad April day we were confronted with the pathetic sight of her vacant chair in the front row covered with a floral offering, while they bravely tried to stifle for



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NOTE.—Many mixtures made in imitation of baking powder are upon the market. They are sold cheap, but are dear at any price, because they contain alum, a corrosive poison.

her. But when they came to the words, "Thy loss we deeply feel," the sopranos in the choir broke down completely, and this part was lacking but for a stray voice or two in the congregation.

And now after so short an interval we have had another funeral, similar enough to seem more like a repetition than a separate event. The same mourners, the same decorations in the church, the floral tributes so strikingly similar, and nearly the same host of friends filling by in a continual flow for a last look.

Howard held a position in St. Joseph, Missouri, during last fall and part of the winter, and while living there he also gave his attention to church work, and seemed to make great progress spiritually. He was assistant superintendent of our Sunday School, in St. Louis, at the time of his death.

Our departed brother was good and kind, capable of religious feeling, and at the same time was of a lively nature and extremely witty. Last week, as we followed the pallbearers over the soft grass towards his last—no, his temporary—resting place, I heard a sobbing voice behind me exclaim, "He was so full of life!" And really the contrast would seem great enough to be almost impossible. That he, who had been so full of life, should be dead! That he, who had represented to us so largely the brightness and merit of life, should be the center of a scene so intensely tragic; yet in one of Louisa M. Alcott's books may be picked out a scrap of dialogue which is full of significance when such thoughts as these come:

"He was so full of life, so fit to live,"  
"And therefore fit to die."

May it not be true, perhaps, that those who go through this life most bravely or cheerfully are best fitted for the happier and fuller life beyond?

Truly "his life was gentle," and we shall miss him. Yet although certain attributes of his character endeared him to us, we ought not to mourn as those having no hope. We have glorious hopes in the gospel. That blessed hope of the resurrection may not be so far off either, and at any rate there are joys to be felt now if we will but receive them, the joys of working in God's service, of feeling God's peace. So I hope that the lion of rebellion and doubt that has assailed some hearts because of our losses here in the past year, may be replaced by a dove of consolation and trust.

St. Louis, Mo., June 3.

DIED.  
(One hundred words free. One cent for each word over 100, and for every word of poetry. Amount should be remitted with notice, to insure publication.)

WILLIE.—At New London, Iowa, October 20, 1900, to Bro. and Sr. Lourencia Willie, a pair of twin girls, Blessed at Burlington, Iowa, June 2, 1901; Elder A. H. Smith blessed Florence Elnora, and Elder J. S. Roth Frances Rachel.

BABER.—At Dow City, Iowa, May 25, 1901, Grover C., son of Bro. Richard and Sr. Mary Baber, aged 14 years, 2 months and 22 days. He was born at Dow City, Iowa, March 3, 1885, and was baptized into Christ, May 25, 1896, by Elder C. J. Hunt. Funeral services were conducted at the Saints' church, Dow City, Sunday, May 26th, by Elder C. E. Butterworth, assisted by Elder J. M. Baker.

LEWIS.—At East Pharsalia, New York, May 21, 1901, Sr. Mary F. Lewis. She was born in German, New York, October 7, 1817, and married Nelson R. Lewis in 1875, obeyed the restored gospel in 1891, being one of the first to receive baptism in Pharsalia. She received much persecution because of her religion, but she endured to the end. A good wife and faithful Saint has entered into rest. A husband, foster child and one brother survive her. Funeral in Saints' chapel, sermon by Elder U. W. Greene, of Brooklyn, New York. A large number were present, many for the first time hearing of the faith "once delivered to the Saints."

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"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, JUNE 20, 1901

NUMBER 25.

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## KNOWING.

There is comfort and satisfaction in the assurance that we are doing that which is proper and right. When one is traveling a road of whose ending he is certain, there is nothing to concern the mind regarding the ultimate result of the course he is taking, and he can give himself over to the contemplation of the beauties opening to his vision as he progresses, or in the prospects awaiting him at the end. If, on the other hand, he is uncertain regarding the final ending of the road upon which he is journeying, his mind filled with doubt and forebodings as to what the outcome will be, he can neither appreciate the glories lying along his pathway, nor anticipate the pleasures and profits awaiting him at the end of his journey, and he is certainly in a very unhappy and unprofitable condition.

If this be true regarding the things of this life, how infinitely more so is it of the life beyond. Although few indeed seem to appreciate the fact, it is not only important that we choose the right way, but it is of the utmost importance that we know by indubitable evidences that the road we are pursuing will eventuate in leading us into the presence of our Heavenly Father, to abide. Once we become thoroughly satisfied that we are "in the way of life," we can enjoy the grandeur revealed to our understanding as we progress toward our "dwelling place," while we fit ourselves for the perfection into which we shall enter when we come into the "holy city."

There is comfort and satisfaction in the assurance that there is but one way that leads to eternal life, and that it is now, and always has been, a straight and unchanging path. So that

when we turn to the record, and find how men and women anciently found and walked in that path, and, at the end, entered into life, we may know that by pursuing the same course precisely, we also may enter that same path as did they and, following it closely, reach the abode of the righteous. Jesus gave specific direction in this regard when he taught:

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. 7: 13, 14.

We notice that the entrance to either path—the broad or the narrow—is through a gate. The gate denominated the "strait gate," leading to the "narrow way" is "obedience," and it is both straight and narrow. It leaves no place for wandering. It is simply to do the things commanded of us by One who has authority to command, and power to fulfill all that is promised as a reward for the surrender of our individual will, and making it subservient to His superior wisdom and understanding. It is simply walking in the way which He has not only marked out, but which He also sanctified by Himself pursuing it. Obedience is certainly a straight gate; no side issues, just the one thing to do. It is truly a narrow way, but one un-deviating path leading both to and through it; and the glory of it is, that in pursuing such a course, the individual not only benefits himself now, in this life, but his happiness and joy is enhanced infinitely when the end of the path is reached.

On the other hand how wide is the gate and how broad is the way of disobedience, and truly how many "go in thereat;" many and devious are the paths leading to it, and it requires great breadth because of the numbers who walk in that path. The "broad" way opens to every individual who is unwilling to bring his own will to accept direction and instruction from the Lord; and as it seems to be human nature to want to do as we please, in which disposition the mighty influence of the adversary of righteousness is readily offered, it, unfortunately for the happiness of the human family, too often prevails, and, entering into the wide gate, they follow the broad path, becoming a law unto themselves; and if they continue therein, they reach the end—the destruction of their hope of happiness and salvation in the eternity to follow the short probation of this condition called "time."

There is, and always will be to those who enter in at the

"strait gate," a world of comfort and assurance in the promise of the Savior; "If ANY man, will do his [God's] will, he SHALL KNOW of the doctrine, whether it be of God, or whether I speak of myself." (John 7: 17). This language cannot by any rule of good logic or philosophy be limited to any age or people. The Savior has made certain definite promises of life everlasting based upon compliance with certain clearly defined principles which are embodied in the gospel of Jesus Christ; and, that those who accept those principles by obeying their requirements, should not have to wait until the end for the assurance that they had taken the right action in so doing, a promise was given that knowledge of that fact should be imparted them as they progressed, lest the trials and temptations of the adversary along the way should prove too much for their strength; and the word of the Savior is just as much pledged in this regard to every individual who obeys His gospel, as it is that by continued faithfulness to his covenant, he shall, in the end, enter into the joy of his Lord. The one is of no greater force than the other; and the individual who fails to receive a fulfillment of the promise recorded in John 7: 17, has no evidence that the one given in Mark 16: 16, "He that believeth and is baptized shall be saved," will be. Both are made by the same person, and by the same authority. If one fails, there is no assurance that the other will not also. But thousands today are ready to testify that neither will fail, because one of these promises has, in their own individual experience, been realized to their complete satisfaction; they do "know of the doctrine," and they thus have the assurance and are competent to testify as living witnesses, that the first will be completely fulfilled also.

This fully establishes the fact that God is unchangeable in all His ways; and that in spite of assertions to the contrary by large numbers of educated religionists of the world today, He does reveal Himself, in precisely the same manner He always has done when He has made Himself known to the children of men; and in so doing He has acted consistent with Himself in this, as in all other ages of the world when the gospel has been preached by His direction. And thus may all men, every where, now, as in former times, have knowledge for themselves; may be comforted strengthened and cheered by knowing that they are in the narrow way, leaving their minds free to contemplate the glories of God as they are revealed to

their understanding from time to time, and to perfecting their characters so far as they can in preparation for the coming of the Savior in power, that they may dwell with Him in the thousand years of rest and peace.

There is no need then, that any should be in doubt and uncertainty regarding the true and narrow way. The scriptures are plain, if we will allow them to speak for themselves. But when men undertake to interpret them according to each individual's own opinion, darkness and error will be the result, because, as a rule, such interpretations are faulty. Paul in Heb. 6: 1, 2 plainly indicates what the principles of the gospel—the narrow way—are, not for any one particular age, but for all times, for all ages; and, accepting those principles, there can be no mistake made, because the very same results will follow today, and tomorrow, that were manifested in the yesterday of Paul's day. Thus we may know. May have assurance and confidence to move forward unto the end, receiving knowledge continually as advancement is made, until the full fruition of our hopes is attained.

## EDITORIAL ITEMS.

BRO. ED. JACKSON, Floresville, Texas, desires the address of Bro. T. J. Sheppard.

The address of Mrs. F. W. Hefflon is Miramar, San Diego County, California.

ELDER GEORGE H. GRAVES, 2458 State Street, Chicago, Ill., writes that he has changed his mission to the above address from No. 508 37th Street. He asks that all who wish to write him will address him at No. 2458 State Street hereafter. He is hopeful that the work at that point may be more successful.

ELDER J. C. FOSS commenced a series of 12 meetings at Scranton, Kan., June 2d, having fair sized congregations. He speaks commendatory of the Saints and officials there, Brn. John Cairns, Menzie and Patterson. He requests the scattered Saints in his mission who may desire preaching in their neighborhood to write him at Topeka, Kansas, and he promises to try to supply the demands. Bro. Pierce was at Centralia and Bro. Beebe at Topeka. Bro. Foss expected to be in Topeka the 12th inst.

BRN. ELI M. WILDERMUTH and J. T. Hackett have been holding preaching services on the streets of Rockford, Illinois, since the 13th inst. They were having large crowds, and they are encouraged in the thought that they are successfully reaching the people, and that street preaching is the most successful way of spreading a knowledge of the gospel in large cities. They are well and feeling hopeful.

It seems necessary to again remind our contributors that we cannot use letters or articles written on both sides of the paper. Those who forget this admonition will have one explanation as to why their communication does not appear. Some still overlook the instruction often given to not write business items on the same sheet of paper with matter for publication. Those who neglect to heed it should not wonder why their matter for publication does not appear. It should not be necessary to speak of these rules so frequently, but some who do not write very often seem to forget, and it becomes essential to refresh their memory in this regard.

## EXTRACTS FROM LETTERS.

SR. (MRS.) VIOLA D. MANNERING, Wheatland, Missouri:

I was baptized January, 1900, by Elder C. P. Welsh and rejoice in this latter day work. My heart's desire is to grow in grace and knowledge daily. Yesterday [June 8th] a good brother from the Disciple Church, residing near here, was baptized.

BRO. JAMES T. DAVIS, Ava, Missouri, June 8:

Since General Conference I have had Bro. A. M. Baker for a helper, which has been such a great relief for me, as I have had to labor all alone ever since I have been in the field. We have done considerable preaching since we started out. I trust this may be a year of success for the church.

ELDER PETER ANDERSON, Stanberry, Mo., June 16:

As items of interest from this part of the field, I may state that two weeks ago was held, near Bedison, one of the best, and to me, the most spiritual conferences I have attended in this district. Two of our young brethren, Scofield and Ross, were recommended to be ordained priests, and the Spirit amply testified to the divinity of their calling. There seemed to be a general desire on the part of the Saints here to keep step with the work as it advances. Five were baptized on Sunday. The few Saints living at Stanberry met today and organized a Sunday School, choosing Bro. James Scofield superintendent, and Sr. Scofield secretary.

BRO. S. C. ANDES, Hanford, Cal., June 2:

As a wandering pilgrim, isolated, for a season, from the Saints, I am able to realize the condition of those who seldom are permitted to meet with their brethren and enjoy the social meetings, Sunday School, etc. I can now sympathize with those who are thus isolated, and pray for the speedy redemption of Zion. Sometimes when living near each other, and because of small differences arising, we may think for the moment that it would be better if we were not permitted to live so near. Yet for me I will take for a neighbor a Latter Day Saint on the north, another on the south, and the east and on the west: the more the better. Long ago I was taught the lesson that man is mortal and liable to err, and that we must try to cultivate a disposition to be ready to forgive and endure.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

A little girl came Tuesday morning to gladden the home and hearts of Bro. and Sr. John A. Robinson, Jr.

The weather continues very warm and dry. We are needing a rain badly. Cisterns are getting low and vegetation is suffering.

Bro. Henry Hendrickson, son of Bro. and Sr. James Hendrickson, left Monday evening for Colorado Springs en route to the Pacific coast.

Sr. McCauley and her son, Bro. Smith, of Des Moines, Iowa, are visiting relatives in the city. Sr. McCauley is a sister of Brn. I. N. and Alfred White, and Sr. W. S. Loar.

Elder R. Etzenhouser left last Friday afternoon for Colorado Springs, Colo., en route to his mission field in California. He has been detained by sickness of himself and family.

Sr. Flower advises that her daughter, Sr. Grace Brown, for whom prayers were offered recently, is somewhat improved in health, so much so that a surgical operation contemplated for tumor has been found unnecessary.

The recent order in Kansas City closing the slot machines does not affect the Page machine which demonstrates the utility of his cushioned buffers on cars designed to prevent the horrors of telescoping in a railroad accident. The order referred to simply closes up gambling machines of the nickel-in-the slot class.

Brn. I. N. White, Jr., and Alma R. White, the former the youngest son of Elder I. N. White, and the latter a son of Elder Alfred White, graduated Wednesday evening of last week from the Kansas City, (Mo.) Law School. May success attend these brethren in their profession.

Dr. O. S. Riggs, who has attained celebrity in Cincinnati, Ohio, and other cities of the east as a specialist in ruptures, etc., has opened an office in Kansas City, Missouri, and will as soon as arrangements can be made, remove his family to this city. We welcome our brother and his family to our midst.

Sr. A. L. Newton and family, and Sr. Marcia Strong returned from Cove, Arkansas, Wednesday morning, and will be domiciled in their home on Pendleton avenue, the house formerly occupied by Bro. W. N., and later by Bro. J. A. Robinson, Sr. Sr. J. Cole Moxon and daughter also came at the same time. Bro. Moxon will arrive today, Thursday.

Sunday was a splendid day, clear and comfortable. At the morning hour Bro. G. H. Hulmes, president of the Stake, delivered a discourse on the topic, "How can we best advance the interests of the Stake." Many favorable comments upon the effort are made. At night Bro. Joseph Luff presented a strong discourse taking as his chief text the last clause of the 3d verse of Acts 17, "This Jesus whom I preach unto you is Christ."

At the home of Bro. and Sr.

Wm. Clow, parents of the bride, on Tuesday evening, in the presence of nearly fifty assembled guests, all but four of whom were relatives of the contracting parties, Bro. J. A. Koehler and Sr. Edith R. Clow were united in marriage. The ceremony was performed by Elder Joseph Luff, the bride's uncle, assisted by Bro. Wm. Clow, the bride's father. The occasion was a remarkably pleasant one throughout. The congratulations and presents which abounded, were testimonials of love. The bride and groom are both well known in this locality, and admired as workers in the interests of the church, and everybody says amen to the prayer for their peace and prosperity in their new relation.

We desire to call the attention of the Saints to the notice of Bishop R. May on page 7 of this issue regarding some choice lots which he is offering for sale on account of the church. They are nicely situated (on some of them we believe there are large forest trees) and are very desirable for a home. The Missouri Pacific Railway station and Pacific station of the Electric line between Kansas City and Independence, are both of easy access. The street is to be paved with brick to Pacific bridge this summer and excellent walks of brick or granite will replace the boards now in use. Bro. Thomas James of this city has purchased one of these lots and will erect a nice residence thereon. The price fixed by the bishopric is at least \$50.00 to \$100.00 per lot less than other good lots in desirable locations are offered, and such lots are becoming very scarce in the west end of the city where the church is located. We do not apprehend that the bishop will have these lots in his possession for any great length of time.

## LAMONI, IOWA.

President Joseph Smith preached at Ellston, Iowa, Sunday where meetings have been held the past week. Bro. Frank Cochran held preaching services at Leon.

The speakers at the church yesterday were Bro. G. H. Hilliard in the morning, and Bro. R. S. Salyards at night. Bro. Chas. Lake at Saint's Home Sunday evening.

Bro. Winfred Kelley, eldest son of Bishop Kelley who has just completed the law course at the state university, Iowa City arrived home Sunday.

Sr. Lou Audentia Gillin entertained a few friends last Thursday evening in honor of her brother Arthur Gillen.

Bro. E. A. Blakeslee left Lamoni last Friday evening for Clear Lake, Minnesota, to attend the quarterly conference at that place.

The Star of Bethlehem Sunday School have ordered a street lamp to be placed at the southeast corner of the church lot; this will supply a long felt want.

G. L. K.

June 17th.

## ST. JOSEPH, MISSOURI.

The services Sunday were peculiarly pleasing and interesting. Bro. Russell Archibald of

St. Louis, Missouri, was the speaker of the morning, taking for his theme "hope;" his elucidations were clear and forceful. Bro. J. M. Terry occupied the stand in the evening; his sermon was full of wise counsel for both old and young.

Bro. and Sr. Russell Archibald and family, of St. Louis, Missouri, and Sr. D. J. Krahl, of Lamoni, Iowa, arrived Saturday. Bro. Russell returned to St. Louis Sunday evening; Sr. Archibald and family, accompanied by her mother, Sr. Krahl, leave today for Davis City, Nebraska, where they will remain for three or four weeks.

Sr. Emma, wife of Bro. Lon Hardman, and daughter of Bro. and Sr. Kinder, calmly and peacefully departed this life Wednesday at 1 o'clock, after a lingering illness, aged 20 years and 11 months. She was highly respected by all her acquaintances, and loved by those who knew her more intimately, for her sweet qualities, and lovely disposition. A very large number of friends followed her to last resting place. The funeral in charge of Bro. J. M. Terry, assisted by Bro. M. Shaw, was from the church Thursday, at 2:30 p. m.

Sr. Jones, mother of Sr. Wm. Lewis, is very low; she has been sick for a long time.

The Religio had their election of officers last Tuesday evening the following were elected Sr. Hattie Whitehead, president, J. A. Gardner, vice president; Janie McKee, secretary; Blair Dobson, treasurer; Pearl Smith, organist; Josie Lsieb, chorister; Russell McKee, librarian.

Bro. and Sr. Terry arrived Wednesday, and the prayer meeting in the evening was like a family reunion. Our hearts were filled with joy in having in our midst again those whom we loved and were associated with in the past.

A. B.

June 17.

## CHICAGO, ILLINOIS.

First Chicago Branch, 8 So. Wood St., Sunday School at 1:30, preaching at 3 and 7:45 p. m.; Central Branch, 3111 Cottage Grove Ave., Sunday School at 9:30 a. m., preaching at 11 a. m. and 7:30 p. m.; West Pullman, preaching at 10:30 a. m., followed by Sunday School, preaching at 7:30 p. m.; Graves' Mission, 2458 State St.

Recently our new missionary and pastor has been under a very serious affliction, said by the medical profession to be the most painful and exhausting that human flesh is heir to, called Venal Calculi.

Bro. Chatburn has been with us over one Sunday on his way north.

Yesterday Bro. D. A. Anderson and wife left for the East, to engage in tent work with Bro. Greene, in the New York district; they will take in the Pan-American en route.

We are about to begin a campaign of street preaching for the summer, by means of a wagon. Bro. Lang is the instigator. It is intended to have a quartet along also, for singing.

The recent district conference at Mission was a success. Brn. Rudd, Wildermuth, Keck, Anderson, Southwick, and Sheehy, of the missionary staff, and also Brn. Pement, Pitt, Midgorden,

Kier and others, of local force attended. The Mission branch holds the "white plume," doubtless, on having the oldest in office, of any branch president in the church. Bro. Hougas has held it there for nearly forty years consecutively.

Chicago is rapidly assuming normal conditions again since the ferment caused by Dowie announcing himself as Elijah. The irreverent newspapers now call him "Lige" Dowie.

Bro. Graves now begins his mission and street work at and near 2458 State street. He is anxious that Bro. R. C. Evans be sure and call when passing through here.

Bro. F. M. Pitt will visit West Pullman next Sunday, in the interest of Sunday School work. He is contemplating a visit to Ladd soon for the same purpose.

Bro. C. W. Dempster and mother, of Anderson, California, were recent guests of Bro. Good. Bro. Garbut and family have returned from a visit to the Pan American Exposition.

Semi-annual business meeting for the election of officers resulted in sustaining Bro. Sheehy as president, Bro. James Kier as priest, Bro. Chas. Shaw as teacher, Sr. Mable Sanderson as secretary, Clara Sherman and Chas. Culver as deacons.

## NOTICE.

June 18.  
FIRST KANSAS CITY BRANCH.  
2324 Wabash Ave., Sunday School 9:30 a. m., preaching at 11 a. m. and 7:30 p. m.; social service 12:15 p. m. D. F. Winn, pastor, 2306 Bellfontaine; telephone 205 Union. Superintendent Sunday School, E. Etzenhouser, 2417 Prospect; telephone 1306. Missionary in charge, J. D. White, 609 Main St.; telephone 1358.

Sunday was a lovely day, the Sunday School was fair; at 11 a. m. Bro. B. J. Scott, from Independence, was the speaker. At the close of the meeting he baptized Mrs. E. Omalla, who, for many years, had been a faithful member of the Baptist church. The afternoon prayer meeting was a soul refreshing season; God, by His Spirit, gave instruction, which cheered and comforted all present. Sr. Omalla was confirmed by Brn. Warnky and Scott. At 8 p. m. President D. F. Winn preached an excellent discourse, but the congregation was small on account of many having gone to the West church, it being Children's Day.

Elder F. C. Warnky preached Sunday evening at Northeast mission; Elder W. H. Pease is preaching in the tent.

F.

June 18.

## ST. LOUIS, MISSOURI.

Places of worship: Rock Church, Glasgow avenue and Dickson street. Services: Wednesday evening, prayer service. Sunday: Sabbath School 9:30 a. m.; preaching at 11 a. m.; social service at 2:30 p. m.; preaching at 8 p. m. Cheltenham, 5731 Manchester Ave., services: Sunday School 10 a. m.; social meeting 2:30 p. m.; preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

Saturday and Sunday, June 22d and 23d, conference of the district. Important business will, in all probability, be transacted.

Brethren Spurlock and Thomas, were persuaded to "bide w" us until after district conference. Bro. Spurlock was speaker morn-

ing hour, yesterday, Bro. Fred Smith assisting. Quite a fair attendance last Wednesday evening at prayer service; Brn. Smith and Spurlock presiding.

One of our young sisters, Miss Anna de Jung, graduated from the St. Louis high school this last term. The exercises were held Friday evening, but owing to circumstances, only two or three enjoyed the privilege of attending. Following the Religio, many of the members assembled at the home of Mrs. de Jung, and Anna was congratulated by all. It pleases us to know that within the pale of the Religio, and of the church, we have young people who acquit themselves with honor, of duties imposed.

Bro. Horton attended Religio Friday evening; his experience proves to us the convenience of having the "church directory" published in the Ensign.

Sr. R. Archibald and children, left Saturday for St. Joseph, and points in Nebraska, for a summer vacation; she is to be gone some time we understand. Bro. Russell accompanied his family, as far as St. Joseph, visiting with father and mother there, but will have to return at once as duty keeps him here. Sr. Christenson and children are also away on a vacation, spending the time with her sister, Mrs. Dr. Brown, of Kansas.

Sunday, June 30th, is Children's Day; special efforts are being made to have it very instructive and enjoyable.

Good attendance at both preaching services yesterday; a number of strangers and visitors at each service.

Last evening's social service was a very enjoyable, and soul-refreshing one. Bro. Smith addressed the evening congregation.

Fourth of July picnic at Forest park.

Bro. Smith, we note, has taken upon himself a goodly custom of getting to the front of the church immediately after service and becoming acquainted with his "flock." Last evening there were a number of new faces among the congregation whose addresses Bro. Smith very soon acquired.

ETTA M. HYTCOCK.

2510 N. Garrison Ave., June 17.

## DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services: Sunday—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening. Zion's Religio-Literary Society Sunday evening at 6 p. m.

Rain, lots of rain; but Sunday dawned bright and fair, and Children's Day was a grand success. The regular Sunday School session was had at 9:45 a. m. At 11 a. m. song by the school and prayer by the superintendent, Sr. L. A. Schmutz, followed by repeating the ten commandments, in concert, by the primaries, then a song, and the first psalm, in concert, by the intermediates, followed by a thirty minutes talk to the children and young folks, by Elder E. F. Stupe, and dismissal, after which the school gathered under the locust tree in front of the church and had

their pictures taken. In the evening the church was crowded to witness the children's exercises. The program was well rendered in every part, the little ones especially did fine.

Credit is due the committee on decoration for their work of decorating the church for the occasion, the national colors being in the ascendency; also quite a lot of flowers were contributed by different ones.

The district tent has moved to Lamar; while no baptisms resulted from the tent work at Burlington, yet we think good has been done and the seed sown may bear fruit in due season.

The Saints at Colorado Springs are thinking of leasing a lot and building a temporary place for worship.

Bro. Schmutz is improving rapidly since the operation, and will soon be able to leave the hospital.

Sr. Eva Kennedy is visiting at Conifer and will shortly return home to Monte Vista, rumor says to change her name. We will see. S. June 17.

LETTER DEPARTMENT.

WOODSIDE, Mo., June 5.

Editor Ensign:—As I never see a word from this part I will write so that many may hear from south Missouri. Our district conference has just closed and all the business was done without a jar. Our preaching was splendid, the speakers were J. B. Graham, O. B. Thomas, H. Sparling and J. C. Christensen. At the close there were two baptized, P. L. and J. T. McGuire. Our next conference will meet with the Pomona branch the last Saturday in August at 10 o'clock a. m.

The blessings of the Master was with us all the way through and we had a spiritual feast with the many Saints attending. Of course there are many Saints who never have been isolated as we have been.

We are looking for much good to be done in this part in the near future, as we have four missionaries in the South Missouri district; the mobs against the Saints have ceased, and the people are more ready to listen to the truth than ever before, for which we thank the Lord.

Your brother in the gospel bond, A. M. D. MCGUIRE.

PERHAM, MINN., June 9.

Editor Ensign:—Since leaving home I have labored at Audubon, Freiberg, Clithral, Silver Lake, Evergreen and Girard. Good interest is manifested by the "out-siders" and the Saints are alive in the work, hopeful of much good and ingathering of souls. Bro. F. D. Omans has laid aside his ministerial garb, and with Bro. Huntington are pushing the new church in Amor to the front. Sunday, the 16th, the first sermon will be preached in it by Bro. Omans. Why they just throw their hats off and put on the boards in fine shape. The Master is making friends from the outside, who are helping nobly in this building.

Will the brethren of the southeastern mission please send me their reports to Lamoni, Iowa, by July the 1st. I will be with you brethren soon, and hope to have the aid of all the Saints to push the work in the south to the front. Let every one take hold and work together in unity and the blessings of God will attend us. I am well and feel well in the work. Even praying for Zion's weal. I am still in the faith.

I. N. ROBERTS.

PIPER CITY, Ill., June 13.

Editor Ensign:—For the benefit of those who care to hear from me I wish to say that I am trying to do what I can in the work of God, and realize that it is work. How easy it would be if we could pass down through life without work—of course

we can—but if we do we will not receive the reward, for that will be given as a result of our works. It is much easier to serve the flesh than the Lord, but it is not the easiest thing to do that bring the reward.

I have been in this district now since May 10th, and have found, wherever I have been, that there are some who seem to be doing all they can for the cause of truth. At Wilmington I held fifteen preaching services, with excellent interest, although the attendance was not large. One very encouraging condition there, is the interest the young are taking in the work. May they receive the encouragement due them from the older members. I ordained Bro. Elmer Kahler, a young man of promise, to the office of priest while there, and he was chosen as branch priest.

Our conference of the northeast Illinois district which was held at Mission, June 1st and 2d, passed off very pleasantly. Bro. A. J. Keck and I will begin meetings in the Heaven school-house here tonight. It is a very busy time of year, but we can't stop work, we must be busy too.

If any one who reads this wishes the labor of any of the northeast Illinois missionaries, they may address me at Dow City, Iowa, at any time, and we will do what we can for you.

Your brother in Christ, D. M. RUDD.

BURLINGTON, IOWA, June 10.

Editor Ensign:—Conference of the Nauvoo district passed off very pleasantly here the 1st and 2d inst, with a large attendance. Two were baptized; Bro. Roth being the Apollos. Bro. A. H. Smith and his secretary were with us. I have preached every night since, and have wondered what some of our good Saints would think of walking a mile and a half to church, yet that is just what some of our aged as well as young brothers and sisters have done!

I have felt right "at home" with the visits of Bro. Giesch and enjoyed my visits among the Saints. Go to Arlington, Iowa, tomorrow for a week, thence to Clithral, Minnesota, for their reunion; thence to Eagle Grove, Iowa, where a debate is in prospect. Have an invitation to five reunions in my mission, some ordinations in Fremont district to attend to, and what with the writing of five to eight letters a day, and questions of adjustment from different quarters, with almost every part of my field asking for a personal visit, where is the time for idling? It is much better to wear out than to rust out, however.

Can any one, Mr. Editor, suggest a good reason for me to send to the Herald an exact copy of this letter? And where is the wisdom of one taking a flying trip through another's field, and thereby gaining but a passing knowledge, and then writing to the Herald or Ensign, or both, suggesting the need of those in that field, being more "aggressive," or outlining the necessity of a branch organization, naming the very parties to act as officials, and possibly urging the missionary in charge to look after the matter!

It may be well to say that while personally concerned, I have no feeling in the matter; beyond what seems to me to be the necessity of lifting a note of warning against the unwise procedure.

If the proof is at hand that the missionary in charge or his ministers, or both, be not as aggressive as they should, then instead of making the matter public, the presidency should be informed, that proper adjustment could be sought. Or, if a branch organization seems a necessity, why not write directly to the missionary in charge rather than to embarrass future operations by such a public designation of branch officer or officers? I guess that is enough in the fault finding line.

Will the ministry of Iowa and Minnesota please remember that the first of July will soon be here, and prepare accordingly, Hopefully, J. W. WRIGHT.

ST. JOSEPH, Mo., June 17.

Editor Ensign:—When last writing you I was in Illinois among kind relatives and Saints, trying to build up a weakened body, and through the kind care, the wholesome air and good fare we improved rapidly. While visiting at Keltsburg we were waited upon by Rev. Whittier, the M. E. minister, and invited to remain over Sunday and preach for him, but our hurry prevented our accepting. We have twice in the past occupied his pulpit. While at Millersburg we viewed the spot where we first saw the light of day, also the spot where, as a boy, we asked privilege to be baptized; also the building where we were ordained first to the Aaronic, then to the Melchizedek priesthood, and where we made our first attempt to tell the gospel story. We also visited the old school yard "where once we played the ball some thirty years ago." The old school-house has been supplanted by a new one, the trees, like the children, have grown beyond recognition, and the old professor (B. F. Brock) sleeps beneath the sod; peace to his ashes.

At the quarterly conference we met a few of the old familiar ones, but many had passed away. While sitting in the neat little church house we thought of the many days of toil of Bro. James Vernon, in gathering together the means and material, while the window shutters reminded me of the toll of Aunt Besty Miller and others, at a county fair, in running an eating booth. Their places were vacant, but their blessed memory comes as an inspiration to press on in the latter day work.

We met here Bro. Russell, LaRue, Steadman, J. Arthur Davis and O. H. Bailey of the missionary force. The conference was in charge of Bro. J. S. Patterson, vice president of district, in the absence of Bro. C. E. Clark, the president. Bidding a reluctant adieu to dear ones, we hastened on; making a short stop at Osceola we spent a few happy hours with Mr. L. C. Maine and wife, who is a sister to mine. Their great kindness afforded us pleasure, and their graphophone much amusement. By request wife and I filled a blank by singing two verses of one of our hymns, after which I made a little speech on the coming of Christ. This they will have, to reproduce at any time. These machines are a standing miracle, as great, to me, as the healing of the sick.

We hastened on, arriving at this place, and have been greeted by many a welcome grasp of the hand and expressions of joy at our return. We are now enjoying the hospitality of Bro. and Sr. C. H. Leitb, where also our hearts are thrilled by the music, vocal and instrumental, of Sr. Josie, their talented daughter. We had the pleasure of listening to an excellent discourse yesterday, by Bro. R. Archibald, of St. Louis. Last evening we addressed a good audience of attentive listeners. We see already here a wide field for work, and feel an assurance, with the aid of the local ministry, we may accomplish something for the Master. The missionary spirit is burning in many hearts here.

Yesterday where we took dinner, a young sister excused herself from the table, that she might attend a mission Sunday School at a remote part of the city. What a good example, we thought. As our strength permits, we hope to occupy until He comes, and to be found among the faithful servants, giving meat in due season.

Yours in the faith, J. M. TERRY.

JONESPORT, Me., June 8, 1901.

Editor Ensign:—All is fairly well away off here on the coast of Maine. I don't think I am longing for the leeks and onions of Egypt, but I must confess that I often think of the Saints and friends in Pottawattamie and Fremont districts, Iowa, and also of the pleasant experiences had with them the past three years. I went among them in April, 1898, a stranger, and was with them till May, 1901; and, in all that time, I never had to ask the bishop nor his agents for money for personal expenses, not even

to attend the General Conferences, and yet I never lacked for anything. My wants were always supplied, and it was done cheerfully, too, without my having to make them known.

Is it strange, then, that I should look back upon those three years as among the most pleasant of my life? I found the Saints always kind, appreciative, and generous; and I hope they were not made any the worse by my three years sojourn among them. The feeling among the ministry was frank and cordial, and entirely free from jealousy and envy, so far as I know. I loved the Saints, and loved the ministry, and I regretted very much to leave them. The Saints of Carson, where I made my home, have especially endeared themselves to me, by their many acts of kindness and love, and I shall certainly remember them in my prayers for the same.

But those pleasant associations, like many other good things, had to end. When the appointments were read, at our last conference, I saw that I. M. Smith was assigned to the eastern mission; and on consulting the missionary in charge, Bro. W. H. Kelley, I learned that I was to labor in that part of the eastern mission known as the state of Maine. It was quite a change and, while I felt sad at the thought of leaving western Iowa. I also felt a thrill of joy at the thought of once more being permitted to see the eastern Saints. I have no fault to find with my mission. It is a very pleasant field in which to labor, and the Saints are noble and kind. I am satisfied with my field, satisfied with the Saints, and hope, sometime, to be satisfied with myself.

On reaching my new field of labor, I began work at once. Am enjoying good health, a first class appetite, and a reasonably clear conscience. I have no houses, lands, bank accounts, money, nor earthly wealth of any kind, to bother me, nor any debts hanging over me. "Having food and raiment, let us therewith be content, I believe is the way Paul puts it; and, this being my present condition, I am comparatively happy. I recognize, however, that "contentment, with godliness is great gain," and am therefore trying to "add" that Christian grace, known as "godliness," to my present stock of wealth. And if I succeed, fully, I shall consider it "great gain," indeed; for then I shall be quite rich.

There is plenty to do, to keep us all busy, so there is no cause for being blue or homesick. God has promised to be with His servants, if faithful, and I know He is as good as His promise. Let us take courage, Saints, and never falter by the way; clouds may hang over us at times, but God's hand is behind even "the darkest cloud," we sometimes sing, and we can see it, too, if our faith and trust in Him is what it should be. I feel encouraged in the work, and hopeful of its final triumph.

My address for the present, is Jonesport, Washington county, Maine.

May the blessings of our Heavenly Father attend his people, and give success to his work.

In gospel bonds, ISAAC M. SMITH.

POST OAK, Mo., June 11.

Editor Ensign:—Since last I wrote I have moved from Canada to the land chosen for the gathering of God's people and am trying to live worthily before the Lord, that I may receive the blessings He has promised to the faithful. We like this part of Missouri splendidly; the Saints are trying to build up the work of the Lord here. Although the school-house was closed to preaching, to shut out the Saints, a good brother, who is not a Saint, but believes in the doctrine, opened one of his houses which was built for a store, for us to hold meetings in, and I pray the good brother may not only believe in the Lord's gospel, but will obey it.

A few of the Saints rallied together and organized a Sunday School, the best we could according to our means, Elder Madden taking the lead. We thought at present we could not go to the expense of sending for district superintendent, and I must say that our efforts have been rewarded with

about thirty scholars. We hope we have not taken honors on ourselves in doing this, but have done the best we could under the circumstances.

We also have preaching at Sun day School, which is at ten o'clock, and hope that any of the Saints who have heard of our meetings will come and help us. We would be glad to have some of the officers from any of the Sunday Schools around, and especially from Holden, for we are acquainted with them. I might say Elder Madden will preach here at Post Oak every second and fourth Sunday at 11 o'clock, and at Teabo branch every third Sunday at 11 o'clock.

Your brother in the true faith, WESLEY RAVELL, Sec.

WAGAR, N. D., June 11.

Dear Ensign:—I thought best to write a few lines to your columns, as perhaps some would like to hear from me, especially the Saints at Holden, Missouri, because I don't write often to your columns. There are no Saints here but myself and family; we came in March, and have organized a union Sunday School, and the people put me in charge, both as acting superintendent and Bible teacher. I wish to have an opportunity to explain much of the gospel to them. We have a good Sunday School, and the people all seem anxious to learn, and I have been teaching the Bible in a new light to that which they have been used. They have been excited by the preaching, and the last two Sundays, preached for them, and the people could not all get in the house. I never talked to more attentive hearers. Will commence a protracted effort at the same school-house, on the 23d, don't know what the result will be, but will do my duty and leave the Lord to give the increase.

There is but very little preaching of any kind in this part of the country, so I think it a good opportunity to get the truth before the people, will inform you later of the results of my efforts in this part of the Lord's vineyard. I ask an interest in the prayers of the Saints, that I may ever be found at my post, striving to do the Master's will. It is homesome to be away from the home branch of the church, but there are other souls to save, and I want to see other souls into the kingdom; and for that reason I am willing to bear the burden, and deprive myself of some of the pleasures of home, but when the situation so they can meet together enjoy. Ever praying for the welfare of Zion.

Your brother in the gospel, J. S. WAAGEN.

LOWRY CITY, Mo., June 12.

Dear Ensign:—I wish, through your pages, to say that early in May I left my home, at Holden, Missouri, to begin work in the Clinton district, against the many objections. I proceeded to Rich Hill, where I met with two of my missionary helpers, Bro. T. R. White and A. C. Silvers. They remained two days and then moved on to other parts. I continued there over the night, and then preached five, then on to Walker, where I received a telegram to go to Seelie City to administer to a sick sister: I then returned to Walker, preached twice to a few interested hearers.

From Walker I went to Veve, to attend the district conference, and met with two more of my co-laborers, with a large representation of the district. The Spirit of peace and unity prevailed, and all things considered, we had a very profitable time. I pleased to be associated with so good a people. I remained at Veve a few evenings, and on the 7th came to this place. This is the home of our worthy brother, T. R. White. He tent set up, and ready for business when I arrived. The tent is in a good location close to Bro. T. R.'s house. We are having a good hearing with good order.

Bro. White, with his excellent wife and two daughters, who, fortunately, are at home at this time, and many others are doing all in their power to make the meeting a success, and also to make it pleasant for the missionaries. We will possibly continue here until the 13th or 14th, then the tent will go to Roscoe; citizens there offering to defray the expense of moving the tent. I am pleased to have so good an outfit of co-laborers in the district.

Many good, faithful Saints in this field, yet there is ample room for improvement, and I am pleased to hear a number expressing their determination to take higher ground. My prayer is that this may be the result of many all along the line. I have been instructed by the Spirit to teach the Saints to purify themselves quickly. May the great God help us to awake to our true condition.

Yours in the conflict, expecting to win, JAMES MOLER.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

OBJECTIONS EXAMINED.

Sermon delivered by President Joseph Smith, at Washington Park, Sunday, September 2, 1900, near Independence, Missouri.

A gentleman shook hands with me this morning with the remark that he was glad to shake the hand of the leader of a spiritual or religious movement that was born after he was, if I understood the statement. At the Parliament of Religions in 1893, we had made an application to be heard with all others whom we supposed should have the right to be represented in the Parliament of Religions—the World's Religions was the term as it was presented to the people on the bill.

There were present at that parliament, Elder B. H. Roberts, of Utah, to represent that branch of the so-called Mormon church, and on behalf of this Reorganized church, Elder Wm. W. Blair and myself were the accredited delegates to that parliament. It had been understood that Utah should be permitted to represent itself; it was also understood that the Reorganized church should have the opportunity to represent itself; but it so transpired through the will of those who had the controlling interests, that neither of these so-called factions of what was understood to be the Church of Jesus Christ of Latter Day Saints, or Mormons, was heard; and no single portion of the various remnants that seemed to have been left after the death of Joseph and Hyrum Smith was permitted to be represented there. Bishop Kelley, commenting upon that statement and our exclusion from the parliament, simply remarked that it was very appropriately styled a "Parliament of the World's Religions," and that the religion of Jesus Christ was excluded. I am not responsible for this remark, neither am I responsible for having been excluded; but it must strike the average thinker, both in the churches and out of them, that it is something remarkable that the only religion that is indigenous to American soil was excluded from that parliament; that the only organized religious body that had its incipient rise, and has had its continued existence and success of organization, on American soil should have been excluded from the representation in the "World's Parliament of Religions." Is not that singular?

I may be pardoned this morning if my discourse be somewhat discursive, and I review, as rapidly as I may, some of the things which have been done in the spiritual realm of controversy since this church was organized April 6, 1830. In the first place the statement made by the angel to him who was chosen as the earthly instrument by which the church should be represented abroad, and should find its organization, was that the declarations of belief, or

the creeds, were an abomination in God's sight. At the start this was considered to be the utterance of a madman or a fanatic and it brought down upon his devoted head, together with those who were with him in the after movement, all the wrath of the proscriptive element in the various organizations of the churches at the time. But I, as his son, have lived to see the time come when many of the ministers of the different churches existent in the United States, met in solemn conclave, and as they did so, were strongly reminded while in that conclave, that the creeds were an abomination in the sight of God.

Now I come to you this morning representing no specific creed except what I understand to be the truth. While we have our articles of belief and faith, briefly stated, we are bound by no specific utterance of human kind, bound together by a creed of human origin, if any portion of that utterance of belief shall discard or disregard the revealed will of God as expressed in what we understand to be the Holy Scriptures. And while we say that, we do not adopt the unreasoning reverence for the so-called word of God that makes us, with the Bible shut, say that we believe it all to have been the result of plenary inspiration from the first to the last, for we know better. But we take the Bible to be what it represents itself to be, and while we strive to avoid the one extreme of worshiping and worshiping blindly, we try to avoid the other extreme of having a statement of religion so loose that there is no specific form or value to its representation.

One of the first things that was struck out by this new religion was the old time theory that man was, by nature, totally depraved, and that he was conceived in sin and born in iniquity, and that there was no good thing in him. The reason why this other proposition was struck out was, that we read in the book of God that He made man in His own image, and I myself have been obliged to combat that idea during the forty years of my ministry in different places and at different times, upon the hypothesis that it was supposed that this was the real creation of man. But when I challenge the proposition just as it has been challenged by those who preceded me, and I am but two years younger than the church itself, we challenged it upon the just proposal that if God made man in his own image, was it a material or a moral image, that was referred to?

I have been tried, in connection with my comrades, upon the hypothesis that we have degraded the character of God in believing that man was made in His physical image; but when we ask these supporters of this old time creed, "Does the statement mean that God made man in His physical image?" And they say no, and that we have degraded Him thus, and brought Him down to the level of man. Then we ask them, "Did God create man in His own moral image?"

And when they say, yes, we then ask, "Is it a credit to the Godhead that He created a being like Himself that was morally depraved?" I don't know whether there are any listening to me who have accepted and hold to that old-time theory or not, but if they have, pray tell me upon which of these two horns of this religious dilemma do you prefer to hang your religious faith and fate?

The next thing that was struck at directly by the intervention of this new faith, was that God had always had upon the earth a people, and that the voice of inspiration had ceased when the scriptures or the canon of scriptures was full; as a consequence, from that time on down through the history of the earth, there had not, and was not, and would never be, any further revelation from God. This thought was struck at because that there could be found no specific line in the enactments called the New and the Old Testament scriptures, by which, if the old time law had become abrogated—there was not a single line written in all the New or Old Testament in which it is stated, that God would no more reveal himself unto the human family; but on the contrary, there was much in the New Testament scripture to warrant the thought that wherever and whenever God had a people upon the earth there would be found a line of spiritual communication from the heavens to that people, through those whom he might choose, who might be surnamed prophets, apostles, evangelists, pastors and teachers. And Joseph Smith dared the reprobation of the world in his presentation of this new theory, the new doctrine, whatever you may call it, which culminated in the institution of a church, April 6, 1830, by saying that he had received the visitation of an angel. Their theory of meeting that was that Joseph Smith did not see an angel, simply because there were no angelic ministers sent to the earth at the time.

That was a strange thing. I have never been to London nor to Paris. There are a great many things in this world that I know by observation and hearing and reading, that I am thoroughly apprized exist; but yet if my testimony is to be taken, I do not know anything at all about them; but if my neighbor proposes to tell me what he has seen or heard in other climes, under other skies than this, may I too say, because they never passed under my observation that he never saw nor heard anything of the kind? That, to me, is the supreme height of nonsense—I was going to say—maybe that is too strong, but I will guarantee this, that if I were to go into the courts and undertake to impeach the testimony of any other wise, honorable man on such a proposition as that, the judge would rule me down.

Some of the things that were said by the angel to Joseph Smith have come so literally true that it is worth for me to mention them; among

them was this: that while he was to be made the instrument of an institution of a new faith, so-called in the world, his name should be had for good and for evil, wherever it should be heard in the world; and from that time to this, there has never been, and there is not now, any place where I may go, or where my brethren may go, where the name of Joseph Smith has been presented, but that it is reprobated by one class and it is extolled by another. The angel surely told the truth in that respect. I am an instance in the fulfillment of this prophecy simply from the fact that go where I will, from the time that I was twelve years old until now, I have been followed invariably, north, south, east and west by the prefix, "The son of Joe Smith, the Mormon prophet;" and I have had otherwise good, intelligent, honorable, virtuous, religious, noble citizens turn their backs upon me rather than to be met on the street; and I have been avoided otherwise in such things as that, but so little has been known in respect to me, though I have now been before the world for forty years, that on this ground I was asked the question if I resided in Salt Lake City. I do not know but what the next question might have been, "Mr. Smith, please tell me how many wives you have?" Well, so far as that is concerned, I apprehend I am like a good many married men now present, I have one, and she would not let me have another.

Another thing that was struck at—and you will see in that the result of belief in present revelation—was that this manifestation of the Spirit named in the 12th chapter of Paul's letter to the Corinthians, should be a part of the so-called christian church; as there were manifestations of the spiritual life of the body of Jesus Christ, we were warranted in making inquiry touching the kingdom or the church of Christ. If they did not find this spiritual manifestation of the life in the body of Christ, they were justified in saying that there was reason to believe that that body of Christ was not alive.

I propose to talk plainly; I do not want anybody to go away and misrepresent what I say, and I will try to make it as plain as I can in this sense. This is a hot day, and it may be possible for some person to be stricken down with heat and overcome with the infirmities of the flesh, brought in here as apparently dead. A physician is summoned to make inquiry whether life is extinct or not. He comes in to where this body lies, and, lifting up the arm, it falls inert. Opening the eyes, he looks to see whether he can discern through the windows of the soul, life shining out; then he puts his hand on the heart to see whether there is motion in the seat of life. If he finds none of these evidences, he turns to those by whom he may be surrounded, and says, "The man is dead."

Now we propose to put, if we can, the body of Christ into ex-

amination. It is claimed to be the body of Christ; we take the scriptural description of the body of Christ and make inquiry, Is there the spirit of prophecy in this body? Is there the manifestation of the speaking in tongues in this body? Is there the spirit of prophecy, or the healings of the sick, or the discernment of spirits, or the interpretation of tongues in this body of Christ? Are there any of these mysterious tokens that manifested or marked the body of Christ under the administration of the apostles? Are they found in this body? If they are not, what is the conclusion to which a man standing near and watching the examination will inevitably come?

When I was a lad I remember reading a sort of legendary teaching something like this: "An individual had gone among the Indians and had preached quite awhile there; had incited quite a degree of controversy and inquiry, and, distributing his Bibles, he gave one of them to an intelligent looking Indian. After awhile the Indian came back to him and said, "I like to read your book; now sir, will you please allow me to ask you some questions?" Of course the missionary was quite willing, as they almost always are. He says, "I would like to see an apostle. Will you please tell me whether you have apostles in your church and where I may see him?" "Ah no," says the missionary, "we have no apostles in our church; the apostles were in the days of the disciples, but they ceased, and there are no longer any of them;" or, "they are no longer needed." "Have you any apostles in your church?" "No, sir, none in our church." "Very well, then, will you please tell me whether you have a prophet or prophets in your church, and will you please let me see and hear one of them?" "No, sir, we have no prophets. Why, people believed in prophets in the olden time, but they do not believe in them now and they are not in our church." He says, "Do you have the speaking in tongues?" "No, sir."

"Do you have the interpretation of tongues or prophecy, the healings of the sick and the laying on of hands?" No, sir, all these were for the ages that were past and not now." He quietly took the book and handed it back to him and said, "This book is of no value to me, sir, for I read in it that the church called the church of Christ had all these things in it, and if your church hasn't these things in it, I cannot regard it as the church of Christ."

Now I know I am talking in modern times when there is a strong tide against superstition, when there is a strong element arrayed against undue priestcraft, and against that which brings the minds of men into subjection to the minds of other men. I am living in a day when there is a great deal of elementary belief in the peculiar personal magnetism of those who address the public, and I myself have been accused of hypnotizing the people to make them believe as I believe. I am not very rouch given to the belief that I could

hypnotize an intelligent audience on American soil.

But here we have the difficulty, and once when I preached in a little town called Colchester, in Illinois, before a number of the Christian brethren, and indeed, it was in their chapel that I made my effort, that in the afternoon I attended their Sunday School service, and heard one of their deacons reading from the 12th chapter of 1 Corinthians, the manifestations of the Spirit of Christ as found in the church at that period of time; and when he had read it clear through, he shut the book, laid it down on the seat, and said to those who were listening, "My brethren,"—and I was astonished at the sadness of the voice—"I heard Elder Smith, the other evening, and he said that these things were for the Christian church. I have read in this book these things from the 12th chapter of 1 Corinthians, as stated by the Apostle Paul, and I find no warrant in my belief for believing that God ever deliberately set a time when these things should cease to be characteristic of His church. Now, all I have to say, brethren, is this, that if these things should be in our church, may God help us, for we have not got them." His brethren silenced that deacon and would not permit him afterwards to exercise the rights of his office, because, they said, he was drifting into apostasy, and in two years from that time the poor man died without a christian hope.

Now, pray tell me, what and where is the consistent objection? If the Bible be the word of God; if this is the New Testament or the last will and testament of Jesus Christ the Lord, to the world, when and where is the time and place that God has ever set that these things should cease to characterize the body of the church or the body of Christ? I have sought diligently for it; my brethren have sought diligently for it, but in not a single instance can we find a line of authentic declaration made by God or by Christ, that authorizes us to believe that He has abrogated this will or these privileges; and if we may be found fighting against the great majority while the world shall stand or we live, I propose to go up before that great judgment bar and answer to Him, that "I had your word as you gave it to us, and by it we stand or fall before you for our belief in the Testament and our acceptance of that word.

Personally I am going to do just like I told the people in Utah once that I would do, when I was out there and preaching our view of the marriage covenant. I did not attack the situation there; said no unkind word of a single minister of that church in any form. I simply told our phase of it, and showed by the three books that is, that the Bible did not sustain polygamy, or plural marriage, that the Book of Mormon did not sustain it, and that the revelations of God to the church did not sustain it; and I told them that I proposed to go into the judgment day, and

standing before that great august Judge, I should take the books which He had given us by revelation to be the doctrinal standards of the church, upon which to base our doctrinal beliefs and teachings, and then say to the Judge, "If you can condemn me on that, I am content to be condemned." All worldly minded men, and honorable men would have commended me for that, because of having dared to undertake the defense of a faith, that, to a great degree, had found objections with the world by the introduction of a something that was not found in the books, and doing it from the standard authority of the books—we cannot revert back to unbelief or to our condition of letting these things pass away. Now can we?

Among these things that were presented so early in the history of the church was the healing of the sick through the laying on of hands. It was, for a long time, a standard objection, and it was, for a long time, a constant source of reproach even within my own memory; but I have lived long enough to know that when I first began preaching, wherever we went, it was a constant source of objection and of scornful laughing at us because we believed that through the laying on of hands the sick might be healed; but I have lived with my conferees to see the time come when a convocation of religious ministers, gathered in Chicago some years ago, went to work deliberately and passed a resolution which said that the laying on of hands for the healing of the sick is not only scriptural, but it is a reasonable and tenable doctrine. I am thankful that they did that.

There was another theory that was extant about that time, that became punctured a little later on, and we know what it is worth now; but some of the ways that it was done were a little singular. For instance, I had a discussion with a Baptist lady in private conversation at one time, and she very seriously objected to us, as a people, because she said we limited the power of God. I wondered how that could be when we accepted the power of God as being equal to anything; the only thing that we denied He could do, was that He could not lie. She said that we did not believe that God created the world out of nothing. Well, I wondered just then how I was to get away from that theological knot. I understood it to be a prevalent idea, I had heard it when I was a boy. It grew up, in a sense, to my manhood with me, as being a standard teaching, that the world was created by the executive power of God out of nothing. I denied it, and those men who came forward with the Reorganized church in 1830, denied it, and they said the Bible itself said nothing of the kind. About all that it does say is, that "In the beginning" God created the world. He said, "Let there be light and there was light," but we are given to understand that there was in existence a great mass of chaotic matter, by which it was made possible for the world to be cre-

ated as it now stands, by the fiat of God.

I could not make any impression on the lady. We were sitting in a station in Plano, Illinois, waiting for a train; we were sitting by the stove, and the janitor came along, opened the door and shoved a stick of wood into the fire. This suggested to me a thought. I said, "What becomes of that wood, is it destroyed?" "No, sir. It is resolved into ashes, the different quantities of solids may be taken out of the ashes, and the balance of it ascends in smoke, and the vapors arising also become mingled with matter." Are they destroyed? "No, sir. It always exists thereafter." It has not been destroyed, and cannot be destroyed? "No, sir. God himself cannot destroy it." He may change its form but not destroy it? "No, sir, once existing, it is always existing in some form." Then I laughed and said, "My dear lady, you are finding fault with myself and my brethren because we limit the power of God, because we say God did not create the world out of nothing; but yet you deliberately turn and say to me that God has created a thing, that He cannot destroy. Pray, which is the worse?" Some of our conferees over in Canada undertook to get rid of this conclusion, and this is the way they did it. "I do not believe that God created the world out of nothing, but He created the world out of that which had been created out of nothing." That is the way they got rid of that theological knot. We accept neither.

So we run along down through the history, and, one by one, we have seen some of these peculiar theories that have come to us, as, I believe, from the dark ages, or from the ages before, reformed little by little, until there was what I believed to be the presentation of a lucid and clear statement of what the Bible teaches us for the salvation of men.

Let me present the single thought that our so-called declaration of faith, every single portion of it from first to last—I believe I remember seeing on the back of one of the church's creeds this morning twelve declaration—that each one of the important portions of this declaration of faith can be traced directly to the teachings of Jesus Christ, either in personal teaching or in personal conduct. As, for instance, the doctrine of baptism. "Baptisms," in the Word as given by the Apostle Paul in the 6th chapter of Hebrews, is plural; the baptism of water for the body, the baptism of the Spirit for the spirit.

Now, when Jesus came, and it was stated of Him by John the Baptist, "Behold the Lamb of God that taketh away the sin of the world," that word which had preceded John was that he was to "Prepare the way of the Lord, to make his paths straight." "God does not walk in crooked paths," is the teaching of the old book. If John the Baptist came to make His paths straight, then He may not walk in them unless he does so make them straight.

One of the first things Jesus did, before engaging in the general ministry, was to go to John the Baptist and ask baptism at his hands; and why? First, that there might come to that body of Abraham's origin which had been prepared for Him, a power by which it might exist, and finally be laid down in the grave, and taken up out of the grave; and that to each succeeding generation it was for the purpose of giving spiritual sight, that the language of the Savior to Nicodemus might be fulfilled, "Except a man be born again, he cannot see the kingdom of God." It is necessary for him to receive the new birth in order that he can see. There is something belonging to our visual organs of peculiar character.

There is something that attaches to the gray matter behind the skull that sometime makes individuals deaf, and blind. Though I may have two good eyes, apparently, there is one thing I do not see, and see clearly, and that is the beauty of colors. You men and women see the harmony of colors, and the exquisite shading and rejoice therein. I am 'one of those who may be called color-blind. I would not be chosen as a brakeman or pilot, or for any service that required the accurate distinction of colors, for just as soon as the lights are a little ways from me, I cannot distinguish the colors. I have been laughed at because I sometimes call things that are green, red, and blue, green. How much would I have given to have had that peculiar organization of the brain, in some way made better, that I might see and understand colors; but how much more to be deplored is the condition of the man in the world with the darkness over his moral vision so dense that he cannot see; and when the time should come that he desires to do something for his salvation in making the wise choice, he is unable to see, and sometimes must wait until the force of circumstances brought to bear upon him, compels him unto a conclusion, and compels a belief.

I have heard persons excuse themselves for unbelief because they had not yet had brought to bear upon them the force of evidence by which conviction was sealed upon them. I believe, not because I have been compelled to believe; I believe because, to me, it is the better course to pursue. When there comes presented before me two courses from which to choose, I believe in bringing my mind to the element that is in me, the power to receive and reason upon the two courses, and take that one that offers to me the better ending; to do it from choice, and because it has come to me with such evidence as I have been able to gather, and make it a proper choice in me.

No man can say when he proposes to enter into the service of God, just what God purposes to, nor what God may, fully require of him from the first to last; but he must put himself in to the way of receiving something from God or he never can have it. If he proposes to stand

out and keep himself from the intervention of God's mercy, he will have to stand out until the lapse of time. I know that the example of the Apostle Paul may be cited here in apparent antagonism to this proposition. There was but one Apostle Paul. Will you wait until there comes to you a conversion like that given to the Apostle Paul? Will you continue to wait until God, by personal intervention, bespeaks your sins forgiven? or do you not think it the wiser plan to accept the general law of amnesty, and make your calling and election sure under that?

When the southern army laid down its arms, and the government was established again, was it better for those who had rebelled against the authority of the government to wait until, by slow succession, there had been introduced into the legislative halls of the Union specific and private bills by which their sins of rebellion were condoned, and they again rehabilitated as citizens of the United States, or was it not better that there should be a general amnesty law declared by which, when they took the oath of allegiance, they might then be considered American citizens? You all know the amnesty law was the better way.

When God recognizes that the world is in sin, He does not propose to deal with each recurring sin; He proposes to leave man in the intelligent exercise of his individual powers and give him an opportunity to make the wise choice, and to accept His general law of amnesty; and under that provision receive the remission of sins for which He can make no personal reparation either here or hereafter.

In order that you may understand me, I want to make a recitation of a little circumstance in my own life. Several years ago I was privileged to be present at a lecture delivered by a gentleman by the name of Webster. There may be some here who know something about the man. He was a spiritualistic lecturer, and in the course of his lecture, he made the statement, as I had read it in Andrew Jackson's work, that there were spheres, grading from the lower to the higher, and that each gradation held the key to that which was beyond; that if anything that would prevent an individual below from ascending higher because of something which he had done to his fellows, then he could not go into the higher sphere until he had received forgiveness from the lower sphere.

He recited an instance of a seance being held in a place and this kind of a manifestation being made, that the spirit of a man who was in a certain sphere in another world was present, wanting them to send for a certain individual in the village against whom he had done a grievous wrong while in the flesh; that this man in the flesh, held the key to the sphere above him, and until he got his forgiveness, he could not go into the other sphere. They sent for the man and he heard the message, and gladly forgave him, and

there came from the spirit world the joy of a spirit relieved from its thralldom. At the closing, he having said something about the utility and in-utility of the Christian's belief, I asked to be allowed to ask three or four questions. The privilege being granted, I then asked if it was true in his philosophy, that a man having transgressed against one in the flesh could not progress beyond the sphere into which he was first admitted, until he had secured the forgiveness of that one in the flesh who is here now?

"Yes, sir."

"Suppose from any unforeseen contingency this man cannot obtain the forgiveness of the man on the earth, what is the result?"

"The result is he must continue to be kept in that particular sphere and can not progress further."

I asked if there was any rule by which this kind of forgiveness between individuals could be wrought out in this philosophy. He said no. I asked him then the question if it would not be proper and better that in the consideration that there are sins which men commit against their fellowmen for which they can make no possible reparation either here or hereafter, that there should be a specific law of amnesty by which the sins that men could not repent of against his fellows, could be condoned, and such sins forgiven? I will tell you, that instead of answering that question, he simply turned to the man who had charged and said something to him, and he told me that Mr. Webster was too weary to answer any further questions. You can see the reason why. He had attacked the position taken by myself and other religionists, that in Jesus Christ there was the opportunity for the condonation and remission of sins, for which it is not within the power of human beings, either here or on the other side, to make reparation for themselves.

As, for instance—I am going to put this case just as strongly as I know how—suppose that I, when a young man, had, under the promise of marriage, or otherwise, deceived one of Eve's fair daughters, and brought her into shame and disgrace; and when I had done that, I had gone my way, as hundreds of men have done and are doing now, and left her to suffer the scorn of this world, and the condemnation against such characters in the spiritual realm, if there is such a one. Afterwards I succeed in gaining the affections of another woman, and marry her, thus making it utterly impossible for me to repair that injury I have done that woman. How am I ever to make reparation for that crime? I know that the sentiment of a large portion of this congregation is, that it never should be forgiven in this world, or the world to come. Should I echo that sentiment here and now, it never will do; but the man who does it, must pass under the rod until such a time as there has been a reformation in his spirit; then when

he makes this reformation, and makes it apparent unto the Almighty, there must be some reason, and some way, by which he may be absolved from the further consequence of that sin, or God is made a vindictive being, whom neither you nor I can worship intelligently, or trust as confident children.

I have only named one instance; but I can go up into the town of Independence on the morrow, and may there slander the reputation of a man or woman, and sow thorns in their path which shall wound their weary feet as they travel upward, and I never have opportunity to make reparation for that wrong. Now, if I see what I have done, and subsequently want to repair the wrong so far as I may, I cannot restore the blush to the peach or plum. I cannot erect the broken blade of grass that I so ruthlessly destroyed, but I may, so far as my spirit is concerned, bring myself into such relationship with the powers we are under, that I ought to be relieved from further consequence of my evil; and I must find this in the general rule of amnesty in the law of God, or I am lost. Pray, tell me, what is there wrong in this? A hope engendered within us in the restoration of the gospel of the Son of God by which this general law of amnesty is to be proclaimed, and those who may not make right the wrongs they have committed in the flesh, may have the restoration of that which is taken from them; the same as our penitentiary people can, through the clemency of the governor, have their citizenship retained for them on account of their behavior.

You people in the state of Missouri here, have strong laws against horse stealing. You prize horses higher that we do in Iowa, and very reasonably, for you have a much finer strain of horses. Your law provides that a horse thief must suffer the extreme penalty of the law. If I steal my neighbor's horse, he proposes to punish me for it. The law began with the state's existence, and until the state of Missouri is wiped out, I do not believe Missourians will ever change their policies in this regard; and though I may steal a thousand horses, I shall be a thousand times punished according to the law. It is the eternal law of punishment, provided as the eternal punishment, but it can exist upon one person only, until the limits of the term which the law fixed as the due punishment or penalty for my crime. That is what we call an eternal punishment. It is directly against the favorite theory that has been in the world for a long time, that which was struck at directly by Joseph Smith and others; it destroyed the idea of an eternal punishment forever and forever, a never ending hell fire for the man that did wrong.

But in the application of this principle I have referred to, if I am arrested and convicted for stealing a horse, and am put in the penitentiary for a term, when I have passed the limit of

that term, and have tried to behave myself properly, there are two ways to treat me. One is to let me suffer my penalty clear out, and lose my right of suffrage; or when I have behaved well, the governor remits a part of the sentence and thus saves me my citizenship. Then when, in like manner, an individual has done wrong in the world which he cannot make right here, neither in the world hereafter, so far as the person against whom he has sinned is concerned, he passes under the operation of that everlasting, eternal law of God, and is punished by virtue of that eternal law. That is what we understand by an eternal punishment and to my mind it is perfectly clear and consistent.

I have covered some portion of the ground. I have only one little thing left and that I am going to present.

Martin Luther brought to pass a reformation in the church, and King Henry the Eighth brought to pass a reformation in the church. Alexander Campbell likewise; and it was said that Joseph Smith and Sidney Rigdon originated a church. Sidney Rigdon was a member of the Christian church when he became allied with Joseph Smith. It was said that he was one of the most eloquent men that there was in the Western Reserve. He had been instrumental in converting hundreds of individuals, and when he united with Joseph Smith in the church that was organized in 1830, it became a source of reproach among his former companions, that he had done so. If Martin Luther had the right to undertake to reform the Catholic church because of abuses that he discovered when he went to Rome and there took counsel around the Vatican, and could not reconcile what he saw and heard, with that which had been taught him in the north of Germany; if he had a right to interest Melancthon with him, and other citizens of the northern empire and undertake a reformation, and if King Henry the Eighth had a right to reform and create a new church by statutory enactments; if John Wesley and Alexander Campbell and John Calvin had the right to undertake to reform the church in which they were members, so had Joseph Smith and Sidney Rigdon a right to start a reform movement, and reform the church. Can anyone dispute that, intelligently? Answer the question, men, intelligent men, upon the proposition of human rights, of that right which undertakes to make the worse the better. What evil is in this, that if Joseph Smith and Sidney Rigdon have been able to succeed in placing a church before the American public that has better claims for divine relationship and a more intelligent compliance with the provisions of the New Testament Scripture than by a study of itself was had, are these men entitled to credit for that, for helping to sweep the cobwebs and myths from the spiritual horizon of man, and open up before them the visions of eternity and the good that might be received by

them here and hereafter? By so much as they did this, are they entitled to the credit and respect of mankind; and by so much as myself and my brethren here are able to present an intelligent reason for our faith, and that it more nearly conforms to the New Testament Scriptures in theory, in doctrine and in practice, we are entitled to be heard, and then we have succeeded in establishing the claim for consideration, that we feel it is difficult to be defeated upon intelligently grounds.

Reported by Sr. Belle Robinson James.

#### Australian Mission Paper.

Editor Ensign:—Please say to your readers that I am still authorized to receive donations and subscriptions for the Australian Mission paper. I am booked to leave for that mission July 26th, but all communications must reach me six days earlier. In behalf of the Australian brethren, I thank all who have helped. Like Jacob, Bro. Haworth means to wrestle with the American brethren until he gets those 250 subscriptions or the equivalent. "Never despair" is his motto, and knowing his indomitable will, I forewarn you that you will continue to hear these appeals until the required mark is reached. Every week brings some encouragement, why should we stop trying when this is so? But we do not want to wait several years for it; we think it can be realized this year. So, if any one has intended to assist, and forgotten it, don't put it off any longer. We want this paper started by next Christmas or January 1st.

This is not a mere "fad," nor are its promoters engaged in some private pet scheme. This matter is to be submitted to the conferences over there, and become a church organ, for that mission. Very few of *Herold* or *ENSIGNS* are taken there, because much of the matter is not (and could not be) got up to suit their peculiar local conditions. If an officer of mission, district, Sunday School, Z. R. L. S., D. of Z., reunion committee or branch request for prayers, wished to get a notice to their respective members through the papers in America, it would take about three months to do it! A paper there is badly needed. It would give us a means of reaching the people yet in spiritual darkness; would be a means of defense which we now don't have only in a very, very limited way through the secular press; would also give our church a better denominational standing.

Will you not help us, dear reader? Out of the thousands who read this there ought to be 50 who can send 75 cents, for a year's subscription. Act now, don't put it off. Get some one to act with you. I am very hopeful that I will be able to carry to Australia enough names to complete the number asked for, and not have to make another appeal. Remember, my address till July 20th will be, *Boxman, Montana*. Anything, from one cent to any number of dollars, will be acceptable. (One member gives \$25.00).

GOMER R. WELLS.

DEER LODGE, MONT., May 22.

#### To Whom Shall we Go?

"The good Lord says: 'Pay this great debt.' To whom is this instruction given? To the church—to the Saints without a doubt, and to them must we look for the all needful to square accounts."

I am in receipt of the following:

"June 3d, '01.

Dear Bro. Elvin:—Just received the enclosed card in morning mail. Here's your chance now—or the Bishop's—to clear the debt on Graceland. You might send him the enclosed card as explanation of your communicating with him. It's not signed, but I presume Bro. Sheehy could verify the facts in the case, as to this man's willingness to assist struggling colleges of merit."

The postal card referred to in the above was addressed to the "Secretary Latter Day Saints Church, Independence, Missouri, or, Lamoni, Iowa," and reads as follows:

"NORTH BEND, Neb.,

"June 2, 1901.

"Dear Sir:—I learned that some of the Latter Day Saints would like Carnegie to help Graceland College. Why does the Church not appeal or apply to D. K. Pearsons, the Chicago millionaire? He helps all struggling colleges and schools that are at all deserving or meritorious, which make application to him, regardless of what denomination or sect is connected with them, or whether they are connected with any or not. I am sure he will assist Graceland."

I hope the author of the postal card is correct, and that we shall yet hear from Dr. D. K. Pearsons with a liberal donation. This is not the first time that gentleman has been brought to our notice; last October, Bro. M. F. Gowell, furnished us with a newspaper clipping, he being of the opinion that if the necessity of Graceland was presented to the Doctor, we would obtain needed help. I framed an earnest appeal, and honest statement, and mailed to him, and suppose he received the same, as it never came back. Again, last February I read in a St. Louis paper, where the College helper, Dr. Pearsons, aided handsomely a Texan college, and I clipped and sent that, with a more ample explanation of our situation and necessities, and I have every reason to think he received my letter, as it did not return; neither have I as yet obtained the desired donation. So far as I am concerned, if Bro. Sheehy could be successful in getting the millionaire philanthropist to aid Graceland, with all my soul I would say Amen!

But, dear Saints! when the Lord spoke last April, it was not to the rich men of the earth, but to His own people—the household of faith to whom he said: "The college debt should be paid," and I feel satisfied that God knew that His people were able to meet this obligation, otherwise He would not have required it of them. I feel free to urge upon each Saint to take counsel with your wives, and

duly considering your circumstances, in the light of God's instruction, and commendment and earn your reward by an individual effort.

Whosoever contributes the money to wipe out this "great debt," and put into our hands means for the running expense, are the ones who will receive recognition and reward from God our Heavenly Father.

We await your response, and offering, with abiding confidence that the Saints will honor the God of present revelation.

Your servant, ROBT. M. ELVIN. LAMONI, Iowa, Box 224.

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Dry the starched articles perfectly, then dip them in a pail of boiling water and pass them through the wringer twice.

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Home-seeker's tickets on sale June 18th, July 2d, 16th, Aug. 6th, 20th, Sept. 3d and 17th, good to return within twenty-one days from date of sale.

H. T. CRUMP, Agent Mo. P. Ry. Tel. 17.

Notice to the Public.

I have opened my Undertaking Establishment south side of West Lexington street, opposite Electric Line depot, McCoy block.

CHAS. D. CARSON, Undertaker and Embalmer. Tel. 189-5.

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Ask the undersigned to quote you the reduced rates to Buffalo and return, authorized account of the Pan-American Exposition.

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PRICE LIST

- "FROM PALMYRA TO INDEPENDENCE," by Elder R. Etzenhouser, 464 pages. Cloth binding, \$1.00. Paper binding, 65c. "AUTOBIOGRAPHY OF ELDER JOSEPH LUFFY," 377 pages; cloth bound, 3 illustrations, Reduced from \$1.00 to 75c. "THE BOOK OF MORMON VINDICATED," by Elder I. M. Smith; 112 pages; Paper cover, 4 for 1.00; each, 30c. "THE BOOK OF MORMON VINDICATED," by Elder I. M. Smith; 112 pages; Paper cover, 4 for 1.00; each, 30c. "SPIRITUAL GIFTS AND THE SEER OF PALMYRA," by Elder M. H. Bond, of the Seventy; 68 pages, paper bound, with line engraving of the author, 25c. "FAULTY CREEDS," by Elder E. C. Evans; 6 for \$1.00; each, 20c. "THE BOOKS AND UTAH MORMONISM IN CONTRAST," by Elder R. Etzenhouser; paper cover; 20 for \$1.00; each, 5c. "THE CREEDS LAID BARE," by Elder R. Etzenhouser; paper cover; 3 for 25c; each, 10c. "THE RESURRECTION OF THE WICKED," by Elder W. J. Smith; 30 pages, paper cover, 3 for 25c; each, 10c. "WHO WAS JOSEPH SMITH? WAS HE A FALSE PROPHET?" by Elder J. W. Peterson of the Quorum of Seventy; 39 pages, paper cover; engraving of author, 9 for 25c; each, 10c. "THE BOOK OF MORMON: ITS TRANSLATOR," by Elder R. Etzenhouser; 27 pages, paper cover; 3 for 25c, each, 10c. "THE LEGAL SUCCESSOR," by Apostle J. W. Wight; 90c per doz.; 3 for 25c; each, 10c. "APOCALYPSE OF THE CHURCH," by Apostle J. W. Wight; 40 pages, paper cover; 3 for 25c; each, 10c. "THE MORE EXCELLENT WAY," by Elder T. C. Kelley; 68 pages; paper cover, 3 for 25c; each, 10c. "THE JOSEPH SMITH INTERVIEW," by Elder Joseph Luff's answer to Elder R. J. Parker; by R. L. Kelley; per hundred 90c; per doz. 10c; 10c; 2 for 25c; each, 10c. "IS WATER BAPTISM ESSENTIAL TO SALVATION," by Elder Joseph Luff. 90c per 100; 15c per doz.; 3 for 25c; each, 10c. "WHAT WE BELIEVE," "The Epitome of Faith, with quotations given in full. 20c Per doz.; 2 for 25c; each, 10c. "EVANGELIA LOST," a duet for soprano and tenor; words by J. Cole Moxon; music by W. H. Lieb. 25c.

SERMON PAMPHLETS.

The following pamphlets 5 cents each, 3 for 15 cents, or 25 cents per dozen. "Signs of the Times," Revised and Enlarged, by Elder J. S. Roth; 70 pages; Illustrated. "The Book of Mormon; Evidences of its Divinity," by Elder R. C. Evans; 65 pages. "The Law of Life," by Elder F. M. Cooper; 38 pages. "The Restoration of Israel," by Elder S. W. L. Scott; 46 pages. "A Retrospective View of the Reorganization," by E. C. Briggs; 36 pages. "Modern Knowledge of the Antiquities of America," by Elder H. A. Stebbins; 34 pages. "Crest Linking; Man Shall Not Add To Nor Take From the Word of God," by Elder I. M. Smith; 38 pages. "Antiquarian Evidences Concerning the Book of Mormon," by Elder R. L. Kelley; 40 pages. "Joseph Smith; Was He a Prophet of God?" by Elder R. C. Evans; 40 pages. "Gospel Antiquity," by Elder Joseph Luff; 39 pages. "God is Light," by Elder W. H. Kelley; 46 pages. "Why I Left the Baptist Church," by Elder W. H. Kephart; 33 pages. "The Marriage Relation," by Elder J. W. Wight; 41 pages. "The Personality of God and Doctrine of Christ," by Elder J. S. Roth; 38 pages. "Save Yourselves," by Elder I. M. Smith; 34 pages. "The Two Ways Illustrated," by Elder A. H. Parsons, 50 pages.

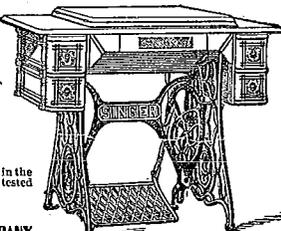
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The Martyrs Memorial Fund.

To the Saints—With this week's issue of the ENSIGN we notice subscriptions to the Martyrs Memorial Fund to the amount of \$100.00 sent in. If the Saints will take proper interest in the fund we should have enough to close it out within the next two or three weeks, and all who wish to contribute should send their names at once so that the amount will be sufficient to place the graves of the Martyrs and the surroundings in proper condition with proper monuments, and thus stop our call upon the Saints for contributions. Those wishing to contribute to this fund we hope will do so within the next thirty days at least so that it will not be necessary to run it further upon our books.

Previously reported.....\$30.47 AS PER LIST FROM ELDER M. H. HOND, AS FOLLOWS:

Table listing names and amounts for the Martyrs Memorial Fund, including Providence, Rhode Island, M. H. Bond and wife, George Gates, H. G. Smith, Sr., etc.

Table listing names and amounts for the Martyrs Memorial Fund, including St. Louis, Missouri, John Beard, Arthur Allen, Honey Rowlett, etc.

Additional from M. H. Bond, Eliza Maher, Belle Crocker, Grace Anderson, Kate O'Ward.

AS PER LIST FROM SR. C. D. GERHSH, Dorchester, Mass.:

Table listing names and amounts for the Martyrs Memorial Fund, including Sr. Clara D. Gerrish, Daniel Raynor, Ada Sanford, etc.

LIST, ZION'S ENSIGN, AS FOLLOWS: May Davis, Iowa 10; D. I. Palgrave, Iowa 25; Clarence Wilson, Iowa 25; August Monson, Iowa 25; Albert Wilson, Iowa 25; Mr. and Mrs. E. W. Yonipol, Iowa 25; William K. Pecker, Iowa 25; Isaac Monson, Iowa 10; Joseph Monson, Iowa 10; William K. Pecker, Iowa 25; J. L. Wilson, Iowa 10; A. Eckright, Iowa 25; Mrs. E. G. Hodge, Nebr. 25; Total to date \$109.60.

E. L. KELEY, Presiding Bishop. June 10, 1901.

PASTORAL.

To the Ministry of the Pittsburg District, Greeting— Having been placed in charge of the district, I take this method of placing myself in communication with my associate ministers. Contrary to my personal desires, circumstances seem to make it necessary that I devote the greater portion of my time, for the next few months in Pittsburg and its immediate vicinity; Elder C. B. Miller, president of the Pittsburg branch, having moved to Independence. And in view of the fact that the branch is about to commence the erection of their new chapel, it was thought best to place me in charge of the branch, for the time being. This local work will now demand a portion of my time, and will doubtless hinder me somewhat from doing work in other portions of the district, which would otherwise be expected of me.

I am consoled, however, in the fact that we have so many able workers, both general and local, who by the help of the Lord we may expect will occupy where needed, and be prepared to meet every exigency. To this end we need to be very humble, prayerful and faithful. Not allowing ourselves to become too elated when successful; nor discouraged when obstacles seem to obstruct our progress. We are in the greatest conflict of the age, and only brave soldiers are in demand. If we can but keep in touch with our great leader, CHRIST, we have nothing to fear, and our triumph is sure.

I shall be pleased to hear from each of the missionaries laboring in the district in order that we may keep in touch with each other, and be able to assist one another by counsel or suggestion. The time to report is as near as convenient to the first of the months as follows: June, September, December, and March, so that I may have my report to the general missionary in charge ready by the 15th, I am a little late in thus addressing you, owing to my inability to get permanently settled in my new field sooner.

The local workers will feel free to push out and labor as circumstances permit and wisdom directs; and if needing help, let us know, and we shall be glad to render all the assistance in our power.

Ever praying for Zion's weal, I am your fellow-servant in the cause of Christ,

F. G. PITT. 538 Park Ave. East End Pittsburg, Pa. June 13.

To the ministry of Kirland District, Greeting—

Another year we are associated to labor together in the interest of this great work. And by the president of the mission I have been requested to take the oversight of the work. To do this it will be necessary to hear from you as provided by the resolution of the quorum of Twelve, and as oft as you may feel to correspond for mutual benefit in the interest of the work. My mission address is box 28, Cleveland, Ohio. Shall be pleased to hear from each touching the work in your part.

In bonds, A. H. PARSONS. June 10.

Notice to Sunday Schools and Officers.

The following rules applying to the sale and mailing of quarterlies were agreed upon by the officers of the

General Sunday School Association at a meeting held in Independence, Missouri, subsequent to the late General convention.

- 1. All subscriptions for quarterlies will be promptly discontinued at the expiration of the time for which they are ordered, unless the subscription be renewed. 2. No quarterlies will be mailed at the yearly rate unless a full year's subscription be paid in advance. 3. When necessary, credit for not more than one year will be allowed on quarterlies, but in such case they will be charged at the single quarter rate.

The above rules will take effect with the mailing of the October-December issue.

We believe the above rules to be absolutely necessary and fair and just to all. And that you may the better see the reasonableness thereof, we offer the following explanations.

Rule 1. We discontinue the Quarterly because, first, schools are discontinued and do not need the quarterlies, and no notice is ever given to that effect. Second, Nearly all schools need to often alter their order; they need more of one grade and less of another, and the easiest way is to make an entirely new order. Third, schools change officers frequently; the new officers order the quarterlies but says nothing about any standing order. If the old order is continued, you will have two sets of quarterlies. Schools have received as high as three and four sets by this old method of continuing orders. What should be remembered now is that if you want quarterlies, you must order them every time your subscription expires, for they will not be sent beyond that time.

Rule 2. If you expect the benefit of the yearly rate which is about twenty-five cents cheaper than the quarterly rate, you must pay for your quarterlies a full year in advance. Some have written the Herald office and insisted on having the benefit of the yearly rate and pay at the expiration of the year. To allow this would do injustice to the school which ordered one quarter at a time and sent the cash with order. It would be "money in their pockets" to hold their cash to the end of the year and pay all at once. It would be selling cheaper on time than for cash in advance, a business principle which every one knows is both wrong and ruinous.

Rule 3. It is not intended to bring the quarterlies onto a strictly "cash in advance" basis as that would deprive many of our schools of the Quarterly entirely. But it is necessary to do business on correct business principles. The school that can not pay in advance for their quarterlies may get them any way and pay for them some time during the year; but do not ask for them at the yearly rate, as that can not be granted in justice to others.

As stated above, these rules will take effect with the mailing of the last quarter for the year, or about September 1st. Sunday School officers would do well to call especial attention to this notice in order that no mistakes be made. We believe that all will be satisfied in this matter, at least as soon as they get themselves fully adjusted to the situation.

Ever hopeful for the prosperity of the work, we are, Your fellow workers, T. A. HOUGAS, Gen. Supt. DAVID J. KRAHL, Gen. Sec.

Convention Minutes.

The Kewanee district Sunday School Association convened at Millersburg on Friday, June 7th, at 2 p. m., with district superintendent, Sr. Alice James, in the chair, and Mrs. Ed Lamb, secretary of the convention. The general routine of business was transacted, and by motion a committee of three was appointed by the chair to conduct a parliamentary drill of one hour at our next convention using the most convenient time. Mrs. Ed. Lamb, Dist. Sec. 722 N. Walnut St., Kewanee, Ill. June 12.

Conference Notices.

Conference of the Southern Wisconsin district will be held in a grove on the farm of Mr. Henry Chops, five miles south of Soldier's Grove, Crawford county, Wisconsin, June 29th and 30th, 1901. Those coming on train come to Soldier's Grove on Friday, and they will be met. Branch and official reports send to W. A. McDowell, Soldier's Grove, Wisconsin. W. A. McDowell. EVANSVILLE, Wis., June 12.

The conference of the Kentucky and Tennessee district will convene on the 27th and 28th of July, 1901, with the Eagle Creek branch, at Glenwood church. All are cordially invited to attend.

The Wednesday previous is our regular fast day, and we would be very much pleased to have all the district observe the day for the benefit of the conference. We hope to have present our missionary in charge, Bro. I. N. Roberts, also Bro. W. R. Smith, and all the missionaries assigned to this field.

ELLA ROBERTS, Branch Sec. OWENS HILL, Tenn., June 13.

Reunion Notices.

The Massachusetts district reunion, will convene at Silver Lake, (near Plymouth) Massachusetts, Saturday, July 27th, 1901, holding over the second Sunday.

Due notice will be given as to tents, board, etc. "The Commissary," will be had during the entire session. So all attending can be cared for at reasonable rates.

We trust all will try to attend and make the affair a success. President, H. D. Simpson, 22 Waverly St. Malden, Massachusetts.

Secretary, H. W. Howlett, 45 Kellogg St. Fall River, Massachusetts. Treasurer, F. P. Busiel, 24 Melvin St. Somerville, Massachusetts.

Reunion Committee. FALL RIVER, Mass. June 8.

CONFERENCE MINUTES.

The Clinton district conference assembled at Veve chapel on June 1st, with district president T. R. White in the chair. At his request Elder James Moler was chosen to preside; and then Elder White was associated with him. Secretary, V. H. Goff, assistant, A. C. Silvers.

Of the ministry the following reported; Elders A. Lloyd, T. R. White, G. W. Beebe Sr., C. P. Welch, W. H. Manning, F. M. Sharrock, J. L. Kinning, S. C. Aodes, W. H. Lowe, C. Quick, A. I. Roberts, and James Moler. Priests, J. T. Higdon, S. C. Williams, G. W. Beebe Jr., J. A. Silvers, A. S. Leeper, J. N. Stephenson, A. C. Silvers, G. H. Athey and Jesse W. Paxton.

Branches reporting: Walker, 23, loss 1; Wheatland, 57, gain 1; Taberville, 35; Veve, 124; Eldorado Springs, 181, loss 7; Lowry City, 82, loss 1; Tebo 34, loss 3; Nevada 64, gain 4; Deepwater 17, loss 2; Rich Hill 160, gain 5; Lebanon 37.

Bishop's agent Geo. W. Beebe, reported, total receipts since February 2d, \$335.13; disbursements, \$252.46; balance on hand, note, \$13.12; cash, \$64.55.

A rule adopted by a former conference providing for a semi-annual per capita tax, was repealed.

The time of the next district reunion, to be held at Wheatland, was set for August 23d; and it was provided that all reasonable expenses of the reunion in excess of the amount subscribed by the Wheatland branch be defrayed by the district treasury.

The District Sunday School Association petitioned for one hour each day during the next reunion, and for one whole day with the exception of the evening session for Sunday School work. The petition was endorsed by the conference and referred to those having charge of the reunion.

Election of officers resulted in the choice of high priest James Moler for district president; V. H. Goff, clerk; and John Burlington, district treas-

urer. Bishop's agent, Geo. W. Beebe, was sustained, and the appointment of Vlna H. Goff as district historian was confirmed.

Priest August Deller was granted a license by the district, and the district treasurer was empowered to devise means for the systematic replenishing of the treasury.

It was decided to hold the next conference at Nevada, Missouri, September 28th. Thanks were extended to retiring officers and to the hospitable Saints at Veve.

VINA H. GOFF, Dist. Clerk. June 15th.

The conference of the Northeastern Illinois district convened at Mission, Illinois, June 1, 1901, at 10:30 a. m. In the absence of the district president and his assistant, conference was called to order by the district secretary, Bro. D. M. Rudd was elected to preside over the conference; F. M. Sheehy and J. Midgorden as assistants. District secretary to act as secretary of the conference; David Anderson and Sallie Williamson as choristers and to choose the organist. The chair appointed Bra. A. J. Keck, F. J. D. Earl and Leon Snow as credential committee.

The following of the ministry reported: J. T. Hackett, C. G. Lamphere, D. M. Rudd, Henry Southwick, E. M. Wildermuth, F. M. Pitt, E. J. Lang, F. J. D. Earl, P. Fement, G. H. Graves, G. F. Howard. The following ministerial reports read: J. Midgorden and A. J. Keck.

Bishop's agent reports: Balance on hand last report, \$149.16; receipts, \$540.04; disbursements, \$471.82; balance on hand, \$217.38. Report received and referred to auditing committee appointed by chair. Branch reports referred to clerk to make any corrections necessary.

District treasurer's report: Balance on hand last report, \$4.00; expended for postage, 50 cents; tent fund on hand, \$4.12; total, \$7.62. Same referred to auditing committee.

Report on the condition of the Streator branch, read. Moved and carried that a priest's license be granted to Elmer Mahler.

Next conference is to meet at the Central Chicago branch, September 7, 1901.

Appointing of a district president, left in the hands of Bro. H. G. Smith. J. Midgorden elected assistant district president; James F. Keir elected district secretary.

Auditing committee report read, received and committee discharged. Moved to sustain present district treasurer. Appointment of A. J. Keck as district historian approved. Tent for tent season left in charge of sub-missionary in charge and the bishop's agent. Chairman and associate to arrange the conference meetings. Moved to sustain bishop's agent. Adjourned as per previous resolution.

JAMES F. KEIR, Dist. Sec. 240 West Lake St., Chicago, Ill.

"Faulty Creeds," by Elder R. C. Evans, 20 cents each.

No Hair? "My hair was falling out very fast and I was greatly alarmed. I then tried Ayer's Hair Vigor and my hair stopped falling at once." Mrs. G. A. McVay, Alexandria, O. The trouble is your hair does not have life enough. Act promptly. Save your hair. Feed it with Ayer's Hair Vigor. If the gray hairs are beginning to show, Ayer's Hair Vigor will restore color every time. \$1.00 a bottle. All druggists. If your druggist cannot supply you, send us one dollar and we will express you a bottle. Be sure and give the name of your nearest express office. Address, J. C. AYER & CO., Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 12

INDEPENDENCE, MISSOURI, THURSDAY, JUNE 27, 1901.

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## ZION'S ENSIGN.

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W. H. GARRETT, EDITOR.  
C. ED. MILLER, BUSINESS MGR.

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## PUTTING ON CHRIST.

The transitory character of this present life should impress a thoughtful mind with the fact that it is but a preparatory condition for something higher and better. Nothing in creation, as we view it, justifies the thought of a work without design. There are a great many things which have been made by human skill and intelligence, the uses or purposes of which a novice would be unable to explain until the inventor had given the necessary information. So, there are probably numerous things in creation for which it would not be possible for a man to tell correctly just what part in the economy of nature they were designed to fill; just what good purpose their existence serves; but that by no means argues that there was not a good end in view in their creation. When, however, the creation of man is considered, it is shown—if we accept the statement of the Scriptures, the only source of correct information in the matter—that the purpose was his exaltation and perfect happiness—a condition which this life does not afford—and it is apparent that it is in his interest to consider what is required of him, that he may place himself in the condition in which that purpose may be accomplished to him, become a reality.

The Apostle Paul, in writing to the Galatian brethren, indicates what is required of an individual desiring to possess the highest condition possible of attainment; it is to "put on Christ." He writes:

For as many of you as have been baptized into Christ, have put on Christ.—Gal. 3: 27.

"Have put on Christ." What a comprehensive term; how full of significance it is. How much it means to every one. Perhaps, too often, this language conveys

to the reader, merely the thought of that which the ordinance of baptism confers upon an individual; and the, at least, equally as weighty obligation in the performance of other duties enjoined in the process of "putting on Christ," is neglected or lightly estimated. While the Scriptures are emphatic and positive in their teachings regarding the necessity of baptism in order "to fulfill all righteousness," it must be regarded as simply an initiatory step, but one which can by no means be omitted if the complete end is to be reached. The first or initiatory step must always be taken, it cannot be avoided; and if an individual omits his duty in baptism, he simply does not make a beginning in the right road, his first movement is in the wrong direction, and no matter how far along the journey of life he has gone, or how many years it has taken in his progress, if he discovers his mistake before it is too late to rectify it, he must begin right where he should have started at first, and do the first works, repent and be baptized, by proper authority, for the remission of his sins; then he is in a condition to comply with other requirements.

To put on Christ, is to do the works which He did; it is to manifest in our life and character those traits which He exemplified; and one of the first things He did when reaching manhood, was to carefully honor the ordinances of His Father's house, and ask to be baptized by the heavenly authorized minister, John the Baptist. There were many other ministers claiming authority from the Lord to administer in the ordinances of His church, but only this one individual did He recognize as having proper credentials and to him alone did He come to be baptized. Then began an experience which, though fraught with much sorrow and distress to Him, was yet so portentous in its effects upon all succeeding generations. He truly neither lived nor suffered for Himself alone, "but gave His life a ransom for many," that in following His example others might possess that for which He wrought, and for which He suffered—eternal life. There was no stopping place for rest with Him, in the warfare, until the end had been reached, nor will there be for His disciples.

The life of the Savior was a peculiar one to the people who observed His deportment. They had been taught that it was lawful to demand reparation in kind for an injury done them. "An eye for an eye," etc.; hence it is probable they misjudged His motive, and the Spirit under which He moved in returning

good for evil, in refusing to revile again when others reviled Him, and they doubtless thought it an exhibition of cowardice, rather than that of magnanimity. They could not understand Him. But the centuries have justified Him in the eyes of millions, who have accorded Him reverence and adoration in the sublimity of His teachings. As He distinguished Himself by a life of self abnegation and good works so that today the ethics of life which He taught and exemplified are the admiration of all right minded men and women, so must His followers—those who put on Christ—distinguish themselves among their fellows by the sobriety, the gentleness, and the kindness of their lives, and correctness of deportment. If, as the Apostle John states, when He appears we shall be like Him, it must be apparent that the likeness will be in the manifesting of those characteristics which so distinguished Him from others of His day and age; and they can only be so exemplified when the motive inspiring the action is that which moved the Lord—a sincere love to God and to man.

"Blessed are the poor in spirit, who come unto me," indicates that one of the first attributes of a Christ-like life, is that of humility. It may not count for much so far as the affairs of this life is concerned, but it is of great worth in the estimation of the heavens; and as our greatest interest lie in the life beyond, it is worth the effort and self denial necessary to its absorption in our characters. It is intensely human to resent an affront or an insult, but it is not Christ-like. It is not likely that there will ever be a time in the experience of a true man or woman, when it will be an easy matter to pass by an effort to humiliate them in the sight of others, to so control the spirit as to patiently bear unjust reproach and shame, but the Spirit of the Master, the endeavor to follow Him, requires every one, who has "put on Christ" to make a faithful and persistent effort to do so; the reward promised those who do will be found ample, "for theirs is the kingdom of heaven." The self denial required to exercise a spirit of true humility will receive such sweet recognition, that the sting of the affront will be forgotten, and the promise is that if we forgive our fellowmen their trespasses, our heavenly Father will also forgive us our trespasses; the antithesis is significant and forceful, if we do not so forgive, we have no forgiveness from our Father. Which then is the preferable? "Blessed are the meek; for they shall inherit the earth." Talk about earthly riches, here is a

promise which should satisfy all; and best of all, such an inheritance will be given only when the earth is in the very richest condition. Think of these things when tempted to resent injuries.

"And blessed are the merciful; for they shall obtain mercy," teaches the necessity for cultivating and exercising the grace of charity for others; to be tender hearted and forgiving. A harsh spirit is not pleasing to the Lord, nor does it make friends for us here. The promise is also made that if the disciples of the Lord hunger and thirst after righteousness they "shall be filled with the Holy Spirit." This is the power by which those who wage a successful warfare against sin are given ability to overcome. In this power Christ wrought; and that His disciples might have the aid of the same power which comforted and strengthened Him in the accomplishment of His mission, He graciously provided that when He went away, after completing the work assigned Him by the Father, the Holy Spirit should come as an abiding power to them; and if they paid the same attention to His guidance and direction as did the Savior, they also should triumph over sin as He did, and at the completion of their work, should also be privileged to dwell in the presence and kingdom of the Father, with Him.

The apostle Paul indicates the character of the fruit which will be manifest in those who "put on Christ." As it is the Holy Spirit which enables us to be true and acceptable followers of Christ, that which results from its guidance and control must be its fruits; hence the Apostle says:

But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.—Gal. 5: 22, 23.

It is not a difficult matter in the light of this information, for any to discern whether or not they have fully "put on Christ." If we manifest in our lives the fruit here described, the Apostle says "against such there is no law." And the Apostle farther says: "Blessed is the man to whom the Lord will not impute sin." (Rom. 4: 8). If we then bear such fruit, sin cannot be imputed, for it will be evident that we have fully "put on Christ."

## EDITORIAL ITEMS.

ELDER W. S. PENDER preached the funeral sermon of Bro. Reginald Cooper, at Ogden, Utah, the 17th inst., a large attendance being at the service. He also preached three other discourses to small audiences.

BISHOP G. H. HILLIARD preached at North Minneapolis, Minnesota, last week, and was to be in Clitherall, Minnesota, attending the reunion the 23d, continuing over the 30th of June.

BRN. F. J. PIERCE, Twombly, and Beebe are holding tent meetings at Hoyt, Kausus, in which considerable interest is manifested.

"OBJECTIONS ANSWERED," our new sermon tract by President Joseph Smith, has just been issued. You ought to have copies to hand your friends. 25 cents per dozen. Give us your orders quickly.

WE are obliged to pay a discount on all Canada currency or coin, as Independence is so far from the borders; and therefore especially urge our brethren in Michigan and other border states to get their Canada bills changed for United States money before remitting us, to save this expense, to the church.

BISHOP E. L. KELLEY, and Apostle G. T. Griffiths will sail for England on the steamer "Saxonia" which leaves Boston, Massachusetts, July 20th and will arrive in England in time to attend the British Isles mission conference, August 3d to 5th. So advises Bro. Griffiths in a card from Temple, Ohio, June 21st. We hope they may have a pleasant voyage.

THE following clipped from *The Washta* (Iowa) Journal, of June 20th, indicates that Bro. Hunt and Sheldon are having a good hearing at the tent services in that locality. There is not a tincture of prejudice about this notice.

Elders N. V. Sheldon and C. J. Hunt, of the Reorganized Church of Jesus Christ of Latter Day Saints, are conducting preaching services in a tabernacle on the vacant lots west of the meat market. Services every evening at 8:15 p. m. Special services Sunday at 3 and 8 p. m. The meetings are well attended. The ministers give permission for anyone to present written questions on doctrine and church history.

## EXTRACTS FROM LETTERS.

ELDER W. S. MACRAE, Martin Creek, Arkansas:  
You got my field address "Millford" instead of "Williford," Arkansas in your issue of June 13. Please correct. Rev. Black, Campbellite, is wanting debate. Have turned him over to the tender mercies of Bro. Joseph Ward. Two baptized since coming here: will begin at Center 22d, where I meet Bro. Ward.

ELDER C. R. DUNCAN, 655 Willamette St., Colorado Springs, Colorado, in a recent letter to the editor of the ENSIGN says:

The work is doing fairly well here. Bro. R. Etzenhour is with us, preaching nightly. I baptized one lady in Prospect Lake, last Sunday (June 16) the first ever baptized by us in this city, and the second to obey who heard the word in the gospel tent. Sr. Hall, baptized at General Conference, being the first.

**BRO. B. F. ORDWAY, Peoria, Illinois:**  
 "Please state in the ENSIGN that Bro. E. K. Evans and family are quarantined on account of one of his children having the small pox. This will prevent getting out the next issue of the *Glad Tidings*. Elders, especially in Michigan and Indiana, are requested to notify as many readers as possible.

**GENERAL CHURCH NEWS.**

**INDEPENDENCE.**

President Hulmes will be with the First Kansas City branch next Sunday Morning.

Bro. Thomas Franklin Rader, son-in-law of Bro. Thomas Hamilton, was baptized Sunday afternoon in Shultz's pond, by Elder I. N. White. He was confirmed at the afternoon service by Elders Wm. A. Smith and Alex. McCallum.

Work has been commenced on West Lexington street. Bro. J. E. Lewis, is putting in the curbing, and the grading is being done where needed. The authorities are certainly to be commended for the promptitude with which they have begun the work.

Judge C. H. Woodford and family, of Washington, Kansas, moved their household goods to Independence yesterday, Wednesday, and will occupy the property formerly owned by Bro. W. O. Hands, next to Bro. I. N. White, which Bro. Woodford purchased last spring. We give them welcome to our midst.

Bro. W. A. Smith, of Persia, Iowa, has concluded to become a resident of this city, and is now seeking to locate his family. We understand Bro. and Sr. Atkinson, of Persia, are coming next Saturday, and Sr. Smith thinks her health will be better here; for these reasons, and the fact that it is a time of gathering, Bro. and Sr. Smith have decided to make the move now. We bid them welcome.

Bro. Hulmes, May and Short, the reunion committee, held a meeting Monday, and decided to submit the question of holding a reunion this year to a vote of the Stake. It will be presented to each branch shortly, and as they decide, action will be taken by the committee.

Last Saturday afternoon we were visited by a most welcome rain, lasting for about an hour, and while it was hardly half enough, it was indeed a great relief and a blessing to all concerned. However the heat was only moderated for a time, and the thermometer has continued soaring along from 96 to 98 in the shade. It is the hottest June we have yet experienced in this region.

Last Sunday morning Elder I. N. White occupied at the Saints' church, his sermon being the deciding point for a son-in-law of Bro. and Sr. Thomas Hamilton, Bro. Thos. F. Rader, whom Bro. White baptized in Shultz pond after the service. He was confirmed at the afternoon meeting by Elders Wm. A. Smith and Alex. McCallum. The afternoon service was peaceful and cheering. At night Bro. Wm. A. Smith, of Persia, Iowa, preached very acceptably, and had a good hearing.

Bro. Hulmes and May were with the Holden branch last Sunday, and report good meetings and interest, the church being full at the evening service notwithstanding the extreme heat and drought. The rain with which this vicinity was blessed last Saturday afternoon did not even reach Lee's Summit.

Elder B. J. Scott met with the Lee's Summit branch last Sunday and preached for them. He will labor there regularly each Sunday for the present.

**ST. LOUIS, MISSOURI.**

Places of worship: Rock Church, Glasgow avenue and Dickson street; Services: Wednesday evening, prayer service. Sunday: Sabbath School 9:30 a. m.; preaching at 11 a. m.; social service at 2:30 p. m.; preaching at 8 p. m. Cheltenham, 5731 Manchester Ave., services: Sunday School 10 a. m.; social meeting 2:30 p. m.; preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

The election of officers for the ensuing term, resulted as follows: A. A. Allen, president; associate, F. M. Smith; clerk, J. G. Smith.

Our reunion will be held August 9th to 18th inclusive, at Normandy Grove, same location as last year. Let every one in the district prepare to come and make this reunion the most enjoyable of all.

The St. Louis district conference assembled in the rock church at 8 o'clock Saturday evening, June 22d, with our district president, Arthur A. Allen in the chair. Upon request Bro. F. A. Smith was chosen to assist; clerk, J. Gordon Smith, assistant, Russell Archibald.

Branches reporting, St. Louis, Cheltenham, Whearso. Bishop's agent report showed a balance on hand of \$84.52. Time of next district conference set for Saturday, September 21st, location rock church, St. Louis. Reports were in hand from the district Sunday School association, also the district Religio.

While the credential committee was out, short talks were given by F. A. Smith, C. J. Spurlock and H. Thomas. Of the ministry the following reported: A. Allen, F. A. Smith, Alfred White, R. Archibald, C. J. Spurlock, N. N. Cooke, Jno. Beard, Harry Thomas, Joseph Banks, T. J. Elliott, J. J. Billinsky, F. Wylie, Geo. F. Barraclough.

Last evening as we sang, "From Greenland's icy mountains," the very words seemed to have a particularly soothing sound. The heat was, and has been intense, but yesterday evening's session concluded one of the largest conferences we remember. We were very thankful to have our present chapel, as we know it was vastly cooler than in our little chapel on Elliott avenue.

The reports from all of the ministry were encouraging, and showed that the district was alive throughout; Bro. Allen reported as having assisted in the building of a little chapel in Pike county, Illinois, and upon petition this little branch, was admitted into the St. Louis district.

The appointment of Samuel A. Burgess, as district historian, was confirmed, Bro. Gordon Smith volunteering to give him all the assistance possible.

Speakers yesterday were Bro. F. A. Smith, morning hour, Bro. Alfred White at 8 p. m. The attendance was large, despite the heat.

A large number of visitors from outlying points; a brother and sister, visiting in the city, from the Indian Territory, were numbered with us; Belleville, Cheltenham, Oak Hill, Lebanon, were all represented by visiting members. We missed some familiar faces, however.

Bro. Spurlock and Thomas, leave the early part of this week for various places in the southern part of the district, while Bro. Allen and White, leave Tuesday for Sparta, Illinois.

Attendance at afternoon service yesterday was quite large, and a splendid time reported.

Next Sunday will be our second "Parent's Day," and all are invited; the children will have special exercises.

Fourth of July picnic at Forest park.

**ETTA M. HITCHCOCK.**

2510 N. Garrison Ave., June 24.

**FIRST KANSAS CITY BRANCH.**

2324 Wabash Ave., Sunday School 9:30 a. m.; preaching at 11 a. m. and 7:30 p. m.; social service 12:15 p. m. D. F. Winn, pastor, 2308 Bellfontaine; telephone 205 Union. Superintendent, Sunday School, E. Etzenhouser, 2417 Prospect; telephone 1306. Missionary in charge, J. D. White, 609 Main St.; telephone 1358.

Last Saturday was the union picnic of the First and Second Kansas City, Armstrong, Chelsea, East mission and Argentine Sunday Schools at Budd park. About 850 scholars were present, and to say it was a joyful time is putting it mildly. The dinner table was prepared with the abundance of good things; the committee was so organized that no one was neglected, and nothing wasted. The day was delightful until about 5 p. m., when it began to rain, when all gathered at the large pavillion, where a choir under the leadership of Bro. E. C. Harrington was organized, and while the rain was pouring down for about an hour or more, we praised God in singing the songs of His redeeming love.

Elder W. R. Pickering was the speaker on Sunday at 11 o'clock, and Pres. D. F. Winn in the evening. Elder J. A. Gillen has returned from Lamoni, and preached at the East Mission. Bro. F. C. Warnky preached at north Kansas City, in the Baptist chapel, and Bro. W. H. Pease at the tent, which is, now located at Chelsea Place.

June 24.

**CHICAGO, ILLINOIS.**

First Chicago Branch, 8 So. Wood St., Sunday School at 1:30, preaching at 3 and 7:45 p. m. Central Branch, 3411 Cottage Grove Ave. Sunday School at 9:30 a. m., preaching at 11 a. m. and 7:30 p. m.; West Pullman, preaching at 10:30 a. m., followed by Sunday School, preaching at 7:30 p. m.; Graves' Mission, 2458 State St.

Owing to the recent illness of Bro. Sheehy, he has been unable to hold his mission in Chicago, and has gone East for an indefinite visit, in the hope of obtaining benefit from the salt water.

Bro. Pement occupied at the Central branch Sunday, and we had the privilege of hearing from two of our young elders on the west side; Bro. James Koir in the afternoon, and F. M. Pitt at the evening service.

Bro. Pitt reports an active interest in the Sunday School work at West Pullman and the Hope of Israel Sunday School is doing nicely in the new neighborhood.

Children's Day was celebrated a week late in Chicago, and was a combination of both the city schools. A very interesting program was rendered and the day passed pleasantly, thanks to the untiring efforts of Sr. Good.

Bro. Elmer Johnson is on the mend again, after a slight setback of a week ago.

Miss Elizabeth Mead, who has been at school until recently, was welcomed in the city this week, by relatives and friends. Bro. Mead's mother adds one more worker to our ranks, for which we feel very thankful. There is plenty of room.

Sr. Mamie Pitt has returned from Independence, but it seems our forces scatter in one direction as fast as they collect from the other.

June 24th.

**NOVICE.**

**ST. JOSEPH, MISSOURI.**

After a long silence as a regular correspondent, I resume the task once more, hoping to keep your many readers, so far as possible, posted in items of general interest. Those in possession of such items will please mention to us. This writing finds us trying to keep cool, under the scorching rays of a hot sun. A breeze sometimes cools the fevered brow. The T. W. of California, may think himself fortunate in escaping it.

The work at Aspey mission is moving on nicely with a good Sabbath School, and two social and one preaching service each week. Bro. G. W. Best occupied there last evening in preaching the word.

Bro. H. B. Taddicken is sustaining the Sabbath School work in the South Park mission. We wish soon to commence preaching service there. Let his hands be sustained.

We have started a "Mission Fund" for the extension and support of the mission work in the city. We will gladly receive contributions, for which we will account once a quarter.

Bro. Wm. Lewis, in the morning sermon, at the church, gave some cogent reasons why he believed there was a God. The writer occupied the evening hour from the words, "One in us." We also spoke at the mission at 3 o'clock.

August 16th is an important date, for then will begin the famous North Missouri reunion, at Stewartville, Missouri, on the Hannibal and St. Joseph Railroad, twenty-two miles east of St. Joseph.

The Ladies' Aid Society are performing a commendable work, trying to aid in reducing the cumbersome debt on the church. To this end they will hold an ice cream festival at the "South St. Joseph Mission," situated on Park avenue, near Texas avenue stock yards, on Monday night, July 1, 1901. A short program and ice cream will be the heaping measure meted out for fifteen cents. If you can't go, send your fifteen cents.

We visited for the first time the south St. Joseph mission, yesterday, and, to our joy, found a nice, orderly little Sunday School in session. Bro. C. E. Guinand is in charge, aided by Bro. Joseph Camp. Three of the young talented sisters from the main church were present to aid the cause in singing and teaching. We have arranged to commence a protracted effort at this mission on July 7th, and, by the aid of the local brethren, will continue for two weeks at least. Let all who can, aid in this effort; more chairs are needed, and other expenses will occur, to meet. We have the truth, and success is our watchword. Do not forget the date, July 7th, 8 p. m.

Abiding in bonds of the gospel,  
 J. M. TERRY.  
 1913 Holmes St., June 14.

**SAN FRANCISCO, CALIFORNIA.**

Services at "Druid's Temple," Cor. 14th and Folsom Sts. Sunday School 9:45 a. m.; preaching 11 a. m. and 7:30 p. m. Sacrament meeting on first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 10th street.

There was good attendance at the Sunday School at 9:45, and all were interested in the lesson of the day. At 11 o'clock Elder Keeler preached; our church was well filled, many strangers being in the congregation. In the evening your correspondent presented some of the features of the last dispensation. Our meetings are quite well attended now, and many seem inquiring.

We had a fine prayer meeting Wednesday evening, at the residence of Bro. Saxe. The double parlors were well filled; nearly all in attendance took part in the meeting.

Our choir has improved very much in their singing, and is an honor to our cause. It renders some fine anthems for us every Sunday of late. The singing is pleasing, and is a great help to speaker and hearers.

Our city is well protected now, we have four of our battleships anchored in the bay at present, and soldiers and marines are quite plentiful on our streets.

Elder Keeler is out with the tent, at present, in Alameda county, doing good work there.

Our branch is in a fine condition, and still improving.

Geo. S. LINCOLN.

June 15.

**LETTER DEPARTMENT.**

NECEDAH, Wis., June 10, 1901.

Editor Ensign:—Leaving home by early train on the morning of May 30th, I went to Chicago via the Burlington route, arriving in due time, and a brisk walk took me to the C. & N. W. depot, where I had arranged to meet Bro. T. W. Chatburn, and accompany him at least part of the way to our missionary field. The first to greet us when we reached the station, were Bro. F. G. Pitt and F. M. Hicks, who had come to bid ye missionary a God speed. The "Jots" man soon put in his appearance, and in due time we boarded the train and were soon speeding away toward the lands assigned as our labor fields for the conference year.

At Afton I parted company with Bro. C. and took the branch road for Janesville, where I was met at the station by Bro. Muecus and McDowell, and we were soon comfortably stowed in the carriage, and on our way to the hospitable home of Bro. and Sr. O. N. Dutton, whose pleasant

reside has so often warmed and cheered the wandering missionary. But our stay here was of short duration, and at 9:30 p. m. we again boarded train in company with Bro. P. Muecus, bound for Standley, Chipeway county, whither we went to assist Bro. Muecus to take unto himself a wife, before he departs to foreign lands on his evangelizing mission.

At five minutes before twelve o'clock midnight, at the home of Mr. and Mrs. Sweet, the wedding march began, and while the important words were being said the stroke of the clock ushered in a new day, and the vows which made two hearts one, were spoken in the earlier moments of June 1st, 1901.

At 4 o'clock a. m., we (the wedding party, rice, old shoes, etc.) boarded train again, this time bound for Valley Junction, and the northern Wisconsin district conference. We arrived at said place at 2:05 p. m., and if the many smiling faces, and hearty hand clasps, and the many expressed wishes for future joy, are an index for the future, then our brother and his newly made missionary wife, should be happy indeed.

As per previous notice, the conference had convened with Bro. Chaburn and Closson, presiding. By invitation we took a seat on the rostrum, and the regular business of the conference proceeded. Of the missionary force present there were, Elders Chaburn, Gowell, Robinson, Whitteaker, Closson, Muecus, and your humble servant. Quite a large delegation of Saints were present from Pepp and Pierce counties, coming with teams over one hundred miles. Quite early Sunday morning we gathered at the water side to witness the baptism of two, who had come many miles to obey the gospel.

The Holy Spirit, with its gentle soul-cheering influence, was with us all the way through, and though the conference proper closed on Sunday evening, yet by mutual consent, all met at the church for one more time of refreshing from the presence of the Lord, and we were not disappointed, for we truly were made to rejoice because of His presence.

Early Tuesday morning all were astir, and the teams of the visiting Saints began to drive up, and the Saints both resident and non-resident, began to assemble. A bed quilt, as a token of love, with a few appropriate words, was presented to Bro. Muecus and bride; the last hymn was sung, the blessing of God was asked upon all, the good byes were said, hands clasped hand, and with many a glistening tear, as a token of what the heart felt, but the lips refused to say, and the wheels began to turn, and the northern Wisconsin district conference was a thing of the past.

The missionary force had been assigned their respective fields, and by twos began to move out to perform the labors assigned. Bro. Chaburn and Robinson were to remain at Valley Junction for a few days, then go to Porcupine to hold a two days meeting June 16th and 16th. Bro. Gowell and Whitteaker to Twin Lakes and vicinity to look after the interests of the work there. Bro. Closson and your scribe, came here in answer to a call of a little band of Saints who have gathered here from various parts of the land, and who petitioned to be organized into a branch, said organization being effected yesterday, June 9th, and known as the Seal Prairie branch. Next week we expect to go to Lost Creek to organize a branch there.

The present indications, as we see them, so far as the work in northern Wisconsin is concerned, is quite cheering, and is in fulfillment of that which has been spoken by the Spirit, that the Lord had a people here, and that he would bless his work in these wilds.

May God bless His servants, that their labors may be fruitful for good, is my prayer.

Your brother in gospel bonds,  
CHAS. H. BURR.

POND CREEK, O. T., June 10.

Editor Ensign:—I could use much literature if I had it. The Presby-

terian minister of this place called on us and asked what church I was associated with. I told him and showed him I was not ashamed of the gospel of Jesus Christ. Gave him the principal evidence of the divinity of the restored gospel, and showed him where to find it. He repeated the Spalding story, asked me if I would be offended if he told me he knew three men in New York who knew Joseph Smith, and that he was a bad man. I told him I was not offended, he might be perfectly honest, but I could not believe what a person's enemies said about them: that Jesus himself said that a prophet was not without honor, save in his own country; and that he could not do many mighty works there because of their unbelief.

I told him if that were a test we could not believe in Jesus Christ, for He came to His own and His own received Him not, but persecuted and killed Him and His followers; that the Jews today do not believe, but that the Book of Mormon in connection with the Bible, was to convince the Jew and the gentile that Jesus was the Christ.

We were speaking about the sciences and how I came to be led to the gospel. He said he had investigated Christian Science and had a diploma to practice. I told him I understood considerable about the sciences, having studied before coming into the church: had read the "Key to the Bible," by Mrs. Eddy, that they were all similar and was the anti-Christ power spoken of in 2 Thessalonians 2, that would be in force just before Jesus' coming. I told him they, like the Spiritualists, denied the efficacy of the blood of Jesus Christ; that Jesus Christ did not die for oursins according to the Scripture, but to demonstrate the Christ truth that there was no death, only in himself, and that he could take upon himself the body; that Christ has come already in the "Christ power" (Christian Science), that all will soon know the Lord (the law) from the least to the greatest.

He wanted to know how a person could tell the false from the true. I read him Isaiah, 8:19, 20, "To the law and to the testimony," which is according to the gospel that Jesus Christ and his apostles preached, and showed him it was God who gave wisdom; that no one could rightly interpret the scriptures without the Spirit. Read him Hebrews 5:4, also Amos 3:7, and John 7:16, 17; told him God did not want us to be deceived. I showed him that through the dark ages the authority was lost, the ordinance changed, the saints destroyed, according to Daniel and John the revelator. That God said he would send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing of the words of the Lord. Amos 7:11, 12, also quoted Revelation 14:6, 7, "And I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth," etc. I said, what was the use to bring the gospel if it was already here.

I told him the Reformers had done a great preparatory work and would be rewarded according to the light they had: quoted Malachi 4:5, 6, "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord," etc., and told him the gospel was restored by the hand of an angel with authority, with all the gifts and blessings, and that the people were under as much obligation to accept the gospel and the prophet this time, just before Jesus' coming, as they were before his first coming.

He asked me if we had the gift of tongues. I told him yes, that although I had never had the pleasure of hearing it, but had heard others say they had, and I believed it: but it was not for a plaything, for Satan could perform miracles now to make believers: that faith in God came by hearing the words of God, as told by the servants whom he has called. I told him many other things. I told him if he would go to God in fasting

and prayer, if he had faith, it might be possible the Lord would reveal it to him, as he did to many. He said he would return those papers. I told him he was welcome to read any of the books or papers I had. Pray with me that he may see the truth and obey. I explained the difference between us and the Utah people.

Last winter two preachers preached at the school-house, they called them selves the Saints of God. They preach a good deal like our elders, claim to have the gifts; they do not understand the restored gospel, but get the Holy Ghost by prayer, teach sanctification as a special work of grace. My husband invited them home with us to dinner, they came, and we had quite an interesting talk. They came again in a few days and asked what church we belonged to: I told them; explained the restored gospel to them and gave them Enssons, *Heralds*, and pamphlets to read. A short time ago I went up town and one of them was preaching on the streets; he recognized me, and after singing came over to where I stood and spoke: we had quite a little talk, I told him I had his song book and played and sang some of the songs, and had read the papers and books he gave me. I asked him if he had read the papers I gave him, he said yes. I asked him how he liked them. He said he liked some of it very well, but of course, could not endorse it all. I told him of course he could not understand it all at first, but it was worthy of investigation. They have a tent and are travelling preaching. Their church paper is *The Gospel Trumpet*, Moundsville, West Virginia.

I hope some well informed elders will come with a tent and preach in this country.

Your sister in Christ,  
MRS. EFFIE J. MCCULLOUGH.

BENVILLE, Ark., June 1.

Editor Ensign:—After the close of the General Conference, by invitation of Bro. M. B. Williams, branch president, I went over to the Armstrong branch in Kansas City, Kansas, to assist him (and others) in a week's meeting. I am glad to say that I found a branch of good workers, and my heart was made glad when I met with them in their prayer meeting; I was led to ask, "Lord, how long will it be until I can move my family from their present isolated condition into a good, live branch like this one, and as no answer came I am satisfied that we will have to continue for a short time yet in the cold world.

After coming home and spending a few days with my family I began to look around to see where to begin the year's campaign, and as I had made an opening near Henderson last fall, and baptized one, I thought perhaps that was the place. When I went I found the people glad to see me, and I arranged to begin a meeting Saturday night following: but it is crop time, and besides some sectarian preachers had warned the people not to go, so our congregations were small at the start, but increased a little, and the interest was all that I could expect under the circumstances, and I closed a very interesting meeting last Sunday, and organized a union Sunday School. The attendance at the meeting was not large, but the few who attended became much interested. One man was converted and expressed a desire to be baptized, but as he was suffering with what the doctor called blood poison, and not able to sit up, his baptism is deferred to some future time.

I came here expecting to begin a meeting tomorrow, but don't know whether I will be able to go to the church or not, as I had the misfortune to sprain my ankle yesterday, and don't know whether I will be able to preach or not, but hope to be able to go again in a few days.

My family and I spent the whole day Tuesday on the creek. I baptized my two daughters, Alice and Nellie, while we were there, and had a general good time.

It takes a long, continued effort to make any impression with the gospel on the minds of the people in this field. If the effort is not repeated in a few weeks, they remind me of the

children of Israel, when Moses went up in the Mount Sinai to receive the tables of the law.

Preachers who take so much pains to keep their flocks and other people from hearing the gospel preached, "not in word only, but also in power" (1 Thes. 1: 5), as it is now being preached by the ministry of the Reorganized Church of Jesus Christ of Latter Day Saints, know full well that they dare not meet the issue and discuss it, or their false position would be exposed; and they are afraid for the people to go and hear it for themselves, lest they should be like the three thousand on the first Pentecost after Christ's ascension, that they will be pierced in their hearts by the converting power of the gospel, then they would say unto us, "Men and brethren what shall we do" to be saved. (See Acts 2: 38).

I would be glad if the good, honest-hearted people would rise in the might of their power and shake off the unholly bands of priestcraft that is binding them in bundles; would be glad to see them step out in the beautiful sunlight of God's power and enjoy the blessed gifts of the gospel, and a knowledge of the Christ, and of their salvation. (Matt. 11: 27; John 17: 3; John 7: 17).

I shall content myself to do the best I can to teach the principles of a higher life as revealed in the restored gospel, and leave the result in the hands of the Lord: it is His work, and I am only one of his servants. We have many open doors in Baxter, Fulton, Sharp and Randolph counties for preaching, and I am hopeful, believing that our work will be more permanently planted in this field this year, than ever before.

In bonds,  
JOSEPH WARD.

WESTERN RESERVE, O., June 10.

Editor Ensign:—Elder G. T. Griffiths and Bro. D. L. Allen preached to a fair sized audience at and near Akron last Lord's day. Bro. and Sr. W. H. Thomas, of Cleveland, laid their little baby boy in the cold silent grave Tuesday to wait the resurrection morn of the pure and good. How sad to the soul of man with all he knows of God through the revelations of nature as unfolded in the botanical world, and the Holy Scriptures, and confirmed by the Holy Spirit. It is hard to see these little blossoms snatched from our arms of love.

Bro. W. H. Kelley is on the sick list with a cold. These sudden changes takes hold of the old warriors, as well as the younger ones. Elder J. H. Lake is the happy father of a promising boy, hence is enjoying home life for a few days. (The boy is an adopted one about four years old). Bro. Henry C. Smith occupied the pulpit at Saints' hall in Cleveland to an attentive audience, with profit to all present.

Bro Wm. C. George fell from his express wagon last week came near breaking his arm; he has not been able for duty since. Bro. Parsons preached morning and evening at the Temple, to an appreciative audience. Quite a few strangers out at night. So the good work is moving slowly in these parts.

"Z"  
CHILLICOTHE, Mo., June 21.

Dear Ensign:—We are still in the harness and toiling away for the advancement of the cause. We feel well in the work and have been greatly blessed since we last wrote you.

We closed a very interesting series of meetings at Parkerton, June 2d; had a wonderful interest there and expect to return later and do more labor. It is a new opening.

We went from there to the Delano branch and preached three times to good congregations and the Saints seemed well pleased with our effort. Then on to DeKalb branch, where we held forth a week with good effect. Also preached four times in Stewartsville; and have been here nearly a week having a good interest; the house is packed to the uttermost and many on the outside listening.

Last night was prayer meeting night where we are preaching, so we spoke in the city park to over 200 people. Expect to stay here till con-

ference time. Opposition and prejudice are giving away. The editor of the *Mail and Star* of this city wrote over a column in his paper in regard to the Brighamite apostasy after a talk with us.

There is a great deal of prejudice here yet, but we have many friends. We hope to continue in the conflict till the Master says enough.

Yours in bonds,  
J. W. ADAMS,  
W. E. HADEN.

EXTRACTS FROM LETTERS.

ELDER J. J. CORNISH, Shabona, Michigan, June 20.

We are having a warm time here: the people are much excited over the coming debate; some for us and some against us. I will report later.

SR. GERTRUDE DODSON, Excelsior, Kingfisher county, Oklahoma.

We are isolated from church privileges and do not have the opportunity to meet with the Saints; reading the good sermons in the ENSIGN, and testimonies from others in different parts, cheers our lonely hours. My health is quite poor and I ask the prayers of the Saints that it may be restored. I love this work, knowing it is of God, and desire to raise our two little ones who are left us, upright in the sight of the Lord.

SR. MARY A. ASA, Dudley Missouri:

I often think I would like to write to the ENSIGN, as it is all the preacher I have. I am all alone here except for the help of the Lord; He is my comfort. I am trying to spread the gospel as best I can by lending my papers to my neighbors, and in doing so have got one man to subscribe for the ENSIGN. Prejudice is high here, but not so much so as it was when Bro. Spurlock was here. Some are asking when he is coming back. I am poor as to this world's goods and cannot help financially, but I try to sow the gospel seed as best I can. I have been in the church forty-three years and like it better all the time. My testimony is that it is the true church.

R. M. MALONEY, Guy, Oklahoma, June 15:

I am requested by missionaries in charge, to change my field of labor from Oklahoma to Indian Territory; and take this method of acknowledging the change, and also to request correspondence with Saints in Indian Territory. I would be pleased to hear at once from Saints at Paul's Valley, Ida, McGee, Walker, Conkate, Mounds, Wetumka, Wilburton and any other points where labor is desired. I am ready to go at once to my new field, but desire to hear from those in field first.

SR. M. F. STRICKLIN, Morehouse, Missouri:

I would like Bro. I. N. White and some other brother to come to this place and preach for us, and administer to me, my health is poor. I united with the church three years ago and have not heard a gospel sermon since. I know this is the true church for I have the witness, as the Savior promised to those who would obey the gospel. None of my family are in the church and I am so anxious for them to hear the gospel. There is a union church near here, but if they will not let our elders have it, they can preach in a house, we will try to make them feel at home.

BRO. D. I. MAPPLE, Belleville; Kansas:

It is spiritual manna to the soul to read the ENSIGN's bright clear pages of grand sermons and encouraging letters from even those whom we never met in this life, but whom we hope to meet in the great beyond, where God and Christ shall reign supreme. The Scandia branch to which we belong is in fairly good condition spiritually, considering our scattered situation and how seldom we all get together. We endeavor to meet every two weeks, and last Sunday they met at the house of the sister. A spiritual session was enjoyed and we were blessed in the efforts put forth. We live on the east side of the court house square, Belleville, Kansas, conducting a planting establishment, and would be glad to have any of our missionary force call upon us.

ZION'S ENSIGN.

Entered at the Post Office at Independence Mo., as Second Class Matter.

CONCURRENT TESTIMONY.

Sermon delivered by President Joseph Smith, at Lamoni, Iowa, Sunday morning, April 11, 1897, during the General Conference.

I regret to some extent that it falls to my lot this morning to address you, while at the same time it gives me a great degree of pleasure to stand as a representative of, what I believe to be, the means by which God has intended that man might be saved, and have an everlasting salvation. Some of those who have addressed you have done so upon the requirements of the law, and have dealt with questions that are largely connected with the events of the time in which we live; and if I shall be permitted to follow the trend of my thought successfully, I too shall present some reasons why we believe as we do.

The greatest prophet that has ever lived, one whose fame and renown will never be excelled, one whose prophecies we cannot afford to believe shall prove false or delusive, has left upon record a statement which to me this morning, has a strikingly peculiar significance. While in the flesh and sojourning among men for their good, He expressed Himself upon one occasion in this form: "Repentance and remission of sins shall be preached in my name among all nations, beginning at Jerusalem." (Luke 24:42). And upon another occasion He gave utterance to a saying that is like this, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt 24:14).

One of these texts is a statement, the other is undoubtedly a prophecy; and as we look out this morning, recalling the history of the world as it has transpired touching religion, it is not hard for us to believe that the statement itself has been kept good, and shall we look for the fulfillment of the prophecy? I make the appeal today, both to those who believe the scriptures and these who do not, challenging the inquiry of the latter class to the position that we occupy in regard to this religious movement, and challenging the belief of those who say they believe the Bible and in the mission of Jesus Christ, to a contemplation of the relationship that we think we can show between our work and the prophecy which is referred to.

Whatever we may think concerning prophets as among men, there is no class of us who believe in the Bible but what must necessarily accord to Jesus Christ presence, fore-knowledge and infinite love. And we cannot think without stultifying our own better natures that He has at any time either designed to deal deceitfully with men, or has done so. And if there is any one thing that could possibly create a better sentiment in our hearts toward Him, so far as exciting our trust may be con-

cerned, it is to think that when it had been designed of His Father, in the counsels on high, that a sacrifice was necessary to be made, He was quite willing to make it, and came upon this extraordinary errand with an extraordinary means for the accomplishment of that upon which He was sent.

We may ask the students of history if they know of any movement among the religious people from the time, that it is said, the church went into the wilderness, until now, that bears the marks of a fulfillment of the prophecy? And, if I am answered by many who believe that the gospel has been taught; it may be possible that before the hour shall have passed, there may be some things presented which shall create at least an inquiry in the mind as to whether or not the impressions that the gospel has been preached in all the world as this witness referred to in this prophecy indicates, may possibly be a mistake.

We cannot err in supposing that the gospel referred to was that which the Savior Himself was preaching, and of which He said, "I must preach this gospel in other cities," when upon one occasion he was invited to stay where He was; but no, it had been imposed on Him to preach that gospel elsewhere, and hence He says, "I must preach this gospel in other cities also." The beloved disciple on one occasion, writing to the elect lady, makes use of the expression, "If any man come unto you and bring not this doctrine, receive him not into your house," and no class of men that has ever preached, that I know anything about, has had so clear occasion to understand this passage of Scripture, or that has met this declaration made more persistently against them in nearly all the places where I have ever preached; and men have sought to warn the people against them from this text, upon the supposition that they did not preach or bring the gospel or doctrine referred to in the apostolic admonition, and therefore should be excluded from their houses, public and private.

We must believe that what was referred to by the beloved disciple, was the same referred to by his Master; and as a consequence, whenever we, in our inquiry, identify that gospel, we may be able to trace it or its counterpart through every age and dispensation in which it may possibly have been taught. What are the characteristics of that gospel? Briefly stated by the Apostle Paul, they are, faith in God, repentance from sin; baptisms (plural) for the remission of sins, the laying on of hands for the gift of the Holy Ghost, the resurrection of the dead, and eternal judgment. Six indispensable principles, called the principles of the gospel of the Son of God, by the Apostle Paul, who says he received his gospel by revelation and not from man, as characterizing the gospel of our Lord and Savior, Jesus Christ.

Without going farther in this premise, let me ask you if it shall

be practicable for us to identify that which we are presenting to the world as bearing the characteristics of this definition of the Apostle Paul, are we not entitled to say that we teach the same gospel; that we have based our hopes for life and salvation upon the fulfillment of the Savior's words; that it should be preached in all the world for a witness, and hence, preached in our time, in our nation, for a witness unto us, before we can be justly condemned for rejecting the gospel, and be shut out from the light of life in His wondrous declaration?

For this purpose, I take up that book so much misunderstood by the world, and upon which it may be possible some of our brethren have laid too great stress. I refer to the Book of Mormon, and premise what I may quote therefrom with the statement, it is understood by us to have been, and to be, a revelation from God in our own time, applicable in our own generation, and to us. It cannot be condemned so far as witnessing unto the world is concerned, for it bears a concurrent testimony to the word preached by the Master. I read from the 2d book of Nephi and in our large edition, the 13th verse:

"And the Father said, Harken ye and repent ye and be baptized in the name of my beloved Son."

I now ask you to stand with me on the outside of that wondrous crowd that listened to Peter upon the day of Pentecost, and hear what is said by him, as moved upon by the spirit of information he answers the request, "What shall we do?" "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Pray tell me, Did not that Spirit bear witness to Peter, and does it not bear witness to us when this language comes by the voice of revelation confirming that statement on Pentecost day? And how shall you and I answer unto that great bar where the Judge shall sit, if we have denied His word, come to us from whatever sources it might.

"And also the voice of the Son came unto me, he that teaches in my name, to him will the Father give the Holy Ghost like unto me; wherefore follow me and do the things which you have seen me do."

Listen to the voice of that Prophet when he says:

"The works that I have done you shall do also, and greater works than these shall ye do because I go unto the Father."

Are there any marks of identification here at the very outset of our inquiry in regard to the inspiration that gave the Book of Mormon to us, that penned its lines and wrote them in the life of the men of its time, to come forth in the own due time of the Master? Is not the inspiration identical, and who shall say that the second witness shall be rejected, and the first received?

I read still further: "For the gate by which you

should enter is repentance and baptism by water."

Go with me, if you please, and stand by the side of the Master who says unto Nicodemus, "He that is born of the water and of the Spirit can see the kingdom," is that the language that he used? Ah, no, "Except a man be born of the water and of the Spirit, he cannot enter the kingdom." Hence the Book of Mormon, the inspiration of it, and the inspiration that spoke to Nicodemus are identical; and how can we deny the one and accept the other?

I read still farther in the 26th verse of this chapter at the close of it,

"And now behold, this is the doctrine of Christ and the only true doctrine of the Father and of the Son and of the Holy Ghost, which is one God, without end. Amen." Then, if you please, take up your Scriptures, and turning, if my memory serves me right, to the 7th chapter of John's gospel, read this statement made by this august teacher: "For my doctrine is not mine, but his that sent me," and we have these co-relative testimonies side by side; and we as a people, believing that Christ did not come to trifle with men or to speak idle words, are under obligation to Him with thankful hearts, for the inspiration that gave us this book, the second witness in the great enterprise to save the world, or to condemn it by His word.

But opining that this language was addressed to a people upon a different land from ours, I propose to introduce to you the third witness; for this reason; that away back yonder in the morning of time, but a little while after man became corrupt in his mind, a law was added unto the gospel, and grievous burdens of statutory enactments imposed upon him which the Apostle Paul said, "neither we nor our fathers could bear." That law contains one central thought of infinite love and justice as well, that in the mouth of two or three witnesses shall every word be established. That line of law, or principle has run through all the generations since that time, and now remains as the great bulwark of safety upon which every man may rest, whether in the courts of earth or heaven; he cannot be condemned safely and justly, except upon the testimony of two or three witnesses.

We believe that God makes His appeal unto men through Jesus Christ, by virtue of the better judgment resident in man, with which God has endowed him, to bear with him, and to be with him, all his days, and govern and control every act of his life; and if you please, I will use the homely phrase and call it common sense, that with which every man must be endowed; that which must underlie the making of his character and the answering for what he is when he shall stand in the judgment to give an account for what he has done. If it be necessary that each one of us shall be converted by the Al-

mighty as He did the Apostle Paul, how many of us shall ever be saved? Shall we ever be thrown deaf and dumb by the wayside and stricken down by the wondrous light of his coming? No, it is not proper that you and I shall look for any such special dispensation in our behalf, when He has so wondrously provided a general law by which we may all approach him one by one, and even a nation be born in a day.

When this book came forth—the Book of Mormon—it was accompanied by the statement as borne by an angel, that there should be a restoration; and that those to whom this restoration should come should receive influence and power and delegated authority to go abroad and preach to men; and if they did, and were believed, those who believed and received the administration of baptism at their hands, should receive of that same Holy Spirit by which testimony should be given unto them that they will have life. When the voice of revelation was heard, I ask you to listen to what it came and purported to give. At an early period of the church's history, before yet it was organized as a religious body and took its place in the controversial field among them who believed in Christ, there was this statement made on May, 1829, and at the close of this section 10 in our book, 15th, 16th and 17th paragraphs, we have this: "Behold this is my doctrine." How careful the Master was that the talk which he had and the ministrations to the people represented upon this land by the Book of Mormon, that statement made to those over yonder about Judea and Jerusalem, and that which had come to us in our own time should be characterized by the same unity of expression, "This is my doctrine." Whosoever repenteth and cometh unto me, the same is my church." How thankful my heart is to God this day, that away from that favored land, living at a period of time so remote from the period in which the Master and His disciples ministered to man, how thankful I am that this voice of inspiration has come to us, and warns you and me and all of us, whoever we may be, that whosoever repenteth and cometh unto God, the same is His church. "Whosoever declareth more or less than this, the same is not of me, but is against me; therefore he is not of my church."

If this people could possibly give a guarantee unto their neighbors and their friends, if they could possibly give unto the citizens of the county, or the state, or the union where we live, and the nations where we were born and whence we came, all earnest, upright, honest, religious intentions, before God and man, it would be to spread that as a phylactery upon our brows and wrists, and insist upon its public declaration everywhere, that whosoever declareth more or less as the doctrine of Christ for life and salvation, was not of Christ's church. The very fact

that we make this profession, and have published it abroad everywhere to the world, is a tantamount declaration of good faith, of citizenship, of uprightness of heart in our religious declarations, and you will pardon me for making the statement this day.

"And now, behold, whosoever is of my church, and endureth of my church to the end, him will I establish upon my rock, and the gates of hell shall not prevail against him."

The Master said unto one of olden time when they asked Him who He was, turning, he asked them the question, "Whom do ye say that I am?" And Peter answering him said, "Thou art the Christ." The Master says to him, "Upon this rock will I build my church, and the gates of hell shall not prevail against it." How concurrent the testimony! How closely allied they are, and how beautifully they link themselves together as witnesses to you and me this day that God has remembered the world.

But in order that we may reach as good a conclusion in this respect as it is practicable for us, I call your attention to the fact that it is somewhere stated in the New Testament scripture, that if you are promised heirs, then are you heirs according to the covenant, and then you are Christs' and Christ is God's. Upon the establishment of this Abrahamic covenant it is briefly stated: "In thee and in thy seed shall all the nations of the earth be blessed," the whole super-structure of the New Testament gospel, and its wide ramifications throughout the entire length and breadth of the world, is based, and every church throughout this broad land—except possibly the Higher Criticism, which is proposing to establish a platform which every disgruntled christian can stand—every church, wherever it may be found, is building upon the thought of the establishment of the Abrahamic covenant through Christ Jesus our Lord.

I turn then unto the 12th chapter of the second book of Nephi, in the Book of Mormon, and I read again:

"And it shall come to pass that my people which are of the house of Israel, shall be gathered home, unto the lands of their possessions; and my word also shall be gathered in one. And I will show unto them that fight against my word and against my people, who are of the house of Israel, that I am God and that I covenanted with Abraham, that I would remember his seed forever."

Not forever, today, for yet time goes on, and eternity has not yet begun; and just as surely as God remembered Abraham and brought forth the Shiloh from his seed, so shall He continue to keep His word with man, and establish His covenant with them that will hear Him, forever and forever. Is it not strange, my friends, my brethren? Nay you answer me, no. But those who differ from me, answer me this. Does not it seem strange that when this revelation of the Book

of Mormon came forth, that it should be identical in spirit, and in power and principle, with that covenant of Abraham? I read from the 61st verse of this same chapter the positive character of these principles:

"And the gospel of Jesus Christ shall be declared among them, wherefore they shall be restored unto a knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their father." I remember hearing once of a minister who undertook to do something to retard the progress of this work, and the opening utterance of his essay was, "Mormonism is a religion without a faith and without a history;" and let me tell you, that something like twenty-five years have passed since that time, and Mormonism which he referred to, that which is held to by this Reorganized church, has made manifest that they have both faith, and have made a history.

I have but a little more of this producing of witnesses, and I return to the third one again. And I find in this something of a peculiar character:

"Thou shalt ask and my Scriptures shall be given as I have appointed and they shall be preserved in safety, and it is expedient that thou should hold thy peace concerning them and not teach them until you have received them in full, and I give unto you a commandment that then you shall teach them unto all nations, kindreds, tongues and people."

I remember, and call your attention to the thought in the 14th chapter of John's revelation, 6th verse, where you have the declaration that warrants you and me to believe that the time shall ultimately come when the angel shall be sent and have the gospel to commit to men to be preached to every kindred, tongue and people under the whole heaven. Now, when it shall come, will it bear the marks of identity of this gospel of which my text states it shall be preached as a witness unto all nations? If so, we are preparing to identify it, and let me tell you, you can do it easily. "Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doeth according to these things shall be saved, and he that doeth them not shall be damned, if he continues."

Let me ask you, my friends, if there be any listening to me this morning, who are outside of this faith, could you ask me or my brethren to place ourselves more completely in your hands for successful opposition touching the gospel of the Lord Jesus Christ, than read this statement which I have read from the 42d section of this Book of Covenants of ours? This acknowledgment of the Spirit of revelation by which God has spoken to us in our own time, and called our attention to the fact that He would hold us responsible for the manner in which we listened and obeyed and heard His Scrip-

ture, and telling us what it was?

I present you here the fulfillment of the statement made concerning His words being gathered and put into one, for I have in my hand both the record of the people upon this land, the language and teaching of Jesus Christ to them, and the New Testament Scriptures, that gives us to understand all the teaching and mission of Jesus Christ at Jerusalem. And the Reorganization has been the repository of these Scriptures that were referred to there, pointing their attention to it, and has been the power by which they have been joined in one, the stick of Ephraim and the stick of Joseph and Judah.

I have not time to pursue this theme farther, as we have much to do today. We will gather for baptism over here, and some will be administered to, and will take upon them the covenant that dozens of us have taken upon us that are witnessed this day. And we trust that unto them shall come, what has come to us in this last day; having heard the gospel, having received the marks of identification, having been able to trace it in the Bibles which our fathers left us, we are preparing to take up this day this question, if brought to us, "Turning the hearts of the fathers to their children, and the hearts of the children to their fathers," and thus fulfilling again a prophecy of Scripture. But we have a modern prophecy, to present to you. On my left here, sits Grandmother Ruby; she prophesied twenty-five or twenty-six years ago to this man, Elder John A. Robinson, who was a scoffer at her religion, and told him she would live to see the day that he should preach the gospel of the Son of God. She heard him this morning, and sees him presiding at this meeting, and yesterday afternoon when I requested that man to take charge of the meeting, I did not know anything about that prophecy; so we live in the days when prophecies are fulfilled.

I give you another, however, which is partially self-laudatory. When we undertook to build this chapel, one man said he would give us so much money if we would build it big enough; and we proposed to build it to hold a thousand people; many said it would never be filled. I took the liberty to say then, that within five years after it would be built, it would be filled to its utmost capacity. Pray tell me what you think of this prophecy this morning.

**JOTS BY THE WAYSIDE.**

BY T. W. CHATBURN.

Dear Ensign:—Leaving home and the Zion land, May 15th, with all it holds dear, we started for our new field of labor; stopping off at Chicago we made the acquaintance of many new faces, and was warmly greeted by those whom we knew; we partook of the welcome hospitality of brethren Pitt, Lang, Good, Graves, Pement, Palfrey, and Sheehy and Nayaka, who are rooming together, with Nayaka

as cook, and "Douglass" master of ceremonies. Our little dark hued brother, though very neat and nice in all his culinary departments has not yet fully inaugurated the prohibition of knives, forks and spoons, we believe, however, "Douglass" leans that way.

We preached in the Saints hall at the Lang mission, and on the street, visited "Dowies, Zion plant," and heard the prophet(?) speak to his thousands of dupes gathered in the auditorium building, witnessed the ordination of Mrs. Jane Dowie, as overseer of women's work in Zion, and the legal successor of her husband. Dowie is reported as having already accumulated five millions from the brethren in tithes and offerings, much of it is held in houses and lands in and around Chicago, not in "trust" however for the church, but all in Dowie's name. There are some murmurings in the ranks, but Dowie is the "Elijah," the forerunner of the second coming of Christ, and as a matter of fact, objects to every thing that does not help swell the receipts of "Dowie Zion bank."

On decoration day thousands went out to the Zion plant where the temple is soon to be erected. Dowie in his address denounced vigorously, strewing flowers upon the graves of the dead, as a foolish practice; cursed the editors and doctors of the city, declaring in thundering tones, that "soon, very soon, no man will follow the flag of this or any other nation, but all would follow the flag of Dowie's Zion."

While he was swaying the multitude with his pomp and gush, his six hundred guards robed in black, around him, his wife and himself clothed in flowing robes imported at a cost of one thousand dollars each, pronouncing his vile anathemas on the beautiful tribute to the dead—all over this fair land could be seen processions of men, women and children laden with flags and flowers, wending their way to the silent cities, and there among the grassy mounds, close beside the headstones, they are kneeling, blessing the memory of father, mother, brother, sister and lover, and placing carefully the loving for get-me-not then with tears for the dead and sighs for the living, softly steal away.

Receiving orders from Bro. Burr, missionary in charge of Wisconsin, we were soon on our way to Valley Station, where we met in conference as faithful a band of Saints as it has been our pleasure to enjoy. The Spirit the Saints enjoy here, carries us back in memory to "ye olden time." Think of thirty members representing thirteen families from the Porcupine branch, traveling over land one hundred and twenty miles to meet with the Saints of the Valley Junction branch in conference; all journeying together, camping together each night en route, pitching their tents by the way side, holding either a prayer or preaching service every evening, and inviting the strangers hard by to join them in their services. Such loyalty to Zion's weel, such

faith exhibited in God, could not fail to bring the promised blessings. We feel at home with such Saints, and enjoy indeed the Spirit in presenting the word. May our Father's guiding hand be made manifest.

Here we met Bro. Burr, Clawson, Gowell, Whittaker, Muceus and Robinson, of Conference appointments, with whom we are to labor for the year, under the guiding hand of Bro. Burr. The conference was grand, seasoned with the Spirit from first to last, not a negative in its deliberations, but with a oneness on the part of minister and laity to move forward to the glory of God. Bro. Peter Muceus, appointee to Norway, was married to Sr. Emma Shaver, on Friday eve, who will accompany her husband to the far off land.

This morning before the partings, the Saints gathered in the yard of Bro. Whittaker, a hymn was sung, prayer offered, and after a few remarks by the writer, a valuable present was tendered to Bro. Muceus and wife, as a token of the love and respect in which they are held by the Saints here, with a heartfelt prayer that God would "temper the winds to her who leaves father mother, sister, friends and native land with the man of her choice, to be a stranger in a strange land; and while the missionaries path is not always strewn with flowers, we hope their greetings by the Saints of Norway will be seasoned with the same Spirit of love and confidence as the partings here.

We must not fail to note the very efficient service rendered by Sr. Mary A. White, of Lamoni, as chorister and organist of our conference, they are gratefully remembered and appreciated by the Saints.

We are not yet a full fledged "badger" of this "badger" state. The loving Saints and experiences in California, with her sunny skies, her flowery dales and snow-capped peaks, are fresh in memory, and can never wholly be effaced therefrom. This country is noted for its beautiful lakes filled with delicious fish, and after sampling and becoming acclimated, will tell you something about it.

My field address for the present is Porcupine, Wisconsin. Saints living near, and have openings for preaching, please write me.

**Wrote Sermons in His Sleep.**

Narrating "Some Remarkable Cases of Double Personality," Dr. R. Osgood Mason cites, in the *May Ladies' Home Journal*, the case of a "young ecclesiastical in the Seminary with the Archbishop \_\_\_\_\_, of Bordeaux, France, who was in the habit of getting up at night in a condition of somnambulism, going to his study and composing and writing his sermons in the dark. When he had finished one page he read it over and carefully and properly corrected it. A broad piece of cardboard interposed between his eyes and his writing made no difference to him. He wrote, read and corrected just the same as if there had been no obstruction. Having completed his work to his satisfaction he returned to bed, and in the morning he had not the slightest idea of what he had done in the night, and had no knowledge of it until he saw the manuscript in his own handwriting."

# Daughters of Zion.

"OUR AIM, MANKIND TO BLESS."

MRS. H. B. CURTIS, Editor.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "manhood to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

**ADVISORY COMMITTEE.**

- Mrs. Mary E. Hulmes, President, Independence, Missouri.
- Mrs. E. H. Robinson, Corresponding Secretary, Box 487, Independence, Mo.
- Mrs. B. C. Smith, Independence, Missouri.
- Mrs. Luanna Ritzner, 2417 Prospect St., Kansas City, Missouri.
- Mrs. Clara Frick, Independence, Missouri.
- Mrs. Caille B. Stebbins, Recording Secretary, Lamoni, Iowa.
- Mrs. Anna Murphy, Treasurer, Independence, Missouri.

Editor's Address, Independence, Mo.

I often think how unkind some young people are without meaning to be so. I know of no way in which they can offend more than in the simple desire of wishing the old landmarks in the home changed, the old fashioned things done away with; the comfortable rocker replaced by a smart new one, very pretty, and often very hard on one's back. Perhaps the father and mother have started in housekeeping with some of these old things, and they have been endeared to them by time, use and association. These are the things the younger generation would banish from sight. Father may mourn the chintz covered lounge on which he has been accustomed to take a noontime rest; or for the old clock that ticked away the happy hours when mother was a bride and he a fond young husband, who begrudged those flying hours; mother may sigh, just a wee bit to herself (for mothers never want anything but what the children want) for some of the "old things" that have been relegated to oblivion; "but then," she says to father, "the children are young as we were once, and want things pretty." But "father" does not always see it that way. However, he does his little complaining in mother's ear alone, with only an occasional remonstrance to others, which is set aside as gently as possible, but set aside nevertheless.

Wouldn't it be better to indulge these dear parents of ours just a little? The time will come when we, too, will love the old fashioned things. Suppose, with the eyes of love, we look ahead just a little to that time, and leave things, at least a few of them, as they "used to be." The new velvet couch may be prettier to look at, but it cannot take the place of the old lounge; the handsome clock can no more than tick off the minutes and hours, it cannot begin to tell the tales of the old "Seth Thomas."

There are so many little ways of being selfish that it requires eternal vigilance to keep our

little garden plot free from the encroachment of this obnoxious weed. Because we all do it is no excuse. If the majority were always right, the world would have been redeemed long ago.

There are days when my heart is so full of love for young girls that as I pass them on the street I feel myself smiling as one does to walk by a garden of daffodils. And when I see how careful some of them are to be circumspect and demure, I think to myself how fine a thing it is, to be sure, to have good manners! How happy the parent whose young daughter knows just how to hold her hands in company, just how and when to smile, just how to enter a room or gracefully leave it. Easy, indeed, must be the head of that mother who is secure in the knowledge that her daughter will never make a false step in the stately minut of etiquette, or strike a discordant note in the festival of life; that she will never laugh too loud, nor turn her head in the street, even when the gay and glittering "king of the cannibal isles" rides by, nor do anything odd or queer or unconventional. To the mother who believes that good manners can be taught in books and conned in dancing schools, there is something to satisfy the heart's finest craving in a strictly conventional daughter, who thinks and acts and speaks by rule, and whose life is like the life of an apricot, canned, or a music box wound up with a key. But to my thinking, my dear, good manners are not put on and off like varying fashions, nor done up like sweetmeats, pound for pound, and kept in the storeroom for state occasions. They strike root from the heart out, and the prettiest manners in the world are only the blossoming of a good heart. Surface manners are like cut flowers, stuck in a shallow glass with just enough water to keep them fresh an hour or so; but the courtesy that has its growth in the heart is like the rose bush in the garden that no inclement season can kill, and no dark day force to forego the unfolding of a bud.

MARTHA EVERTS HOLDEN.

**The Home Ideal is the Important Thing.**

The location of the home is not the important thing to consider in establishing one; it is the home ideal. American homes are of a thousand varieties, from the simplicity of the barest, to the luxury of the grandest; they are detached and independent in the country, standing one by one amid fields and gardens, or they are culls in a crowded hive in city blocks and apartment houses. The home itself may be in one room, it may be in a hut or in a houseboat, or in a dugout; or, equally, it may be in a great avenue mansion or a stately palace, where, for generations, men and women have been in the enjoyment of

ease and culture. The home ideal is everywhere the same. Home means people of kindred blood, congenial disposition, and common endeavors, gathered around one table and under one roof. A boarding house or an inn can never carry the true home idea, since it stands for the convenience of the crowd, and not for the upbuilding of the family. Striking its notes deep down into primitive soil, the family signifies the permanence of the race, and always, for its perfect background, the family needs the home. A true home is earth's best gift.—Margaret E. Sangster, *Ladies' Home Journal*.

ALL local organizations of the Daughters of Zion are urgently requested to contribute funds for the publishing of literature and other needs of the work, soon as possible. Those desiring to help, send money to treasurer, Mrs. Anna Bozarth, Independence, Missouri.

MRS. H. H. ROBINSON, Sec. INDEPENDENCE, Mo., May 25.

**FAITH AND WORKS.**

We who have obeyed the gospel surely have faith in this latter day work. Are we doing all we can to help forward this cause we profess to love so well? Are we doing all we can in every possible way to assist in building up the work? Or are we sitting idle while some one else toils unceasingly for our good, doing what they feel to be their duty? As soldiers in this great army we need to move forward. James says, "faith that hath not works is dead, being alone." If we wish to be alive in the cause we must be up and doing to help ward off the enemy, for he is trying in every possible way to hinder the progress of the Saints. If we do not muster our forces together he may overpower some of us and cause us to fall by the way. He is very cunning and may attack us when we least expect it, and if we are not striving to work for our heavenly Master, we may be led by the opposing power.

We, as a people in this age of the world, have much for which to be thankful, having greater privileges than those of our forefathers. One of the blessed privileges we now enjoy, is the work of the Daughters of Zion. This I believe to be worthy of consideration by all parents, and all others who are entrusted with the welfare of the young. If properly understood and taught to those who come under our care, it will be the means of helping instill the principles of virtue and purity of character in their lives. There are none of us so well fortified that we do not need help at sometime in our lives. This work is a stepping stone to God, and help may come to us through this channel.

We, who are called Daughters of Zion have need to be humble and prayerful and consistent in our lives, so that those who cannot now see the good there is in this work, may be led in time to be co-workers with us in this great conflict, for the overcoming of Satan's power. May we all take hold with renewed vigor

and help in every possible way to do good to all with whom we associate, whether of our faith or not, and show forth in our lives that we are not only Saints in name but in deed also, is the wish of one who loves the cause.

MRS. H. H. ROBINSON, INDEPENDENCE, Mo.

**Buddhist Now a Mormon.**

Ten years spent on two hemispheres in the study of all the religions of mankind has convinced R. S. Nayaka that Mormonism is the highest form of religious belief. He has ceased, for the while, his studies at the University of Chicago, where he has been a student for two years, to devote all his time to the acquirement of a deeper knowledge of the creed of his new faith.

Nayaka, the son of a wealthy merchant of Colombo, Ceylon, and reputed to be a descendant of a one time reigning family of the island, was originally a Buddhist. He entered a theological school known as Vidyaydaya, which means "the rising of knowledge," soon after his sixteenth birthday, and there commenced his search for religious truth. Although Buddhism is the dominant creed of the land and he was intended, by his parents, for a priest of that faith, he was free to study at that institution, the spiritual beliefs of all people. He is now past 26 years of age, and most of his time since then has been given to religious research.

To India and the countries of Asia he went in quest of truth. He studied the creed of Zoroaster, and watched the fire-worshipping Parsees at their devotions. He saw the Mohammedans bow to the rising sun and sing the praises of Allah, but could find no sufficient reasons for their devotions. He examined the sacredotal philosophy of the Brahmans and absorbed the doctrines expounded in the Vedas. The pagan rites of the ancient tribes in Asia and Africa attracted his attention for a time and then he pursued his inquiries among such of those as had embraced the belief of christianity.

After studying Confucius' teachings and the various oriental fatalistic theories he came to the United States and continued his inquiries. At the Chicago university he sought instruction as to the various credal beliefs of the Christian denominations, and recently heard of the Mormons. When he heard that they were among the plainest and most worshipful of the followers of Jesus he determined to go to their services. After attending several meetings in a humble temple at 116 Wood street, he cast aside the religions of all other lands and climes, and bent a suppliant knee to the God of Joseph Smith and his strange followers.

Nayaka is small, with intelligent eyes, high forehead and a complexion the color of coffee. The little English he knows he speaks carefully and with perfect enunciation. He wants it clearly understood that he is a member of the church founded by the original Joseph Smith, or

the Iowa faction of Mormons, known as Latter Day Saints. The members of this church regard the Utah Mormons, the polygamists, as renegades. Nayaka will leave the university at the end of next year, and when he returns to Ceylon he will organize a branch of the Mormon church among his own people. Of his acceptance of the Mormon creed he says:

"After carefully studying the manifold phases of religion for more than ten years, I have finally reached the conclusion that the doctrines of the Latter Day Saints, or Mormons, are those of true christianity in the most exalted sense of the term. They are, in fact, the teachings of Jesus Christ, untrammelled by any narrow sectarian bias or dogma. In turning from Buddhism to Mormonism I feel that I have embraced the highest form of religion. I have not the slightest doubt but the number of Latter Day Saints will rapidly increase as the years go on, and I hope to see many of my countrymen follow my example.

"The book of Moroni is more than a great book. It stands like a beacon light far above all works of religious faith, with, of course, the exception of the Bible. We Saints believe implicitly in the Bible. It is the religious history of one-half of the world and the book of Moroni is the history of the other half.

"While the New Testament tells of the coming of Jesus Christ to redeem the world, it neglects to tell of His visit to the western hemisphere as well as to the eastern. For he did visit the race which once inhabited the two continents of this hemisphere just after his crucifixion at Jerusalem. It is this gap which the book of Moroni fills."—*The Chicago (Ill.) Chronicle*, June 15.

**A Body Preserved by Copper.**

The discovery in a Chilean copper mine of the body of an Indian workman who had died there many years ago, and who had been preserved from decay by the antiseptic action of the copper, is reported by J. A. W. Murdock in the *Engineering and Mining Journal* (May 11). The mine in question is situated in the district of Chauquicamata in the desert of Atacama. The Indian had evidently been killed by a fall from the roof while engaged in collecting atacamite in a small basket, which was still in his hand, his stone implements being found alongside. "The body is in a perfect state of preservation, evidently due to impregnation of the tissues by copper salts, as well as to the antiseptic action of the exceedingly dry climate. As these mines were apparently quite unknown to the early Spanish colonists, it is to be inferred that the body is of considerable antiquity; this is corroborated by the style of dress (a waist-cloth and two anklets) and by the stone tools used. The local belief is that it dates from before the time of the Spanish occupation, say A. D. 1600."—*Kansas City, (Mo.) Journal*, June 8 1901; from the *Literary Digest*.

A Lack in the Practical Education of Girls.

There is too great a lack in the practical education of our girls. Such a practical phase of a woman's life as the realization and meeting of honest obligations never enters into a girl's studies at school, college, or, in the vast majority of cases, even at home. We go on and let our girls study useless ologies and isms, and accumulate a vast amount of undigested and unintelligible information which never, even for a single moment, will be of the slightest use to them in their lives. But of the practical things, yes, the fundamental principles which must govern their lives, they are taught either nothing or little. There is where we are floundering in this country, despite our boasts of progress in matters educational. The things we ought to know we know not, and the things which avail little are often our choicest boasts.—Edward Bok, in 'The Ladies' Home Journal' for June.

SHRUBS growing in a poor soil seldom produce bright, high-colored flowers. Generally the application of manure in liberal quantities will improve their color. Iron filings and scales collected about a blacksmith's anvil have a tendency to intensify the color of many plants, if dug into the soil about their roots.—June Ladies' Home Journal.

Special Sale of Tickets.

Homeseeker's tickets on Sale June 18th, July 2d, 16th, Aug. 6th, 20th, Sept. 3d and 17th, good to return within twenty-one days from date of sale. Special excursions to Colorado and Utah, June 18th to 30th inclusive, and July 10th to August 31st inclusive, good returning thirty days from date of sale.

Tourist's rates and information in regard to routes will be given at any time.

H. T. CRUMP, Agent Mo. P. Ry.

Notice to the Public.

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CHAS. D. CARSON, Undertaker and Embalmer. Tel. 189-5.

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Ask the undersigned to quote you the reduced rates to Buffalo and return, authorized account of the Pan-American Exposition. Also furnish your name to Geo. J. Charlton, General Passenger Agent, Chicago & Alton Railway, Chicago, and he will mail you an illustrated pamphlet of the Pan-American Exposition, free of charge.

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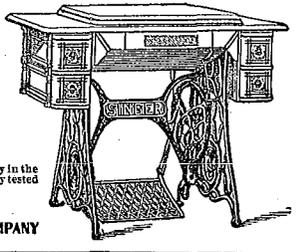
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## AN APPEAL

TO THE SAINTS OF THE INDEPENDENCE STAKE.

In order that we may place before you our views on consecration, surplus, tithings, etc., we present the following:

We endorse the statements made in the *Herald* of May 29, 1901, Vol. 48, No. 22, page 433.

"Consecration is the act of setting apart what one may have and chooses to spare to the up-building of the cause of Christ, as we and the rest of the Saints understand the term. To consecrate is to put into the bishop's hands, or into the storehouse, whatever of moneys, or other property, of which a person may be possessed, which that person intends to set apart to be used for the work of the ministry, building a temple, storehouses, meeting houses, the care of the poor, and any and all other uses which the needs of the church, in any and all of its business affairs may require, or that may be found advisable or necessary.

"Consecrations are such sums of money, goods, wares, merchandise, houses, lots, and lands which the members of the church may put into the hands of the bishop, or his associate bishops, or agents, which such members may intend shall be used for the purposes referred to, all to be used in legitimate ways for the general good of the body and the necessities of those who may need.

"All this is favorable to the carrying out of the law of tithing, consecration, and freewill offering, as found set forth in the Doctrine and Covenants, these being but three parts of the one law, providing for three divisions of finance collections; tithing, the tenth, or tith; freewill offering, a larger giving than a tith, after the tith has been paid; and a consecration, of whatever a man may have, more than he may have need, his station, business, family, and his personal needs all being taken account of."

And thus enjoined upon us as the Lord has directed us, we read:

"If thou lovest me, thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose."—Doc. & Cov. 42: 8.

And also this:

"Verily thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people; and, after that, those who have thus been tithed shall pay one-tenth of their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord.

"Verily, I say unto you, it shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, if my

people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be kept most holy, behold, verily I say unto you, it shall not be a land of Zion unto you; and this shall be an ensample unto all the stakes of Zion. Even so. Amen."—Doc. & Cov. 108: 1, 2.

Only by these principles can Zion be built up. There is no other way by which the Lord will accept the building up of His kingdom.

"Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer."—Doc. & Cov. 102: 2.

We praise the Lord because He has brought us thus far, and that He has directed the organizing of Stakes, that the revelations given to the church might be better carried out for the blessing of His people. We long to see the day when all the blessings promised of the Lord will be enjoyed by His people, when we shall see the law of God carried out as it was in the days of Enoch. Consecration, surplus, tithing and offering giving, must be the free act of every individual. In Moses' time when an offering or sacrifice was made, it was a voluntary act as is shown in Leviticus 1: 3.

When Ananias and Sapphira, his wife, sold their possessions, Peter said, "While it remained, was it not thine own? and after it was sold, was it not in thine own power." (Acts 5: 4). He could have done as he pleased with his property, but the awful crime was that they conspired to lie, not only to man, but to the Holy Ghost.

"Behold, the Lord requireth the heart and a willing mind; and the willing and the obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for, verily, I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out. Behold, I, the Lord, have made my church in these last days, like unto a judge sitting on a hill, or in a high place, to judge the nations; for it shall come to pass, that the inhabitants of Zion shall judge all things pertaining to Zion; and liars; and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known."—Doc. & Cov. 64: 7.

The bishopric of Independence Stake feel it to be their solemn duty to call upon all the Saints in the Stake to put forth a special effort to comply with the law as herein set forth. We are all stewards over our own properties, and responsible only to God. Let it not be said of one

who now lives in Zion, as it was said of them in former years:

"Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be and must be done away from them; wherefore let my servant Oliver Cowdery carry these sayings unto the land of Zion."—Doc. & Cov. 68: 4.

"See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires."—Doc. & Cov. 85: 88.

Let us take warning by the example of those people whom the Lord warned and forewarned, and the consequences which followed.

"Verily, I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance, I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted in consequence of their transgressions; yet, I will own them, and they shall be mine in that day when I come to make up my jewels. \* \* \* Behold, I say unto you, there were jarings, and contentions, and envyings, and strife, and lustful and covetous desires among them; therefore by these things they polluted their inheritances. They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me."—Doc. & Cov. 98: 1, 3.

Dear Saints, let us build up unto God a work with which He will be pleased; and let every individual make the necessary sacrifice. Let us have the name of every member in the Stake on the bishop's book at once, be it much, or be it little; but let it be as the Lord has prospered you. We believe the time has come when the people of the Lord are turning their faces toward the land of Zion and her Stakes, and we ask the members of the Stake to extend a welcome hand to any and all who may come; and to those who are thus contemplating coming, we can only add from Doctrine and Covenants, paragraph 4, section 108: "But verily, thus saith the Lord, let not your spirit be in haste, but let all things be prepared before you."

R. MAY,  
Bishop,

W. H. PEASE,  
First Counselor,  
W. N. ROBINSON,  
Second Counselor.

INDEPENDENCE, Mo., June 21.

## Conference Notices.

The reunion and conference of the Utah district will be held in Provo, beginning August 24th and continue over two Sundays. One day or more will be devoted to the convention and work of the Sunday School, as may be arranged by the superintendent of the district. Saints of Utah, southern Idaho, and all who can possibly attend, please take notice, come, enjoy, and help make this meeting a success. Will branch officers please see that correct reports are made out and sent to secretary of district in good time.

PETER ANDERSON,  
STANBERRY, Mo., June 16.

"Book of Mormon Vindicated," by Elder I. M. Smith, 30 cents each.

## Reunion Notices.

The ninth annual reunion of north-western Missouri will be held at Stewartsville, DeKalb county, Missouri, twenty-two miles east of St. Joseph, August 17th to 25th, 1901. We want to say to the Saints in the adjoining territory in Missouri, Kansas and Iowa, that we have no extra inducements to offer in the way of electric lights, street cars running to and from the camp ground, no lake near by where you can boat ride and go fishing; but we have a beautiful grove, situated high and dry, where you can meet good Saints and enjoy an outing for ten days, in songs, in preaching of the word, in social and prayer meeting, Sunday School and Religio, exercises where God can and will bless you, if you come with the proper motive.

The committee have made the date early so our city Saints, also school teachers can attend, as this is the season of the year when business is dull in the cities and the rush of the work in the rural district is over, so all can attend.

Bro. C. J. Craven, of Kingston, David Morgan, of Bevier, Missouri, and Sr. Carrie M. Lewis, of Stewartsville, have been appointed chorists and organist at this notable gathering. Good grounds, ample preparation, eminent speakers, and a cordial invitation is extended to all.

CHARLES P. PAUL, Sec.

CLARKESDALE, Mo., June 17.

Our reunion this year will be held in Sycamore Grove, Los Angeles, beginning July 19th and continuing over the 29th. Everything is propitious for an excellent reunion: Bro. Joseph Smith, Alexander Hale Smith, Joseph Luff, Joseph F. Burton, Wilmer Gilbert, A. Carmichael and Elbert A. Smith, of the general ministry are expected. It is not often that the Saints of Arizona, New Mexico, and Southern California have an opportunity of meeting so many of the leading ministry of the church. Arrangements will be made with the various railroads centering in Los Angeles, viz, Southern Pacific, Santa Fe, and the San Pedro, Los Angeles & Salt Lake railroad, whereby all who attend the reunion will be able to secure one and one-third fare rates for the round trip. Those coming will please secure a certificate from the railroad agent where you purchase your ticket, certifying that you have paid full fare one way to attend the reunion of the Reorganized Church of Jesus Christ of Latter Day Saints, at Los Angeles, California. Ask your agent when tickets coming to the reunion are good. Do not forget this. It makes no difference if you have the money to pay full fare both ways, consider others who may come hundreds of miles and their advantage is bridged because of your negligence. Let everybody coming to the reunion secure these certificates.

It is purposed now to have some trustworthy brother conduct the dining hall, serving meals to all who may desire, at reasonable rates.

Tents can be secured for the following prices: 10x12, \$1.50; 12x14, \$2.00; 12x16, \$2.25; 12x20, \$2.50; 16x24, \$4.00. Double cots, 50 cents; double mattresses, 50 cents; single cots, 25 cents; single mattresses, 25 cents; chairs, 5 cents; tables 25 cents. If parties coming will bring plenty of bedding, such as quilts or blankets they can get along very well without the mattress. There are a number of available rooms, several already furnished, which can be secured at reasonable rates. Parties desiring accommodations will please write to Elder T. W. Williams, 1322 Myrtle avenue, Los Angeles, California.

Sycamore Grove is one of the best reunion grounds in the country. The facilities are unexcelled anywhere. The grounds are far enough removed from the city noise so as to give all the pleasure of country seclusion.

Let every Saint who can possibly do so, come and make this the banner reunion of the state. It will be a commendable way to begin the new century. Do not make the mistake and come for only a few days. If there is anything discouraging to a

reunion committee it is to have a number of the Saints come in to spend the Sunday or a few days at most. Come on the 19th and remain until the 29th.

Respectfully submitted,  
T. W. WILLIAMS,  
NELSON VAN FLEET, } COX.  
S. PENFOLD.

June 2.

## CONFERENCE MINUTES.

Northern Wisconsin district conference convened at Valley Junction, June 1, and 2, 1901. Bro. T. W. Chaburn was chosen chairman, Elders Closson and Burr, assistants.

Reports were read from Elders A. V. Closson, C. H. Burr, A. L. Whitteker and Wm. Hutchinso. Priests: S. E. Livingston, M. O. Shedd, A. J. Fisher, and Wm. Closson. Teacher: M. A. Shedd. No deacons reported.

Branches reporting: Evergreen, 46; Frankfort, 129; no report from Reed branch.

Bishop's agent, Wm. Hutchinso, report: cash in hand October 10th, \$11.00; received in tithing, \$35.00; received of bishop's agent, \$40.00; total amount, \$86.00; balance on hand June 1, 1901, \$12.00.

District treasurer's, M. O. Shedd, report: had on hand, 50 cents; received at conference, October 7th, \$3.25; total amount, \$3.75; paid to district secretary, 50 cents; balance on hand, \$3.25.

A request from Aracunia township, Juneau county, Wisconsin, for branch organization at said place was granted.

Missionaries for Wisconsin, T. W. Chaburn, W. P. Robinson, M. F. Gowell, and P. Mucus, missionary to Norway were in attendance. Conference adjourned to meet with the Reed branch the first Saturday and Sunday before the full moon in October.

A. V. CLOSSON, Pres.  
L. M. SHAVER, Sec.

## DIED.

(One hundred words free. One cent for each word over 100, and for every word of poetry. Amount should be remitted with notice, to insure publication.)

CAMREN. — At Rushville, Indiana, May 7, 1901, Sr. Priscilla Camren. She was baptized June 1, 1884, by Elder W. H. Keley. Her husband, three girls, and four boys have the sympathies of all who knew her. A large crowd was present at the funeral. Sr. Camren always gave the ministry a welcome home. Funeral in charge of W. C. Marshall and J. J. Boswell, remarks by M. R. Scott, Jr.

SIDES.—At the residence of Mr. Theodore Winters, Washoe, Nevada, May 31st, 1901, after a severe illness, Bro. Richard D. Sides, aged 75 years. The deceased was one of the pioneers of Nevada, and was identified with the Reorganized Church in early days. He leaves a sister and two daughters. Mr. Winters, daughter and family took great care of the deceased in his sickness, with kindness and unselfish charity, and buried him as one of their own. God will most surely reward them for their kind acts. Funeral services at the residence by Elder T. R. Hawkins, of Dayton, Nevada.

Gray?

"My hair was falling out and turning gray very fast. But your Hair Vigor stopped the falling and restored the natural color."—Mrs. E. Z. Benomne, Cohoes, N. Y.

It's impossible for you not to look old, with the color of seventy years in your hair! Perhaps you are seventy, and you like your gray hair! If not, use Ayer's Hair Vigor. In less than a month your gray hair will have all the dark, rich color of youth.

\$1.00 a bottle. All druggists.

If your druggist cannot supply you, send us one dollar and we will express you a bottle. Be sure and give the name of your nearest express office. Address, J. C. AYER CO., Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, JULY 4, 1901.

NUMBER 27.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

PRICE, \$1.00 PER YEAR, IN ADVANCE.

W. H. GARRETT, EDITOR.  
C. ED. MILLER, BUSINESS MGR.

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Box B.

## A CONTINUING CITY.

For here have we no continuing city, but we seek one to come.—Heb. 13: 14.

Although the Scriptures are clear and pointed regarding the final abode of God's children—the Saints—the majority of professing Christians are looking forward to a "mansion in the skies, after they close their eyes upon the scenes of earth; but this hope probably rests more upon tradition than anything else for its foundation. It is true the Savior said:

In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.—John 14: 2, 3.

We notice first that there are a great many departments in the Father's house or kingdom. Scientists are advocating the theory that the stars are planets similar to the one upon which we dwell, and that they are inhabited, basing their theories upon evidences altogether outside of the Scriptures. But the Lord through the Palmyra Seer, Joseph Smith, has made the matter quite plain. In a vision shown to Moses, the Lord told him:

And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten. And the first man of all men have I called Adam, which is many. But only an account of this earth, and the inhabitants thereof, give I unto you. For, behold, there are many worlds which have passed away by the words of my power. And there are many which now stand, and innumerable are they unto man, but all things are numbered unto me, for they are mine, and I know them"—Doc. and Cov. 22: 7.

Of course this quotation may not be accepted as even collateral evidence by many, but we believe it will commend itself for

its clearness of statement, to every unprejudiced mind. It certainly agrees with the Savior's teachings of "many mansions" in the house (kingdom) of His Father, revealing clearly the means prepared by which "He shall reward every man according to his works," (Matt. 16: 27), placing every man in the condition in the life to come for which he has wrought in his days of probation. And this teaching is still further strengthened by the statement of the apostle Paul in 1 Cor. 15: 40-42:

There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead.

Every individual therefore who has striven to "work out" his "own salvation," will receive a full reward to the extent for which he has labored, and all will acknowledge that full, complete and exact justice has been meted out to them "according to their works," so far as the reception of the glory to which they are assigned, is concerned. And it is possible that the tradition of a mansion in what appears to be the skies may be realized by many, even though it is not the abode of the Saints in the celestial or highest glory.

We notice again the language of the Savior is significant, "and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." As He once came literally, so will He AGAIN come literally, and receive His disciples unto Himself. The Scriptures show that when He comes again, it will be "with power and glory," "and all the Saints with thee." It will be at the resurrection of the just, when He comes to reign upon the earth a thousand years with His Saints. Daniel saw the time when the earth would be the abode of the Saints.

And the kingdom and dominion and the greatness of the kingdom under the whole heavens shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve, and obey him!—Dan. 7: 27.

Job had a vision of the time when the Savior would again stand upon the earth, and that after his resurrection he should see Him there.

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.—Job. 19: 25, 27.

John on the Isle of Patmos also had the same testimony.

"And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and

nation; and hast made us unto our God kings and priests: and we shall reign on the earth."—Rev. 5: 9, 10.

This language is attributed to those who had been dwellers upon the earth at one time; had finished their probationary estate and had gone to the paradise of God to await the resurrection; and it will be seen, their hope and expectation was that they should reign as kings and priests unto God on the earth. "In the beginning God created the heavens and the earth," and after filling it with everything that was good to make it desirable as a habitation for man, He placed man upon it as the crowning handiwork of His creation, giving him dominion over it all. Nothing which was placed in the earth at that time could lessen man's happiness, or make it undesirable as an abiding place. It was not until after sin entered that unhappiness was introduced, and to that alone is chargeable all that has destroyed the peace and contentment which it was intended that all the creations upon the earth should enjoy.

God does nothing without an end, a purpose in view—a wise one, of course—and the evident intention in the creation of the earth and its creatures was that it might be an everlasting abiding place for mankind. Shall we for a moment admit that Satan was wiser than our Heavenly Father, by reason of which he is able to thwart the purposes of the Almighty and cause them to come to naught? We cannot afford to do that, and we are then forced to the conclusion that the earth shall yet be made to fulfill the grand design of its creation and become the final abode of mankind. But it will have to undergo the great change foretold by the Apostle Peter when he prophesied:

But the day of the Lord will come as a thief in the night, in the which the heavens shall shake, and the earth also shall tremble, and the mountains shall melt, and pass away with a great noise, and the elements shall be filled with fervent heat; the earth also shall be filled [with heat], and the corruptible works which are therein shall be burned up.—2 Pet. 3: 10. (Inspired version).

We quote this version because it is so much plainer and more complete than the account given in the King James' version. This statement evidences that the earth is to be restored to its primeval beauty. The Lord says by the prophet Isaiah:

For, behold I create a new heavens, and a new earth; and the former shall not be remembered, nor come into mind.—(Isa. 65: 17).

Again:

For as the new heavens, and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon unto another, and from one Sabbath to another, shall all flesh come to worship before

me, saith the Lord.—Isa. 66: 22, 23.

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.—2 Pet. 3: 13.

The change which will come upon the earth will make of it a new earth. The briar, the thorn, and all that is abominable will be removed, and it will once more become a fit habitation for the Lord.

In Revelation 21: 1-4 we read: And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no death, neither sorrow, nor crying, neither shall there be any more pain: for the former things have passed away.

What grander existence is it possible for human kind to enjoy. No death, or sorrow, or pain. God himself, with them; all the old things which caused distress completely destroyed, and a new life of unalloyed bliss opened up for all in this glorious new Jerusalem which is to come down upon earth from God, out of heaven. In this same chapter of Revelation, verses 10-27, and chapter 22: 1-5 a most glorious and inspiring description is given of this beautiful city, which shall have no ending. It is the continuing city which the Apostle Paul declares the children of God are seeking. Nothing unclean, nor the unholy, may enter there and those who are earnestly seeking for a habitation in that city must abide its laws here, and now, thus preparing themselves for an inheritance which is "incorruptible, undefiled and that fadeth not away."

## DISCOURAGING.

The east as well as other parts of this country is presenting rather an uninviting field for the labors of the Utah elders according to reports from those in a position to know. Apostle M. F. Cowley in the course of a sermon in the Tabernacle, Salt Lake City, Utah, Sunday, June 23d, said:

In the eastern mission during 1900, 136 elders baptized 102 converts, 50 of these being children of members; 52 is the result of the labor of 136 men for a year. While this is the poorest showing of all the missions, the others are very similar.

Speaking on the redemption of Zion and the return of the church to Jackson County, Missouri, he said:

Every principle revealed to Joseph Smith will be established in power never to be overcome by its enemies.

This, Bro. R. Etzenhouser says, was repeated and emphasized, and adds, "What they say was revealed is, of course, the key to this."

Well, so long as they honestly and sincerely confine their teachings to the principles REALLY revealed to Joseph Smith the elders of that church will not meet with very severe opposition anywhere. But they must not try to palm off the heresies of Brigham Young and others as the teachings of Joseph Smith unless they are prepared to meet the strongest, the most determined and persistent opposition from the elders of the Reorganized Church. So long as there is a faithful elder of the true Church of Jesus Christ as represented in the Reorganized body, remaining, the traducing of the character and work of Joseph Smith will not be allowed to go unanswered. And so far as anything these people of the Utah church, or any other for that matter, have been able to present as evidence in the matter, it is a slanderous and shameful falsehood to say that Joseph Smith either ever authorized or taught the doctrine of polygamy and its kindred evils. If it had been in their power to produce anything conclusive along that line, they would have done so long since. They have presented the best they could obtain and have made a complete failure. It's too late now to do anything more. They had better do a little revising of their principles and honestly confine ALL their teachings, public and private, to those principles which Joseph Smith did receive from the Lord. They will have less for which to answer in the Judgment if this course is pursued.

## EDITORIAL ITEMS.

Sr. (Mrs.) F. M. DAVIS, 1104 South Locust St., Centralia, Illinois, says they are entirely isolated, there being no Saints near them to their knowledge. She adds, "Any of the Saints passing this way would be welcome at our home."

It may be of interest to any of the Saints who contemplate visiting the Pan-American Exposition at Buffalo, New York to know that Bro. William Brothers, 356 Tryon Place, in that city, has arranged to accommodate a few visitors at reasonable rates. Better write him however, before going, as he can only take care of a limited number.

## EXTRACTS FROM LETTERS.

ELDER T. W. CHATBURN, Madison, Wisconsin, June 28:

Just finished a successful series of meetings at Ono. Will commence tent meetings here immediately after the Fourth. This will be my address. Hot, when!

GENERAL CHURCH NEWS.

INDEPENDENCE.

Elder Geo. Montague of Oklahoma passed through Independence Wednesday en route to Iowa to visit his daughter.

President Hulmes will be with the Independence branch next Sunday morning and at the Second Kansas City branch in the evening.

Bro. A. H. Mills and wife are visiting relatives in Lamoni, Iowa. Bro. Frank Mills left on his bicycle for the same point last week.

Bro. Wm. Crick left for Denver and Colorado Springs, Monday evening. His health has been rather unsatisfactory of late; rest and change it is thought will help him.

Sr. Wm. Clow, daughter Carrie and son Harold, left Monday via the Union Pacific for Denver, Colorado, on a visit to Bro. Alfred Clow and family. Sr. Carrie is a typo on the ENSIGN force. Bro. J. J. Luff fills her "case" in her absence.

It will be necessary for our Independence subscribers who desire to have their ENSIGN delivered by the letter carrier to bring or send to the ENSIGN office the number and name of the street where papers are desired to be left, otherwise they will get their ENSIGNS as usual upon inquiring at the post office.

Bro. G. H. Hulmes is graining the front doors of the church artistically. Bro. Belmore is "coating" the window frames and cornice. Altogether the building will be much improved in appearance, as well as preserved from the effects of weather. Bro. Sam Olsen assisted Bro. Belmore.

Bro. James Atkinson and family, late of Persia, Iowa, are moving into their new home on Cryster Street, the property formerly owned by Bro. W. H. Murphy. We welcome them to our midst. Bro. Murphy is building a new home on West Short Street, west of Bro. H. R. Mills.

Sunday morning Bishop R. May addressed the Saints, instructing them in their duties regarding their finances and their obligations to bring forth acceptable fruit to the Lord. At night Priest W. H. Fuller, our colored missionary, was the speaker. The afternoon service was lively, interesting and comforting.

John Hayward Davis, son of Theodore F. and Bunnie Hayward Davis, born at Kansas City, June 26th, was blessed by its grandfather, Elder Geo. Hayward, June 30th. The little one died June 30th and was interred in Independence cemetery July 1st.

Sr. Margaret A. Peek, daughter of Sr. W. H. Blatt, granddaughter of Bro. J. F. Clemensen, died at the home of her mother north Liberty street Monday night about half past nine, from a complication of ailments, mainly gastritis, of a chronic type. She suffered severely for a time, finally lapsing into unconsciousness, in which she passed away, leaving a husband, mother, grandfather,

sisters and brother to mourn her early demise. The funeral took place from the house yesterday, Wednesday, being in charge of Elder W. H. Garrett; Bro. C. D. Carson was the undertaker.

Work has begun in earnest on West Lexington and Electric street in preparation for paving. A number of the fine large shade trees have been cut down to give room to improvements. The large elm in front of Bro. J. A. Maguire's store near the church, has disappeared, and all the trees on the church property from the ENSIGN office up to the corner of Osage, are being taken down. The side walks are being filled up and the unsightly steps in front of the ENSIGN office have been removed. There will be a 15 foot granite walk in front of the ENSIGN and other church property next door. We understand the old church, corner of Lexington and Osage, where the ENSIGN was formerly printed, is to be torn down. Visitors here next year will see quite a change in this part of the city.

President J. D. White, in charge of the missionary work of the Independence stake, has arranged for a basket meeting at Chelsea Park Kansas, for Sunday, July 14th. There will be nothing on the grounds to interfere with the worshippers, as the proprietors of the park expect the entertainment program to be discontinued after July 4th. It is probable that all the four Kansas City branches will unite in the service there and the intention in taking lunch along is to obviate the necessity of leaving the grounds until the close of the day's service. This meeting is not a picnic, it is simply a grove meeting, with Divine services during the day and evening in charge of Bro. White. It is likely that arrangements will be made to hold these meetings once each month during the warm weather.

Preparations are being made for a big 4th of July celebration today. Speakers have been engaged and a stand erected in the court house yard, under the shade trees. No firing of any kind will be permitted in the courthouse yard, the Mayor reserving it as a place of safety for Ladies and children. But there will be plenty of noise around the square commencing with an anvil salute at break of day.

Free delivery of mail was partially established for Independence, commencing Monday morning. Postmaster Bostian advises that the census of the place being returned at only 6,000, but three carriers were allowed. There are about 10,000 here now, and he hoped when his returns were all in, to be able to show the department that we were entitled to two more carriers. The entire southside, quite a populous district, where the carrier system is most needed on account of distance from the post office, is left unprovided for. It would seem that the common sense way to arrange this delivery would be that those living nearest the post office should call there for their mail,

while the outlying parts of the city should be served by carriers; but the authorities do not see it that way. We hope we may soon get the two additional carriers.

ST. JOSEPH, MISSOURI.

The weather continues hot and very dry; vegetation is suffering, the pastures are dried up and the potato crop is a failure—so reported. What a great need of a humble living, and faithful seeking before the Lord.

Bro. R. Archibald, John Gardner, the writer and wife, attended the quarterly conference at Kingston, Missouri, seven miles from the temple lot at Far West, after which the district is named. Bro. J. N. White, W. E. Haden, W. E. Summerfield, Swen Swensen, B. Dice, J. W. Adams, and W. W. Smith, of the general missionary force, were present. Bro. T. T. Hinderks, the worthy president, and C. P. Paul, the jolly and life long secretary, were also present and sustained in their offices. It did me good to look again into the familiar faces present, and hear the clear sounding ring of their testimonies.

The conference was very peaceful, the reports showing a membership in the district of 1,220, an increase of thirteen in the last quarter. There were fifteen baptisms reported. A spirit of earnestness was exhibited which portends success to the work.

Bro. John Gardner, one of our St. Joseph boys, was elected as president of the district Religio organization at the late convention. Bro. John received the honor gracefully, and will make a success of it.

We begin a continued effort at South St. Joseph Mission, Sunday 8 p. m. There are many ways you can help in this effort—by your presence, by singing, by inviting others, by prayer, by preaching, by distributing tracts, by a word of sympathy, by a freewill offering, and by living an upright life. The mission is located on Park avenue, near Texas avenue; get off car at Texas, go north to fourth door. Come Saints, let us build up the work at this new point.

The reunion committee held an interesting session at the conference, and concluded to occupy the same ground as last year. Arrangements are completed guaranteeing a successful and happy time. Make arrangements to attend August 16-25.

We are pleased to see "Jots" once more in your columns, and that his lot is cast where he can cast the hook and catch the fish, and eat them too. We hope that he as one of the Lord's fishermen will be able to "catch" many precious souls on the gospel "hook" baited with divine truth. Success to you, T. W., Old Far West has not forgotten you.

Bro. F. W. Mills was at the conference en route on bicycle from Independence to Lamoni.

Yours for truth,

J. M. TERRY.

1913 Holman St., July 1st.

ST. LOUIS, MISSOURI.

Places of worship: Rock Church, Glasgow avenue and Dickson street. Services: Wednesday evening, prayer service. Sunday: Sabbath School 9:30 a. m.; preaching at 11 a. m.; social service at 2:30 p. m.; preaching at 8 p. m. Cheltenham, 6731 Manchester Ave., services: Sunday School 10 a. m.; social meeting 2:30 p. m.; preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

Yesterday was our second Parents' Day of the Sabbath School, and it was very successful. Bro. Arthur Burgess had spent quite a little while in decorating the black board, and we were agreeably surprised at the way in which the review of the entire school was conducted by Superintendent T. J. Elliott. Little Misses Etta Swift and Myrtle Peters favored us with a song; altogether, it was very good, and somewhat of an innovation.

The weather is intensely hot, and if our good Bro. F. A. Smith continues to labor as he did yesterday, preaching three times, one of the appointments being at Oak Hill Mission quite a way out, he will not be as corpulent in a little while as at present. Attendance at morning service was rather light, but in the evening the congregation was rather large, and a number of strangers were noted.

Friday night, Religio was in charge of vice president, Sr. Florence Burgess; our president, E. C. Bell, and wife, left Thursday evening for a visit with home folks at Lamoni.

Tuesday evening was the regular election of Sunday School officers; Bro. T. J. Elliott was sustained as superintendent, Bro. Arthur Burgess being chosen to act as assistant; secretary, Dan De Jung; treasurer, Mrs. S. R. Burgess.

The Cheltenham Religio met at the home of Bro. and Sr. Trowbridge last Tuesday evening; refreshments were served, and a pleasant time reported.

It saddens us, to so soon again chronicle another death. Sr. Mary Ann Remington, departed from this life last Wednesday morning, and was laid to rest Friday afternoon, Bro. F. A. Smith being in charge of the funeral services. "They're gathering homeward—one by one."

Bro. Smith visited Belleville this past week; was recalled to attend to the funeral rites of Sr. Remington.

Wednesday evening prayer service was quite well attended, and a good meeting reported.

Bro. Archibald left Thursday evening, for a short visit with his family in Nebraska.

'Twas reported at social service last evening, that Sr. Mary Whiting had been seriously hurt; she had sent a request for the prayers of the Saints.

ETTA M. HITCHCOCK.

2510 N. Garrison Ave., July 3d.

DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday:—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening, Zion's Religio-Literary Society Sunday evening at 6 p. m.

The weather has been very warm for several days, but no prostrations from the heat.

Sr. Johnson and family, of

Buffalo, New York, are sojourning in the city.

Srs. E. M. Shupo and Grace Merchant, of Magnolia, Iowa, are visiting Bro. E. F. Shupe and family.

Bro. Thos. J. Watkins, late of Kansas City, Missouri, has secured a position with the Montelius Piano company, and will make Denver his home.

Bro. Wagner, of Ft. Morgan, was up to attend the services Sunday and left a nice contribution to the Graceland College fund, and by the way, our Graceland College fund is growing nicely, and the Eastern Colorado district will be heard from with its share in due time.

Bro. Joseph Graham who has been confined to the hospital for about seventeen months, passed away Wednesday the 26th; funeral from Walla & Rollins undertaking rooms Friday, in charge of Elder J. B. Roush. The service consisted of a reading and prayer, and the sermon followed at the church by the same brother Sunday the 30th. The house was filled, the choir rendered some fine music for the occasion.

Bro. Roush also conducted the funeral on Thursday, of the child of Bro. and Sr. Stuart, formerly of Independence, Missouri; it died very suddenly, we did not get the particulars.

At the regular semi-annual business meeting of the branch, Monday the 24th, E. F. Shupe was re-elected president; O. A. Westland, priest; Eldor K. Seli, acting teacher; Leo Shupe, secretary, and Sr. E. B. Lewis, treasurer. As our deacon refused to serve longer the office was left vacant for the present.

The offices of teacher and deacon have been a problem to the branch for a long time, and a motion prevailed that a day of fasting and prayer be observed by the branch July 7th, to see if we can get the mind of the Lord as to who shall fill these offices.

The Religio Sunday evening was very interesting.

The Sunday evening service was fairly well attended considering the heat; the park and other resorts are so attractive these warm nights that they draw the largest crowds.

July 1st.

FIRST KANSAS CITY BRANCH.

Elder J. D. White is at his post again in charge of the work in Kansas City. The interest at the tent is increasing, Bro. W. H. Pease doing most of the preaching. Arrangements are being made to have union meeting in the near future of all the branches in the city.

Sunday morning President Hulmes occupied the pulpit, and in the evening Bro. Ashbaugh was the speaker.

Bro. Warnky gospelized at Holliday both morning and evening.

Bro. J. A. Gillen is doing well in the east bottom mission.

Bro. J. J. Luff is announced for the speaker next Sunday at 11 a. m., and in the evening Elder F. C. Warnky will preach on the subject, "The Condition of Man After Death."

F.

July 1st.

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LETTER DEPARTMENT.

MONSIEUR, Maine, June 14.

*Editor Ensign:*—My last communication was from Pejepscot, where I had just arrived from General Conference; had thought to occupy there as soon as I reached that place, but a misunderstanding about the building resulted in a delay for a few days. However, we succeeded after a time in securing a place to hold meetings in, one part of the school building, a very good place indeed; but as the time for holding our conference in Mountaineville was so near, I did not have time to occupy but twice. Something new, as a doctrine, had come to them, and they were all attention, and seemingly, very anxious for me to stay with them longer, or come again soon. Shall hope to reach there in the fall.

Leaving here I came to Rockland, visiting and talking to the few scattered Saints living there, encouraging them to be true to God, and keep their covenant inviolate. Rockport, where lives some parties interested with the latter day work, was visited with good results. Passing on to Mountaineville to conference, by way of Little Deer Isle, holding forth twice: the Saints there are seemingly quite united, under the supervision of our worthy brother, J. J. Billings.

The conference of Western Maine district was very good, and all present seemed to enjoy it. Four were baptized during the conference, by Bro. Cunningham, and I learn that eight have since been baptized by the same brother; evidences of the good work he has been doing there during the past winter: go on, S. G., convert them all if you can, from hobbies to which they have been wed, teach them that which was wisely remarked by one who was speaking of liberal churches, it is often a sign of growth in the individual, an intimation that some cherished belief has done for them all that it can, and that they must seek something else. Old influences do their work and drop off, as the plant casts its old buds and stems that its life may flow up higher into better developments. Men will, if they grow, cast off many of their old ideas, beliefs and associations; they do not deliberately reject them, they leave them with sadness often, because they hold no more of value. We are walking through an orchard, the growths of many years are about us, there is sighing among the boughs, the apple blossom is mourning because her beautifully tinted petals are falling, one by one, to the ground. Foolish blossoms, do you not know you are losing these petals because you have already begun to develop into something better? Do you not know that these have been cast off by the forces already at work in your bosom, forces which are bringing you to your fruitage? You are on your way to autumn, and in its mellow light you will see that the loss of your dainty petals was your real gain. We lose old thoughts, beliefs and habits, that we may obtain something better, that our lives may be grander and richer in fruitage of thought and of deed.

I had hoped to return to western Maine in the near future, but the wisdom of the worthy brother in charge says go to Aroostook, and thither I will wend my weary feet. Coming from western Maine to my home I stopped in Bar Harbor one night and a day, also in South Gouldsboro, and at West Gouldsboro a short time, using the time as profitably as wisdom would direct. The conference of Eastern Maine was considered quite good, attendance large, one baptized. Bro. Isaac M. Smith is a worker, and here he finds chances to improve his time. Surely with unswerving faith, and uniformity of action, the work will advance here, as also in every place. Seventeen have already been baptized in Maine since May 4th, add still others are ready for baptism. May the good work go on till all may hear the sound and have opportunity to come to Christ in His own appointed way.

Recently one of those men who has been taught to believe that God will

eternally punish all who do not come to Christ, here and now, said to me, "I will forfeit my life if you will show me one place in the Bible where God will save man at all. In any other way than by the gospel." I thought if he would be driven to suicide it was not safe to cite him to Paul's sayings in 1 Corinthians 15: 22, 23: 1 Timothy 4: 10, and 1 Cor. 3: 15, but kindly informed him that God in His mercy would in due time save all by the gospel, except those committing the unpardonable sin. I think it's better to convert men to the gospel by telling them of heaven, and of heavenly things, than to persuade them to come through fear of future torment.

S. O. FOSS.

WAGO, Mo., June 14

*Editor Ensign:*—On the 6th of June I left home for my mission field, after a delay with smallpox ever since General Conference. My whole family had it but my wife: our four children had it very bad. I caught it at Coffeyville, Kansas.

To the Saints of Spring River district I wish to say that having been appointed by Bro. I. N. White, missionary in charge, as sub-missionary in charge over the district I desire the co-operation of the district, and especially the local force, to help out the missionary force. We have two less missionaries this year than last year. Let me know the demands of the work throughout the district, and we will do the best we can, as the Spirit and wisdom may direct. Dear Saints, don't think one man can do it all, or that only one man can preach. I would like to have that entirely rooted out of this district. Also read section 120, paragraph 3, Doctrine and Covenants; section 122, paragraph 10; section 122, paragraph 1; section 85, paragraph 8; section 70, paragraph 3; section 64, paragraph 2; section 59, paragraph 2; section 42, paragraph 23; section 90, paragraph 7. In the last section is a rebuke to Sidney Rigdon: please read these paragraphs and live by them: if you will do this in this district one year you would be surprised at its growth.

The district is growing, one evidence of which in last quarterly conference was the number of tithing receipts Bro. J. M. Richards had to write out. But remember, God has revealed Himself from heaven in regard to the College debt: let this district do her part in this matter, and commence now. We expect to put forth a strong effort in Joplin.

We are expecting a debate to come off June 24th at Central City, between J. D. Erwin and A. Carlin, of the Baptist church. We are having a good interest here and good turnout; we had an unusually large crowd at our quarterly conference. We had a good priesthood meeting on Sunday morning.

Send mail to 700 North Ash street, Nevada, Missouri, and it will reach me.

Yours in the gospel,

F. C. KECK.

CHICAGO, Ill., June 13.

*Editor Ensign:*—The Central Chicago branch holds services at 3411 Cottage Grove Avenue, 11 a. m. and 7:30 p. m.: Sunday school 9:45 a. m.; Wednesday prayer meeting 7:30 p. m.; sacrament union meetings first Sunday in every month at 3 p. m., Elder Phileman Pement presiding elder.

Our missionary to Chicago, Bro. F. M. Sheehy, occupied the morning hour at the Central branch on Sunday the 16th inst., to an appreciative audience. His discourse was of that character that impresses itself on the mind of the listener. You are always welcome, Bro. F. M. The work at this point in Chicago is progressing in a very encouraging manner, considering the obstacles that had to be met, and while there are some trivial things which must be overcome, we look forward with great hope to the day when "God's marvelous work and a wonder" shall be better understood by a far wider circle than at present, through the efforts put forth by the members of the "Central" branch.

The Sunday school work is very encouraging here and occasionally our

district superintendent, Bro. F. M. Pitt, comes amongst us and by his cheerful and encouraging way of illustrating Sunday school lessons, both old and young receive lasting impressions in the way that leads upward unto God. And were it not that we would exhibit a large degree of selfishness we could wish for his presence with us every Sabbath. While other schools also have an equal claim on your time Bro. Fred, come as often as you can, for you do us good.

Preparations for the next district conference which meets on the South Side in Chicago next September are already under way.

That indefatigable missionary worker, Elder E. J. Tank, is still at his old tactics, i. e., trying to push the old gospel story into new places. He has equipped a gospel wagon capable of seating six or eight people to preach and sing the gospel we all love so well. This moving pulpit will be ready shortly, and a regular line of artillery (gospel) will be opened on the stronghold of sin and ignorance. May God bless the effort, for we are sure that the Master is using this brother in pushing the missionary work in Chicago, and we can truly pray for the Lord of the harvest to send more of this kind of laborers into the harvest field, men who make the gospel of Christ the primary object of their lives, or in other words, first, last and all the time.

Since the organization of the branch at this point (March 12) six or eight members have been added by baptism with more to follow in the near future, we truly hope. We are thankful to our heavenly Father for the peaceful Spirit that prevails among the members, coupled as it is with an active and energetic desire to see others brought into the knowledge of the gospel. We had 10,000 circulars printed and we are distributing them as invitations to come and hear the gospel.

A cordial and brotherly invitation is extended to all visiting brethren to call on us and come prepared to preach if you hold the priesthood, to sing and listen if you don't. Whatever you do, come anyhow.

In bonds,

P.

COUNCIL BLUFFS, IOWA, June 19.

*Dear Ensign:*—Since our district conference we have been trying to keep the ball rolling. Bro. Roman Wight and the writer continued meetings with the Boomer branch for ten days after its close, and we had a full house every night, notwithstanding the busy season. I have never seen a better interest manifested than we had, and the people were greatly pleased with Bro. Wight, and his plain and practical way of presenting the gospel. I find him a very kind and lovable co-worker, and I believe we are fortunate in securing his services in this district.

Bro. Chambers is in the eastern part of the district, I think, where Bro. Wight is to join him to hold a two days' meeting next Saturday and Sunday. I have been at home this week and have been assisting Bro. F. M. Cooper in visiting the members of the branches as a preparatory step towards inaugurating the mission work Bro. Cooper has in mind. Bro. Cooper has allowed no grass to grow under his feet since coming here, but has preached every Sunday and visited during the week. There is an increasing interest here since he began his work, and the attendance is on the increase. His sermons are highly spoken of, and I am sure if the branch will only hold up his hands there will be a revival here in all departments of the work. It is a pleasure to labor with Bro. Cooper, and I am confident that if the officers of the branch will lend a helping hand, and the officers work in harmony with him, and not allow any jealous feelings to arise, the work will receive a fresh impetus here, and a missionary spirit will be aroused that will bring the work before the people of this city in a way it has not been since Bro. T. W. Williams left here.

I intend to aid Bro. Cooper in every

way in my power, and I do pray God that our hearts may be made glad by the conversion of many honest-hearted people. Sr. Cooper is expected here in a few days and she will aid Bro. Cooper in his house to house labors.

The Salt Lake elders have been doing some street preaching, and Bro. Cooper says it is very hard for him to keep silent and let them deceive the people. Mayor Jennings has granted him liberty to reply to them, and they will doubtless hear something drop if they continue their work.

The Saints are all well and so far as I know, are feeling well in the gospel and praying God to revive his work in our midst.

Ever praying for Zion's welfare, I remain, Yours in bonds,

J. S. STRAIN.

2519 Seventh Ave.

AVA, Mo., June 15.

*Editor Ensign:*—We have a few Saints out here in the backwoods of the Ozark Mountains who are organized into what is known as the Ava Branch, we are all poor people so far as this world's goods are concerned, but strong in the faith. We have a church house nearly completed, and when we look back and see how few there were to do the work, only four male members of the church, 18 months ago, and none of them able to command more than a dollar or two ready cash, yet they determined to make the effort, and ask those not of the faith to assist as they felt disposed, so the work was commenced and, I believe, under the supervision of God's power, has nearly reached completion.

We have quite a nice little branch here, and I feel that did the Saints all live more humble and draw nearer to God, or in other words, to seek more diligently the path that the Savior trod, there are others who will add themselves to our numbers. We have had a great spiritual blessing through the instrumentality of Elder A. M. Baker, Priest J. T. Davis, Elder J. G. Christensen, and tonight and over Sunday we have Elder H. Sparling. We certainly have had the most profound Christian instruction that is possible to be given to man by the mouths of God's servants, and I fully believe that of the good seed sown, some at least has fallen on good soil, that will sometime in the future spring forth and bear fruit unto the Master of the vineyard.

Bro. Baker organized white here, a Religio Society, for the benefit of the young people of the neighborhood, which I trust may prove a stepping stone toward the kingdom, therefore, believing this to be God's work, that is being performed in the last days, we will leave all in His hands and if good is the results of our labor all glory and honor shall be to the Father and His Only Begotten.

Ever your brother in the faith,

WM. TAYLOR.

ST. THOMAS, Ont., June 18.

*Dear Ensign:*—We are through another well attended conference of the Chatham district, held at Zone town hall, and the barn of Bro. Charles Taylor. Some of the business was done in the hall, but it being too small Bro. Taylor's barn was fitted up with seats and platform for speakers and choir. It was thought there were about six to seven hundred attended. The Chatham district tent was put up in the front of Bro. C. Taylor's farm house with two tables which would seat from one hundred to one hundred and fifty at a time. The Saints did well in providing for the conference and everybody was pleased and thankful.

Bro. G. Green was sustained district president, Bro. A. Leverton vice president, Bro. Coburn secretary, and Bro. J. Badder treasurer. Bro. R. C. Eves presided over the conference with the district officers assisting. The Sunday school district convention was good: two new schools added, Wilksport and Kimball, Miss Jessie Hackett superintendent, Bro. James Williamson assistant superintendent, Sr. Mary Green, secretary, Bro. J. H. Tyrrell second assistant. Monday morning a short business session was held, after which some

bore testimony, prayed and gave experiences, some presentations of visions seen, many good things said to confirm us in the faith of this great Latter Day work.

Conference dismissed to meet at Wabash the second Friday, Saturday, Sunday and Monday in October, 1901. Dear Saints, as I have been sustained to labor in the Chatham district for some time longer with you, I wish to work in love and peace with you all, if any of you would like to write to me I would like to hear from you. If you see new places for me to preach, let me know, or any other work I can assist you in, agreeably with the presiding officers of the district. You can always reach me at box 625, St. Thomas, Ontario.

Bro. Alma C. Barmore and Alvin Knisley are using the tent for the season. I hope good will result in all of our labors till conference again. I thank you one and all for your kindness to me everywhere I have been. Let us pray for one another for the day is fading fast.

In hope,  
T. A. PHILLIPS.

FAYETTE CITY, Penn., June 21.

*Dear Ensign:*—Have just returned from a four weeks' campaign in Green county, Penn., where I have labored in company with Bro. W. E. Rush, who is a priest, and who is a worthy man and a zealous worker in the cause. I preached 22 sermons, held 1 sacrament meeting, administered to sick ones. Three baptisms crowned our labors, Bro. Rush administering the baptismal rite on account of the physical condition of the elder.

This is my first missionary labor, and although sometimes things are not so pleasant as we would like to have them, yet I am satisfied. The few Saints in that region, although poor in this world's goods, are rich in their willingness to do all in their power to make it pleasant for the elder. In this respect I may mention Bro. and Sr. Jaders; Sr. Jackson and family and Bro. and Sr. Rusli. Hope soon to return to that section, as I believe good can be done.

ELDER ROBERT PERRIE.

A LITTLE SLOW.

Who! What is a little slow? Why, contributions in aid of Graceland.

Notwithstanding the College is not now in session, nevertheless we have constant and daily expense, and there needs to be some repairs in preparation for the opening of the next term, which will soon roll around; and notwithstanding we did our level best last year, we run behind to a small amount; the aid supplied was not sufficient to meet the expense. Now, dear Saints, do not slight the counsel and advice of God, but manfully and faithfully meet this necessity, that you shall be the more completely prepared to meet the greater demands of the future.

Do not fail to take up your responsibility in the hope that some rich gentile will disgorge of his "mammon of unrighteousness," for if they do, surely theirs will be the reward, and the voice of old time revelation was, "Let no man take your crown." So be up and doing that you may possess your soul in peace. Do not put off that which you can accomplish, for procrastination robs many of the blessings they might enjoy.

This financial aid for the running expense is a necessity and we need it now! Shall we ask in vain? I have faith that we will not be disappointed. Do not hesitate because of the smallness of your offering, for God takes note of the sparrow that falls to the ground. We await your coming!

For Graceland,

ROBT. M. ELVIN.

LAMONI, IOWA, Box 221.

ZION'S ENSIGN.

Entered at the Post Office at Independence Mo., as Second Class Matter.

A COMPREHENSIVE FAITH.

Sermon delivered by Elder Frank M. Schoy, at Independence, Missouri, Sunday, March 11, 1900.

I will read the 16th verse of the last chapter of Mark:

He that believeth and is baptized shall be saved. He that believeth not shall be damned.

This text has probably, as much as any other one, done service in the past for much of the religious belief that has caused a great deal of our skepticism and infidelity. There comes to my mind now an instance of my own experience, where I had to meet such sentiment as is drawn from this language. I presume it will be admitted that all language is more or less ambiguous; that it never has been a perfect vehicle of thought. We have to make allowances always when language is used, for "the thing intended is the thing said."

A short time ago—last winter—in crossing the ferry from Oakland to San Francisco, a gentleman talked with me about the christian religion. He had attended the last night of our discussion with Elder Miles Grant, and was somewhat favorably impressed with what appeared to him and undoubtedly is to us the broad and magnanimous view we hold of the question of man's destiny, his punishment and ultimate condition. In the short time we were allotted that night to bring it out, it attracted this gentleman's attention, and so he sought to interview me. He had traveled from Europe to this country, and across the continent; was a man of medical research, and wondered why men could believe in the Christian religion, as there were to him some phases of christianity that were very harsh indeed. I sought to relieve his mind by saying that I thought he did not have the right conception of the question. He says, "Elder, doesn't the Bible say, 'He that believeth and is baptized shall be saved, and he that believeth not shall be damned?'" He says, "I cannot believe; I cannot believe the religion as it is represented in christianity today, and I think it very harsh that I shall be damned because I cannot believe." So I went on to explain that there were certain qualifications and modifications necessary in regard to that very text. It should not be separated from its context; and to take any particular passage from a book of its size, that treats on the wonderful relation of man to God, and man to his fellow-man, and give it a private interpretation, would be unfair.

Let me explain it to you, and see if it will not appear more clearly than it does now. In the first place, we have this implied: "He that believeth and is baptized shall be saved." Modify as follows, "How can they believe on Him of whom they have not heard, and how can they hear without a preacher, and how can he preach except he be sent?"

So you see there are other passages to be brought in here in order to clarify the atmosphere surrounding this one, which atmosphere has been raised by man's wrong conception of what it contains. The text itself is not to blame for these impressions, but these traditions and existing gross superstitions that have arisen around it cover it, so that we do not see it really as it is.

There is embodied in that text very much; there are there two principles that are axiomatic, fundamental, indispensable. "He that believeth and is baptized shall be saved." That is the positive phase of this question. There comes out also, in a negative way here, "He that believeth not shall be damned." He that believeth what? "And he said unto them, Go ye into all the world and preach the gospel to every creature;" meaning good news, glad tidings, God's righteousness revealed in the gospel. He that heareth that gospel and believeth it, and follows up its trend, attains to its legitimate results, shall be saved.

Salvation has often been defined from that text to simply be a condition somewhere outside of punishment. The ordinary way of putting that in the world has been, "If you believe the gospel, you shall be saved." Salvation with them means a keeping out of hell, that is all. It is not a question of where you will be, but only keep out of hell, and you will be saved. It is a form of salvation often expressed in the childish hymn:

"I want to be an angel,  
And with the angels stand,  
A crown upon my forehead,  
A harp within my hand."

There is a great deal more depth to that text. We have here what may be called the metaphysical or psychical phase in "He that believeth." A matter of belief, of faith, a mental operation; and in "is baptized" a matter of obedience in an outward form, physical operation, both ways used by our heavenly Father to instruct us. God has created us in such a way that He communicates to us both physically (objectively), and psychically (subjectively). All this vast world that surrounds us on every hand has certain indications and ministrations of the Almighty towards men. It is said that we through our senses are in touch with physical surroundings, and we learn much. We may read of God in nature, as far as nature's book will teach us, and on every hand we can see God when we see aright. And I do think—it may not be new to some of you, it may be to others—that the proper comprehension of God must be attained by a right comprehension of our immediate surroundings. We want to be able to learn God in nature properly, and as we learn Him in this sense, and become acquainted with these conditions that are akin to us, and also akin to Him, through the senses, through nature, the physical, the outward, we can learn of our heavenly Father, this way, certainly. We must recognize these conditions because He has ordained them.

They lead us to the higher. I believe this will stand your fair criticism.

To me, it has entered into the realm of fact. After my mind was enlightened by the birth of the law of the Spirit of Life in Christ Jesus, and my faculties were aroused, as the great prophet Alma said concerning a matter of this kind, "Arouse your faculties, it beginneth to enlarge my soul, yet it beginneth to enlarge my understanding," and when the mind was quickened, or the faculties aroused, I there began to see that:

"The very flower beside the path,  
A sweeter, brighter beauty hath,  
And all is fair, and all is bright,  
And all is well when we do right."

To me, then, this understanding of God through this immediate medium, and to recognize the ministry of the physical in life, is a beautiful thing. When we learn how to adjust ourselves to the now, we will be ready for any emergency that arises, and whatever the future has in store for us, occupying the present is always sure ground to work upon.

So in the gospel, we are also brought into relationship with God physically; at least it is my experience. You will also discover the fact that under the experience of inspiration, we first began to recognize the things that are here in the "now" in their true relationship. How can a man love the God he has never seen; and how is it possible for him to truly love God until he first learns to exercise love toward man, his brother, whom he does see? Isn't it true that the new life or quickening in the soul began to express itself in that way, that we love men, our fellow-man? We begin to learn to love him in ways that we never thought of before. This opens up to us all the great creatures of God, the book of life on every hand, and we begin to read our heavenly Father in all of His ministrations; read Him everywhere, so that our eyes shall be single to His glory, and whatever we behold, or do when in this mood, we are in harmony with, we are in touch with God, we walk and talk with Him.

The mind reverts back at once to Enoch, of whom it is said, "He walked and talked with God." Is it true that Enoch jumped at once from this mundane condition of things to the higher, by some plan unknown to us, that he walked and talked with God? Enoch walked and talked with God just exactly as men walk, talk and commune with Him now. If men ever communed with their Creator, they commune with Him now, or may do it now—and the way they did in any age past, is the way they will do it now. That is fundamental; God's course is one eternal round, without a variability or a "shadow of turning." "I am God, I change not." These passages go to show that God is unchangeable, which is one of the peculiar arguments used by the Latter Day Saints from the beginning. The people should not require such argument, but they did, they do now. Man's awfully per-

verted vision of things makes him contort the simplest things of life, and if there is anything that would prove man's degeneracy, fallen or low estate, it is, the fact, stupendous on every hand, that man does not adjust himself properly to the most ordinary phases of life that surround him. He is out of harmony, he is not in response to his environment in the most simple way, strictly speaking, because he views it from the carnal standpoint; and whenever he views it from the carnal standpoint, he misconceives it. For "to be carnally minded is death; but to be spiritually minded is life and peace."

What is life? Response to environment. A proper adjustment and application to our surroundings, obtaining from our very existence and experiences all there is to be obtained and rightly appropriated, and getting the results and the benefit from them in the sense that the Apostle Paul expressed when he said, "All things work together for good to those," now notice "All things"—not one thing, all things, every circumstance of life, every experience that we undergo—"All things work together," not separately, not singly, but all work together. If a circumstance works here for good, and another one there for evil, you experience what is called a grasshopper process. That is not the genuine. "All things work together for good to those that love God and keep his commandments." This is life indeed. This is real, and outside of it is not life indeed. What is it? Death. To be carnally minded is death.

Now go back for a moment; away back in the early history of the race, we read of a circumstance, concerning a man who was pure; a man who could see things as they were intended, as God sees them, that man being our common ancestor, Adam; there was no harm in anything, no evil around him that he discerned. There is nothing wrong or evil "per se" in any of God's creations. When God made man in the beginning, man was not impure; but somehow or other, an experience came to this Adam, and he at once began to see evil, he began to discern himself naked. Now what is the trouble with the naked Adam and Eve? Anything wrong in what God made? Any evil in the creation of the Almighty? Not in the sight of God. Not from the standpoint of purity; but this carnal mind operates, transgression of law; this man became carnal minded and he saw things from that standpoint, and you know that you, Saint, who has been in touch with God, that when under the inspiration of His Holy Spirit "to the pure all things are pure." It is this carnal mind of man that brings the trouble. That of itself is death, because it does not see things as they are. A dead man does not see anything, strictly speaking, a man dead in trespasses and sins doesn't see things really, as God intended them, for they are hidden from him. It is only as

man is qualified in the regenerated state of spiritual life he sees beauty on every hand. He reads his Father everywhere:

Back to the thought, "He that believeth and is baptized shall be saved." I said to this man, the gospel—our way of putting it—provides that every man in order to believe the gospel must hear it; and what I mean by hearing it is, that it must be sent to him and explained to him within the capacity of his understanding, his mental grasp, so that he shall be convinced of its nature, origin, godliness, and after he has heard, and refuses it, then he loses; he is damned up or cut off from his privileges; this is the modified way of putting it. Before any man can believe he must hear; but before a man hears the gospel, somebody must preach it to him, and this falls right back to where it belongs, the responsibility of it rests with God and His duly authorized representatives. So Jesus says, "Go ye into all the world and preach the gospel to every creature." All power is given to Him in heaven and on earth. Go therefore into all the world. Go out and preach to them the gospel, the glad tidings of heaven, the good news from God, that they may now approach Him, enter the holy of holies, receive from Him all that He has in store for them.

There are times when this opportunity is not given. Just think of it a moment. There are times in the history of the world, there are times in the history of society as such, when society has not had the opportunity to hear the glad tidings of the gospel; for instance, my very text, and the circumstances surrounding it indicates that the world, outside that particular place there in Jerusalem, did not, for it was confined there at that time. The opportunity was only offered to those immediate disciples and where they reached, which proves my point, does it not?

Paul says, "When it pleased God"—it never pleased God before that time.—When it pleased God to reveal His Son in Him, "Then immediately I conferred not with flesh and blood, neither went I up into Jerusalem to those that were apostles before me." These are the characteristics that mean success in the life of every man. When the time comes that it pleases God to reveal himself to an individual, he must take Paul, or follow the same principle that Paul did, in order to make a success. "Immediately I conferred not with flesh and blood, neither went I up unto Jerusalem to them that were apostles before me;" but he moved on in the line of conviction and true manhood, following the direction of his own judgment rather than to submit to another as to what they may think; follow his own convictions, the only true line of success. The poet has beautifully put it in the words or sentiment that I give, although not the words. "Be true to thyself and then thou wilt be true to every man." Individualize as much as we can, and if we only do this, we are doing the best we can.

In our lives there are times when it does not please God to reveal Himself to us. Up to such a time we are comparatively safe. There is not a particle of danger, for the justice that we can conceive of in our Heavenly Father, and the mercy and the love which moveth Him, will ever condemn us for rejecting something we never had an opportunity to receive. Not a particle of danger, so far as the ultimate of this matter is concerned, for any son or daughter of Adam, until such time as he has had fair opportunity, under as favorable circumstances as the best ever have had since the world began, or ever will have in the world to come. We cannot put this matter too strongly. The circumstances, the conditions, the surroundings must be just as fair for us, and as favorable, as it ever was to any man that ever lived. Justice demands it.

Now when the time comes that conviction dawns upon us as a result of God's process, we then become responsible. Here we have it brought out. "He that believeth." There is a phase of this subject that I am not able to analyze satisfactorily to my own mind, and I do not think I could reach your minds. It is this: to what extent a man is responsible for the condition he is in where he keeps away from the gospel, where he ignores opportunities for hearing it, and all of that; I do not really know, I would have to go back into heredity, to pre-natal conditions, into so many subtle influences in the past, that I cannot get the matter clear. It is a mystery to me today, unless I want to take in the idea that sometimes is taught, whether it is true or not, I shall not state now, that there was a foreordination in this matter and that I was a spirit, in a pre-existent state, and by a certain line of conduct there, I fitted myself to receive certain things here. These matters are a little too fine for me to consider just now. I cannot explain them satisfactorily, so simply meet the fact as it exists in my life.

I do not know why it was that God the Father of light and life ever sent me the gospel, and put it in such a way, and circumstanced me so that I could see and appreciate it, or that I was pleased to obey it. My head instinctively bows with holy reverence; my soul expands with thankfulness and gratitude; and could you, by any process whatever, get into my mental quarters, you would see a glowing there under a sense of gratitude to Almighty God, for the conditions of which I now speak; for ever sending me the gospel, and blessing me so that I received it and have rejoiced in it ever since; and tonight I think I am engaged in the highest vocation that a mortal can be engaged in. I know of nothing so noble, nothing so magnanimous, grand or sublime, as the position of a man, talking to his fellow man upon the great question of eternal life; ended as we presumably are, with the right to talk upon that question, and pleading with my fellows, reasoning with, and

moving man on this wonderfully high plane of reaching his judgment his better sense, and moving him upon that high plane towards service to God, the best for him, the best for his neighbor, the superlative good in every sense. Nothing grander; nothing.

But yet it is to me somewhat of a mystery, as I have already stated, if you will excuse the indulgence in this personal reference. I was looking for pleasure, a young man full of life and vitality, looking for the fun and pleasure of this world. I was not hunting through this world of religious affairs to find out what was written upon religious matter. I was satisfied that I would be all right, whenever I got ready to be religious. That is all that bothered me. I did not want to be religious, until I was obliged to; only I thought it was the right thing to be religious, to keep out of hell. I did not care where I landed other than that. But in the great providence of things the gospel came into my life, and now I believe, and I cannot help that belief, but what God is just. I cannot look at Him in any other sense; and as I have become acquainted with Him through years of talking with Him directly and indirectly, in every expression of humanity wherever I can, and see Him here and there objectively and subjectively, I cannot for one moment think but what He will do just as well for the rest of my fellow-men as He did for me. In my soul is begotten, though gospel influences, a disposition to be just to my fellow-man, and I know what I would do for you; I know what I am willing to do for you, and I know that God will not do less for mankind, than a mortal man feels to do. Such is our comprehension of our Heavenly Father. So there will come a time, my friends, in your life, some time or other, when you will meet this issue, when conviction will come to you in God's own way.

Now he that believeth and is baptized. Here comes another phase of this matter. Belief is a matter that we cannot regulate voluntarily. A man does not believe what he pleases to believe. When you come to this department of the subject, we believe from the force of evidence; and when the evidence forces belief, we have to believe, and we cannot help ourselves. There may be a responsibility that the great prophet Alma speaks of where he says, that you must have the "desire to believe," that somehow or other, there is begotten in the soul of every man a "desire," "For hope springs eternal in the human breast." Whenever we find a man in a normal condition this hope is springing up, we believe, from the force of evidence. Truth has never asked anything but a hearing.

The great teacher, *The Christ*, only asked, "He that hath ears to hear, let him hear." That is what they did not do towards Him, and that is why He could go no farther than He did, when He sat upon the Mount of Olives and said, "O Jerusalem, Jerusalem, how oft would I have gath-

ered thee as a hen gathereth her chickens under her wings, but ye would not." It is said of one of the early fathers, that no man ever investigated the claims of Christianity without believing them. I think so much of the skepticism of today exists because people do not investigate Christianity—they investigate "Churchianity" and other "anities," but they do not investigate *Christianity*. If a man will investigate the genuine claims and evidences, he would believe it just as easily as you could imagine. All then that truth asks, is to be heard, for it knows, or the Author of it knows, that when a man will stop and listen, when he will begin to think, when he centers his mind upon it, the evidence is at hand, and belief is the result.

"He that believeth"—is a mental process, the subjective condition, brought out, in this and it is a necessity. No matter what a man does in this world that comes into action, these two phases are necessary, the subjective and the objective. "He that believeth," the mental is expressed there, the underlying principle of action, and then the outward, the overt is expressed in, "and is baptized." No intelligent Latter Day Saint, no man who thinks upon this question for a moment, will say that anybody, by the simple act of baptism, is saved; you know better than that, if you investigate this question at all. It is not the belief of this people, that the simple act of itself is salvation.

But what then, is involved? A principle, viz: obedience. In baptism we have an act of obedience; we have a covenant, a contract, we have a symbolism, beautiful indeed, but expressing a subtle thought, an idea. He then that "believeth," or he that hears the gospel, and then puts that belief into practice by an obedience to it, that man is saved. The principle of obedience is involved, as a perpetuity, as a necessity to continue. For instance, if you are baptized, you must continue to believe what is taught you, only now you are under the instruction directly of the Holy Spirit, and that anointing, it teaches you and it is truth and you need not that any man shall teach you, for the anointing that you receive, it teacheth you, and it is the truth. In this teaching and instruction, is the same process exactly. Faith comes by hearing; a thought may be expressed and communicated to our mind by the process of the Holy Spirit. Faith is engendered. Belief comes as a result of that condition—then this other phase of it. He that attains unto the belief by these necessary conditions, and then obeys the belief, that man is saved. Now stop at baptism and are you saved think you? Baptism means the beginning, not the end. It is the very starting point, so that he that is baptized must continue his faithfulness, he must continue that life; being instructed properly by God's great process of the gospel, the Holy Spirit teaching him light and truth, and then he

obeys that truth, then he hears another, then he hears another, then he hears another, etc., as it is written, from "faith to faith."

The apostle says: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth. For therein is the righteousness of God revealed from faith to faith." It is faith upon this point, then upon that. In the 16th chapter of Alma we have this thought brought out, oh, so beautifully; I would like to be able to go through with it, but I cannot. "Now"—said this prophet (he has done my soul so much good)—"Now behold, because ye have tried the experiment and planted the seed, and it swelleth and sprouteth and beginneth to grow, ye must needs know that the seed is good. And now, behold, is your knowledge perfect?" You have obeyed one step. Is your knowledge perfect? The man believes, repents and is baptized. Is he perfected? Not by any means. "Ye are your knowledge is perfect in that thing, and your faith is dormant." In no step you may take in this process of development can you have any more knowledge, anything more than you have had as far as you have gone in spiritual life in the gospel. No, as far as we have gone, we have been perfected just that distance. "And your faith is dormant, and this because you know; for ye know that the word hath swelled your souls, and ye also know that it hath sprouted up, that your understanding doth begin to be enlightened and your mind doth begin to expand." This expansion of the mind, this opening up of the faculties, this arousing the understanding, the quickening process is brought about; the mind is enlightened and it swells your souls and you also know that your mind doth begin to expand. "Oh, then is not this real?" Oh, you Latter Day Saint, are you waiting for testimony of the work? Are you waiting for something to come to you that you have heard others tell about, some sort of testimony or witness other than this spoken of by Alma? Oh, that has really become obsolete, let us get out of it. Every defunct phase of Mormonism has this to it. I have heard men testify that Joseph Smith was the leader, and I have heard the same men, having left this church, testify that Brigham was. Now, he knows he has a witness that Brigham Young was a prophet, and all that. Absurd. It is a misconception of what is in our religion and the real truth in the matter.

"Oh, then is not this real?" What real? Is it some undefined physical state of mind to which we are susceptible, that a person is wrought upon sometimes by emotions, sometimes by other forces that operate so much? Are we waiting for that? They feel a good deal like the man told me who said he knew he was saved. The same evidence that convinces him, was the same that influences the Chinaman who believed the spir-

it of his ancestor was in the dog, and so on.

"Oh, then, is not this real?" What is real? That your knowledge is perfect in this matter by your obedience, and that the spiritual process engendered in your soul and that your faith is dormant and knowledge is extant, and your soul is swelled and you sprout up and all the moral understandings have been enlightened and your mind doth begin to expand because it is light. God is light; in Him is no darkness at all. The soul in touch with God is light; it expands, it grows.

"I say unto you yea, because it is light." That is the reason it is real. It bears criticism and analysis, like everything genuine; the more you examine it and the more you handle it, the more real it appears; and that is so of religion if it is true: the more you compare it with everything else, the more the genuine appears. That which is defective, the more you look at it, the more defective it appears; and when truth is real, genuine, the more you look at it the better it is.

"I say unto you, because it is light; and whatsoever is light is good because it is discernible, therefore ye must know that it is good." It is discernible. What it discerned? Light from darkness, right from wrong. Is that the Spirit of God really? The spirit of truth that should lead and guide you into all truth. Then it is your instructor, your guide, it leads you, and when you have this leading, you have a testimony of the gospel. That is a living testimony, never dying, a well of water springing up into everlasting life continually. It depends upon the conditions of course, of a holy and pure life.

"And now behold, after you have tested this light, is your knowledge perfect? Behold I say unto you nay; neither must ye lay aside your faith, for ye have only exercised your faith to plant the seed, that ye might try the experiment to know if the seed was good. And behold as the tree beginneth to grow, ye will say, let us nourish it with great care." I met a man the other day in California who was once a Latter Day Saint. He had great blessings in what he called the old organization; he was never tired of telling what he used to enjoy twelve years ago, living and thriving on something that was dead and gone. You cannot do that—impossible.

I remember a few years ago of listening to the great Hutchinson Brothers sing in Tremont Temple, Boston, an old melody; a negro prayer meeting was described by these vocalists, and this was the title of the hymn, "Which way am your gun p'nted today?" That is the point. We do not want to depend upon what was in the past. We want to have it *now*. Therefore this language is applicable. "Neither must ye lay aside your faith, for ye have only exercised your faith to plant the seed, etc., and as the tree beginneth to grow you will say, let us nourish it with great

care." It means work. A person cannot make a success of religion without working it out. "My Father worketh hitherto and I work." "The double-minded man is unstable in all his ways." For he that wavereth is like a wave of the sea driven with the wind and tossed. "Let not that man think he shall receive anything of the Lord. That man will not make a success in this church, never.

"Let us nourish it with great care that it may get root, that it may grow up and bring forth fruit unto us. And now behold, if you nourish it with much care, it will get root." I have seen Saints who started out right, but they did not nourish the seed any and of course it died out. Two laws are in operation; one of growth and development by the use of any power or faculty; the other by not using a power or faculty, extermination or death. Spiritually we are growing or dying. "If ye nourish the tree, it will get root and grow up and bring forth fruit. But if ye neglect the tree and take no thought for its nourishment, behold it will not get any root, and when the sun cometh and scorseth it, because it hath no root, it withers away and ye pluck it up and cast it out."

It is not because the seed was not good, neither is it because the fruit thereof was not desirable. But it was because your ground was barren and ye will not nourish the tree; therefore ye cannot have the fruit thereof. And thus if ye will not nourish the word, looking forward with eye of faith to the fruit thereof ye can never pluck of the fruit of the tree of life. But if ye will nourish the word, ye, nourish the tree as it beginneth to grow—by your faith with great diligence and with patience, looking forward to the fruit thereof, it shall take root.

"He that believeth." You observe then the mental process. He that hears and believes whether it is the word heard by the prophet, whether it is the instruction of the Spirit given Him of God, it is the same. He that obeys is expressed in the term, "and is baptized," the outward, the objective, he that is obedient and nourishes and works will make a success.

So our belief is, "He that believeth and is baptized" in the sense of continuing and living his religion, keeping up the conditions implied in baptism, following out this beautiful symbolism or covenant with God. There is in it the new life, the old man laid aside, the remission of sins, everything of the evil gone, the new engendered. If he continues in it, it is life and peace. The opposite is carnality and death. To be spiritually minded is life; to be born into the Spirit is life; to continue therein is the unfolding of that Spirit, that life, and so these principles are fundamental, faith and obedience.

After they believe, keeping under the conditions of that, then the outward act, by continuing to obey in the great school of life, onward and onward until we have attained unto the end of

what God has for us. "It doth not yet appear what we shall be," but the little conception given to us by the revelations of the Spirit offers a most enticing picture in the New Jerusalem where there is no sorrow, no death, no crying, the former things passed away and all things made new; man in direct touch with God. The mother earth is rolled away on her wings, she has accomplished her work, and now she is celestialized. Man is celestialized, he is with God, and God, man, and earth are one.

The great hope of the gospel is the hereafter, on a plane with our heavenly Father, where knowledge is power, where justice, mercy, and love, the Divine attributes, have been produced in the creature man. He is no longer carnal man. He will never be all divine, he will be the beautiful compound of the human and divine when *celestialized*; and that word expresses a volume. You cannot get any dictionary, any lexicographer to go into the depths of meaning that that word "celestial" means, only that it is a condition. "It has never yet been seen by mortal man, and I believe it will be true to state that the angels never saw it, they want to look into it. The great God has introduced it as His marvelous purpose. I believe I will be right in saying it has never been seen in the heavens; this glorifying of the human, will produce another realization, which will be a celestial glory.

"May God grant us strength and courage to continue therein to that end, is my wish and desire.

#### JOTS BY THE WAYSIDE.

BY T. W. CHATBURN.

*Dear Ensign*—We are camped on the banks of the raging "Porcupine," in northern Wisconsin, holding a series of meetings in the Saints' chapel, a very neat and commodious edifice, a standing monument to the vim and energy of the Saints here.

Yesterday we were called to preach the funeral sermon of Bro. Fremont McNeal, of "Ono," who departed this life on the 8th of June, 1901. The M. E. brethren (?) would not permit the use of their church for the funeral, which has caused a division in their ranks, and we are assured that the harm which was intended for Saints will prove a "Boomerang." The Saints took it kindly under the wise leadership of Bro. Wm. Hutchinson, who then arranged for the service in an upper room over a shop, which would seat nicely some two hundred or more persons; not nearly all could find even "standing room. Many of the M. E.'s were there for the purpose, no doubt, to hear the preacher's criticism upon their unkind action to one of their neighbors; but in this they were disappointed, as the preacher did not refer to it directly or indirectly.

We find in Bro. Robinson a fine companion, kind and loving in his address; we are well suited to travel together, the writer can do the rasping, and our

brother pours on the oil. We will try the tent work in Madison, the capital, soon.

This part of the state is quite unlike the southern part, in the fact that it is a high rolling country similar to western Iowa, with a rich, dark, loamy soil, and clay subsoil, a very fine agricultural country, with the richest of grasses, fine corn, wheat, oats and barley. The whole country is heavily timbered, and of course saw mills galore.

We mentioned John Alexander Dowie in our last; the following is his sermon in part: "I am Elijah the Prophet who appeared first as Elijah himself, second as John the Baptist, and who now comes in me the restorer of all things. Elijah was a prophet, John was a preacher, but I combine in myself the attributes of prophet, priest and ruler over men. Gaze on me then: I say it fearlessly. Make the most of it you wretches in ecclesiastical garb. I am he prophesied of by Malachi. All who believe me to be in very truth all of this, will stand up." Three thousand people rose and greeted him with cheers. "I will take no counsel in my methods of government, nor will I ever rest till all other forms of government are driven from the earth; God must be placed foremost in the constitution. The government of the people by the people and for the people is mere twaddle. Listen to the first message from heaven through your prophet, pay your tithes and offerings into the Lord's storehouse or you will be damned." Dowie then in a frenzied manner cursed the pope, editors, bankers and every thing not connected with his Zion; and tore up and down the platform like a madman.

Now that John Alexander Dowie has proclaimed himself the prophet Elijah, seer and revelator and the "Restorer" of the latter days, it's to be hoped he will not finally proclaim himself to be the whole trinity.

The tracks of Brn. A. H. Smith, Pender, Peterson, McDowell, Curtis, Hilliard, Lake and others, last but not least, I. N. Roberts, are very visible; all are favorably spoken of. Weather hot and still heating, 95 in the shade.

#### Killing Ground Moles.

Ground moles, aside from the damage they do to growing plants by lifting them or disturbing their roots, are rather a friend than an enemy. They are insectivorous and it is in searching out grubs and cut-worms that they make tunnels. These tunnels are merely traps into which the worms fall and are picked up by the mole in his rounds. Persistent tramping in of his runs will drive him to parts of the garden or lawn where he will do no harm. However, if he must be killed, it can be easily done. Open his tunnel, saturate some waste with bisulphide of carbon, put it into the hole and cover it with dirt. The fumes will permeate the whole system of tunnels, and kill all animal life there. Don't poison grain; he won't eat it.—J. L. Irwin in the *Farm and Fireside*, July 1, 1901.

## Daughters of Zion.

"OUR AIM, MANKIND TO BLESS."

MRS. H. B. CURTIS, Editor.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

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Editor's Address, Independence, Mo.

We read in holy writ how God formed man and women, and told them to multiply and replenish the earth. We also read that he formed man in His own image, not the physical man only but the spiritual or inner man too; and since through women man fell, is it not our duty, in so far as in our power lies, to redeem mankind from his fallen condition? I wonder how many of us realize the power within us to bring about the redemption.

Our elders are sent out with the everlasting gospel to preach to fallen mankind, and sometimes it seems hard, notwithstanding they listen, and some say "I believe," to get them to embrace that gospel; even our own loved ones whom we desire most of all to see within the fold, will not obey. Who is at fault? Mothers let us examine ourselves, and see if we are. Since "like begets like" on every plane of existence, then why are our children without the fold? Did we; when we found that a little one would soon come to us, consider it a blessing that to us God had entrusted a soul to clothe with mortality, its spirit or soul a part of the great Being who gave it to us? Do we even think that perhaps those pure souls will be required of us? They were made in His image, and to His image all must return, for we are told in the Holy Scriptures we must all come to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. Then mothers, did you, upon learning that another one was to be added to your home, say within yourself, "here is another soul to be saved if it lives to the years of accountability," and, with your husband, strive by pre-natal influence to so mould its character that to know and do good, would be its sole ambition? For its sake you should keep your mind on the gospel theme, as much as possible read good books, and thus form with your own right living, a pure mind and heart within your child, thus assisting future

generations so that they will not have the struggle with self that we of the present generation have.

The Bible informs us that in the case of Christ himself, when his mother questioned the announcement of the angel that she should bring forth a son, and he shall be great, and shall be called the son of the highest, she was assured that "the Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God. This has indeed been generally regarded as an exceptional experience in the history of humanity, and one never to be repeated; but was it really and wholly such? Why should not every mother feel the uplifting and purifying presence of the Divine Spirit, and be overshadowed by the power of the Highest in preparing herself for, and in discharging this most sacred of functions? Most surely it may be so, if she earnestly aspires to it, and why, then, as a result in accordance with the law of physical impression. Should not every child be born a holy one, and worthy to be called a son or daughter of the Highest? verily this might be so, were the human instruments reverently to yield themselves to the will of the Most High, that His will, instead of the will of the flesh, may be done in and through them.

In this work of pre-natal culture, it scarcely need be said that the father should take an equal interest with the mother, for he is equally concerned in the object in view, the production of pure and noble offspring. He can lend his sympathy and encouragement at every step, guarding his companion against all untoward conditions and influences, as much as possible, thus helping to secure such a result as will be a mutual joy forever; a man or woman whom the Maker, God, shall look upon as He did on His first, and say, "it is very good."

MRS. E. L. PRINGLE.

McIVOR, Mich.

We may love our homes ever so dearly, and count them the most precious places on earth, but now and then we want to take to the road. Home will be all the sweeter by and by, and we the better able to attend to our duties there, if we have an occasional outing.—*July Ladies' Home Journal*.

#### The Weaver.

Wife means weaver, 'tis said,  
And when hearts truly wed  
There is knitting of soul unto soul.  
Life itself is the thread,  
From the heart's spool of red  
Which will not our own doth unroll.  
Through the warp of heart cords  
Shoots the wool of sweet words,  
And the shuttle that weaves them is love.  
Fairer robes this affords  
Than have Princes and Lords:  
Less only than angels above.  
Through the changes of life  
Stands the weaver, the wife,  
By the side of the love-driven loom;  
Keeping out knots of strife,  
While the bright threads are rife,  
And she weaveth the beauty of home.  
—*Philadelphia Press*.

Exhortations and Meditations.

We are assured that there is a world or life to come. Let us therefore endeavor to be so forbearing and forgiving that we may be among those who shall be favored...

A DEACON.

THE Church of Rome claims to have an unbroken succession of Pope from the days of Peter until now; but as a matter of fact she never had a Pope until in the year 606, and when Clement IV died in 1269 he had no successor at all for two years.

A part of the Missionary Baptist Church claims to have an unbroken succession from the days of Christ until now; but as a matter of fact she cannot trace the line of succession back beyond the sixteenth century.

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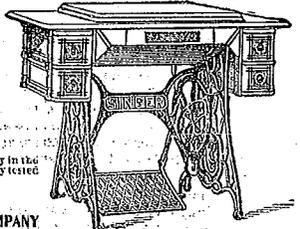
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Advertisement for BANNERMAN'S GERMICIDE SOAP, featuring an illustration of a hand holding a bar of soap and text describing its benefits for treating skin conditions like eczema and sores.

BIG INDUCEMENTS

Having removed our Guilford stock to Barnard, Missouri, and having just received a large line of BRAN NEW UP-TO-DATE Clothing, Dry Goods, Shoes and Hats, we are better prepared to supply the demands of our large and increasing trade, than ever before.

We have purchased a lot of Prince Albert and Clerical Cut Garments from the American Tailors which they had left on their hands. We have bought these cheap and CAN SAVE YOU MONEY. 20 per cent off regular price to the ministry.

NATIONAL MERCHANTILE CO. G. J. Whitehead & Co., Proprietors, BARNARD, MO.

Notice to the Public.

I have opened my Undertaking Establishment on south side of West Lexington street, opposite Electric Line Depot, McCoy block, Residence, 210 1/2 1/2 street. All calls promptly and carefully attended to. Call and let us get acquainted.

CHAS. D. CARSON, Undertaker and Embalmer. Tel. 189-5.

Advertisement for CANCER CURED, featuring an illustration of a person and text describing a cure for various types of cancer using soothing balm.

PASTORAL.

To the Saints in the Dominion of Canada, Greeting:—Having been appointed in charge of the mission for this conference year, I again address you briefly. The work being before us, calls loudly for a united effort on the part of every member of the church in this vast field. No one looking over the immense success that has crowned our labors in the past year, can fail to discern the hand of the Master, directing, controlling, sustaining, and giving prestige and victory to our common cause—His great Latter Day message. Up then, dear co-laborers, till by voice, pen, and by practical illustrations of the Christ-life in our life-work, we preach the gospel to the people scattered over this great Dominion.

I congratulate the missionary force and local ministry on the splendid work accomplished in new fields and old branches, and trust that the Divine favor of the past will stimulate you to prompt and careful action in the future. The church authorities heard our call for help and have given us more laborers for the field already white to harvest. This will no doubt result in a great increase numerically, but I would impress this fact, that the increase of missionaries means a greater demand upon the financial department. I trust that every member of the church in this great mission will remember their duty and pay into the storehouse that the work be not hindered by our refusal to keep or neglect to comply with the law of the Lord.

After prayerful consideration we have decided to request the missionaries to labor in the following fields: Elder R. C. Longhurst, High Priest and president of the London district will labor in the London district, Elder George Green, High Priest and president of the Chatham district will labor in Chatham district; Elder A. Leverton, High Priest, will labor in Chatham district; Elder A. C. Barmore, seventy, and Priest A. Knisley will conduct tent-work in Chatham district; Elder T. A. Phillips will labor in Chatham district; Elder A. E. Mortimer, High Priest, Elder Walter Bennett and Joseph Blackmore will labor in Niagara Falls district; Elder John Shields, seventy, J. L. Mortimer and R. C. Russell will labor in Sauble Falls district. Elders Samuel Tomlinson and George C. Tomlinson will labor in the Manitoulin Island district; Elder B. St. John, seventy, and Elder Geo. H. Henley will labor in the Cameron district. Elder R. B. Howlett, seventy, will labor in Toronto district; Elder Frederick Gregory, seventy, will labor in Manitoba district; Elder Daniel MacGregor, seventy, and Priest Alex. McMullen will labor in British Columbia district.

The brethren will remember the district lines as defined, and please labor accordingly; also do not fail to promptly report, as per former instruction, the first day of July, October, January and March.

Dear brethren, let us be frugal, diligent and prudent. Remember our mission is to seek the lost, encourage the disconsolate, help the feeble, recall the scattered, and in our holy mission, reflect Christ in us to the hope of glory. May sweet peace be with you all.

Your collaborator,

R. C. EVANS.

479 Adelaide St., LONDON, Ont.

To the Saints in Beaver County, Oklahoma:—Having been sent to labor in your territory I am here ready for work, but as yet I have been unfortunate in finding only one family of Saints. I have been preaching at Nye for the last few weeks and have had reasonably good interest. But I leave tomorrow (June 20) to find new fields of labor.

I would be pleased if any Saints who live near here would write me at my present address at Nye, Oklahoma, for I am looking for new fields to labor. Praying for the advancement of the cause, I am your brother,

JAMES H. BAKER.

NYE, Okla., June 19.

Conference Notices.

The conference of the Central Nebraska district will convene with the Meadow Grove branch on Saturday, August 3d, at 10 a. m. District Sunday School convention on the 2d at 2 p. m.

Branch clerks and Sunday School secretaries please see that reports fully correct reach their destination in due time. Let as many meet as can and let us come together praying the Lord of the harvest for His Spirit to be with us.

LEVI GAMET, Dist. Pres.

June 27.

Reunion Notices.

The Des Moines district Reunion will be held at Rhodes, Iowa, commencing August 15, 1901, continuing ten days. The 15th Religio work: 15th Sunday School work: 17th district conference will be held. Rhodes is on the Milwaukee R. R.; all coming through Des Moines should buy ticket at Union depot for Rhodes. The Chicago & Northwestern R. R. connects at Tama City, Slater and Boone with the Milwaukee; the Iowa Central at Picketing; the Great Western at Melbourne.

The Milwaukee train going west leaves Tama at 7:57 a. m.; Picketing at 8:19; Melbourne at 8:46. Going east leaves Perry at 11:30; Madrid at 12:07; close connections made at Madrid.

Board \$3.00 per week for all who want it. Ladies desiring beds in house can secure them by writing Mrs. Della Anway, Rhodes, Iowa. No charge for beds with board.

The Reunion meets on the Fair Grounds. Plenty of good stabling, hay and corn at cost to the Saints. The Art Hall will be used as a sleeping room for men: no charge only for cots. Plenty of good water free. Parties desiring tents or cots please notify Bro. Geo. Johnson, Youngerman Block, Des Moines, Iowa. Good ground, good water, good speakers and a good time. Come one, come all, for you are welcome.

H. A. McCoy, for Com.

June 21.

CONFERENCE MINUTES.

Northern Michigan conference convened at Fork, June 8, 1901. J. H. Peters chosen to preside; W. E. Peak and J. J. Cornish, associates; C. B. Joyce, secretary; E. A. Goodwin, assistant.

Branch reports: Gillmore, 60, loss 36; Bellaire, 82; Beaverton, 40, loss 13; Hersey, 90; Wilson, 23; Brinton, 18; Kingsley, 47; Greenbush, 33; Joyfield: 37, loss 2; Farwell, 32, loss 3; Whittemore, 44, loss 1; Butman, first report, 23; Chase, 46, loss 1; Inland, 54, loss 4; Fork, 44, loss 1; Kasson, 41, loss 4; Coleman, 141, loss 8; Boyne City, 62, gain 3; Fressoil, 42; Cadillac, 58; Valley, 82, gain 7; Prescott, 39, gain 5; Cornish, first report, 19; Glover, 30, gain 9; South Boardman, 91, loss 2.

Ministers reporting: elders, John Schreuer, baptized 3; R. W. Huggil, J. J. Cornish, Thos. Coehen, baptized 1; E. A. Goodwin, baptized 2; A. Berve, baptized 5; W. D. Ellis, baptized 3; J. H. Peters, David Smith, baptized 5; J. R. Beckley, baptized 6; J. A. Grant, baptized 2; Priests, G. D. Washburn, Geo. Morris, J. W. McKnight, James Davis, baptized 3; W. P. Buckley, J. E. Hanson, baptized 2; G. E. McKenzie, C. E. Irwin, baptized 3; A. Burr, baptized 5; F. S. Brackenbury, S. C. Reynolds, Teachers, A. Whitehead, G. W. Thomas, E. S. White.

Bishop's agent's report: on hand last report, \$521.26; received since, \$1191.05; disbursements, \$1863.11; due agent, \$59.80.

Wm. Dowker granted mission to preach in district as circumstances permit.

J. H. Peters elected district president; R. W. Huggil, associate; C. B. Joyce, secretary.

C. E. Irwin, J. E. Hanson, A. Whitehead, R. B. Campbell and F. S. Brackenbury ordained elders. J. D. Howard, Byrne Lambkin and William Levitt ordained priests. Five were baptized.

Two days meetings. Boyne City,

July 27th and 28th; Prescott, August 24th and 25th.

Preaching by E. J. Goodenough, W. E. Peak, F. C. Smith, W. D. Ellis and J. J. Cornish.

Adjourned to meet at Whittemore the second Saturday and Sunday in October, 1901.

J. H. PEYRONS, Pres. C. B. JOYCE, Sec.

June 17.

Conference met at Clear Lake, Indiana, June 14-16, 1901, with Bro. J. H. Lake in the chair, G. A. Smith assistant, Francis Granger, secretary, O. H. Story assistant. Branch reports: Coldwater 124; Gallen 125; Hartford 47; Clear Lake 176; Knox 40; Marcellus 13.

Elders reporting: W. D. Ellis, baptized 3; W. E. Peak, E. H. Durand, Samuel Stroh, G. A. Smith. Priests reported: F. Granger baptized 1, G. T. Weston.

A committee consisting of Bro. Samuel Stroh, O. H. Story, and B. Corless appointed to investigate work done by sub-missionary and district president at Grand Rapids, recommend that this conference approve of it, which carried.

Bishop's agent's report was read and given to auditing committee which found it correct.

Preaching by E. H. Durand, J. H. Lake, W. E. Peak, and G. A. Smith, Monday 9 a. m. Through the gift of tongues and interpretation through Bro. J. H. Lake, Floyd Smith was called to office of deacon, J. Emrich to office of elder, Herman Smith to office of priest and the brethren were so ordained. Adjourned to meet with Coldwater branch at call of president.

WM. F. SHAFER.

FREMONT, Ind., R. F. D. No. 1.

Convention Minutes.

Convention convened at Higbee, Missouri, June 7, 1901, at 10:15 a. m., Sr. Mary Rudkin, superintendent in the chair. As secretary was absent Bro. Geo. A. Tryon was chosen secretary pro tem.

Reports were read from Bevier, Higbee, Pollock, and Salt River schools. Superintendents' reports read from David L. Morgan and Robert Thrutchley.

Treasurer's audited report: Balance last report \$9.57, receipts \$5.11, expenditures \$1.64, balance June 6, 1901, \$13.04.

Librarian's report was read and adopted.

A motion prevailed that we consider the action of the last convention, in regard to "all active Sunday school workers in the district who may not be members of local schools, being considered ex-officio members of the conventions" as illegal, and not binding on the district.

A question was asked, "Has a superintendent and secretary of a local school the right to appoint delegates to district conventions, without the consent of the school over which they preside."

Answer was:—When a superintendent has called a meeting and no one comes, then superintendent and secretary have the right to do so, but without call of superintendent, have not.

A paper was read by Bro. Geo. A. Tryon, subject, "Onward and Upward," followed by a talk from Bro. Walter W. Smith on the "Religio as an auxiliary to church work."

Bro. Earl Cortbell also gave a talk on "Sunday School Work." All were listened to with interest and were very instructive. At 7:30 p. m. a literary entertainment was given to a large and interested audience.

Sunday morning 9:30 Sunday school in charge of District Superintendent. Convention adjourned to meet at Bevier, Missouri, October 4, 1901.

MARY RUDKIN, Supt.

Geo. A. TRYON, Sec. pro tem.

The Sunday school convention of the Northern Indiana and Southern Michigan District met at Clear Lake, Indiana, June 14, 1901, with Bro. Peak in chair, Bro. O. H. Story secretary pro tem. Sr. Royce was sustained as superintendent, Sr. Jessie Corless

was elected assistant superintendent. Bro. Floyd Smith was elected secretary. Bro. J. Shook was sustained as treasurer.

2:00 p. m. Report read. Lesson taught by Bro. G. A. Smith.

The subject of international texts was discussed by Bro. Corless, Sr. Ella Davis, Bro. Stroh and Bro. E. H. Durand.

The Shepherd's care of the lambs of the flock by Sr. A. E. Corless; she relates a vision; a song by the Spirit and spake in tongues and also the interpretation given especially to the young.

Bro. Lake related an experience with regard to Bro. Griffith's child. Adjourned.

FLOYD SMITH, Sec.

NOTICES.

Dear Brethren of the Northern Michigan District:—Having received notice from the Bishop to solicit aid from the members of the district for the purpose of paying off the debt now standing against the College at Lamoni, Iowa, but being about to enter into a discussion at Shabbona, Michigan, I take this method of asking the president of every branch that at your first regular meeting will present the matter before your branch, asking that all do what they can in reason, for that purpose, sending the same to me at Reed City, Mich., by about the 15th of July, after which I will send the whole amount to the Bishop, stating the amount given by each branch, etc.

J. J. CORNISH.

To the Saints in Utah:—This is the first time that I have addressed the Saints in Utah upon the subject of tithing since my appointment as Bishop's agent. I do not know that it would be necessary to do so now were there not greater demands made upon the treasury this year than ever before. I suppose this is true of most, if not all, the districts in the church, as more missionaries were sent out by the last General Conference than by any other the Reorganization has ever held. The families of four missionaries are now depending upon us for support, instead of two, as formerly. This will require a little more sacrifice upon the part of us all and give each of us an opportunity to "Prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Send all remittances to the undersigned, and the Lord will bless you "as you bless others of the household of faith."

Your sister in Christ, Mrs. JANE I. COOPER, 1509 Washington Ave., Ogden, Utah.

To the Saints of the North-west, Kansas District:—We again appeal to you in behalf of the tent fund. The time for the reunion is rapidly approaching; we must have a tent for the reunion. All who have not responded, please do so by a liberal donation. Send money to me, box 261, Greenleaf, Kan.

L. G. GURWELL, Treas.

WATERVILLE, Kan. June 19.

DIED.

(One hundred words free. One cent for each word over 100, and for every word of poetry. Amount should be remitted with notice, to insure publication.)

SHIPPY.—At Arlington, Fayette county, Iowa, June 6, 1901, Charles Stuart Shippy, aged seventy years. Born in Kent county, Ontario, Canada, March 26, 1831. He united with the Reorganized Church of Jesus Christ of Latter Day Saints, October 27, 1889, and was a faithful consistent member until the end. He was a veteran of the Civil war and was with General Sherman on his famous march to the sea. He leaves nine children, three brothers, and one sister to mourn their loss. Funeral sermon by Elder L. E. Hills, Fairbank, Iowa, June 9, 1901.

BRUNSON.—At Ashton, Ill., May 28, 1901, Marlon Hiel Brunson, aged 12 years, 8 months, 1 day, only son of Bro. and Sr. B. I. Brunson. He was

born at Plano, Illinois, September 28, 1888. The funeral was held at the Shaw church, Rev. Simpson officiating. His death was sudden and was caused by a team of ponies running away with him. (He had ridden and driven them for a year and were thought perfectly gentle.) They were hitched to a wagon and after he got in, it is supposed he found the line fastened in the check hook and got out on the tongue to loosen it and the ponies became frightened, and before he could get into the wagon again ran into a tree, throwing him between the wheel and box. His mother and sister were the only witnesses, and his mother took him from his position and he expired in her arms. He leaves a father, mother, sister and a host of friends to mourn their loss. He was a good boy and was loved by all who knew him.

DODSON.—In Kingfisher County, Oklahoma, January 20, 1901, Joseph Alma, son of Bro. James M. and Sr. Gertrude Dodson. He lacked one day of being nine and a half years old. He was born in Frontier County, Nebraska, July 21, 1891; blessed by Brn. Carmichael and Plickerlog at Los Angeles, California.

DODSON.—In Kingfisher County, Oklahoma, January 21, 1901, Jesse Leroy Dodson; was 22 months old; was born March 21, 1899, in Frontier Co., Nebraska; blessed by Bro. D. L. Payne in Nebraska. These two little brothers were laid side by side, both at the same time, in Excelsior cemetery to await the first resurrection.

WEITLICH.—Near Clarkdale, Mo., June 10, 1901, Bro. Frederick Weitlich, aged 76 years, 5 months and 10 days. He had been ill for sometime; lost the use of his mind towards the last. Death was a welcome visitor to him and passed away without a struggle. He was baptized March 12, 1892. He leaves a wife and ten children to mourn. Funeral services from the home. Sermon by Elder T. T. Hinderker to a large gathering, after which he was laid to rest in the German cemetery.

PRIOR.—Near Gladstone, Ill., June 12, 1901, Sr. Elizabeth Prior. She was born in Aurora, Indiana, October 8, 1857; was married to Allen Prior September 7, 1878, and united with the church January 8, 1891. She lived and died in the faith loved by all and she will be missed by all who knew her. She leaves three sons and a husband to mourn their loss. Funeral June 13th, in charge of F. M. McDonald; sermon by Elder J. Arthur Davis.

THANKS.

We wish to express our thanks to the Saints of St. Louis for their kindness in purchasing a buggy for us. May the good Lord reward them.

C. J. SPURLOCK, HARRY THOMAS.

McCORMICK, Mo., June 28.

Dark Hair advertisement with text: "I have used Ayer's Hair Vigor for a great many years, and it has given me pasty rings of age, yet I have not a gray hair in my head." Geo. Yellott, Towson, Md. We mean all that rich, dark color your hair used to have. If it's gray now, no matter; for Ayer's Hair Vigor always restores color to gray hair. Sometimes it makes the hair grow very heavy and long; and it stops falling of the hair, too. \$1.00 a bottle. All druggists. If you druggist cannot supply you, send us one dollar and we will express you a bottle. Be sure and give the name of your nearest express office. Address: J. C. AYER CO., Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 12

INDEPENDENCE, MISSOURI, THURSDAY, JULY 11, 1901.

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## ZION'S ENSIGN.

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W. H. GARRETT, EDITOR,  
C. E. MULLEN, BUSINESS MGR.

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"WELLS WITHOUT WATER"

What a cruel mockery to a thirsty man is a well without water; such a well is to be compared in its worthlessness only, perhaps, to salt without saltiness. There is still some benefit to be obtained from a fruitless tree, for the shade which its foliage affords is often grateful to the weary traveler, and in the end its wood may serve a useful purpose. But a well wherein there is no water is a disappointment, and a cumberance to the earth. The Apostle Peter applies this term (2 Pet. 2: 17) to a class of individuals who have forsaken the right way and have adopted that which leads to disappointment. In appearance they may present that which is alluring; the way which they pursue may be apparently a profitable and pleasant one; prosperity may, seemingly, await their call, and every way they turn, in a business sense, may be profitable. They may, while connected with the church of Jesus Christ, restrain themselves from acts, the commission of which would jeopardize their membership, yet at the same time they enter into many of the frivolities of the world, and expensive enjoyments of its pleasures so that it is hard at times to distinguish between them and the worldly minded, and to say just at that time which is the christian and which the "sinner."

In consequence of this condition of affairs some who are discouraged because of adversities surrounding them, and the trials of their faith, become dissatisfied with the course they have been pursuing, in holding on to the integrity of their faith, and striving to lead a consistent life, and, pointing to the other class, compare the life of sacrifice they make, to the license the other is taking, and draw from it the

conclusion that their own course is unprofitable, because the other parties seem to get along a great deal better than they, with out making the sacrifices they have done. We believe this is an unwise conclusion, when it is remembered that we are all to be rewarded according to our works, and if we allow ourselves to be deceived into forsaking the narrow path of duty to our heavenly Father, on account of the worldly enjoyment and prosperity of others, we will find in the end that we have come to a "well without water," a well wherein is no life giving and nourishing fountain, and that our hope is a vain one. We find the Lord rebuking some of His people in former times, who took this view of things. He declared:

Your words have been stout against me, saith the Lord: yet ye say, What have we spoken so much against thee?

They seemed surprised that the Lord should call them to account for their rebellion—for such it was—against Him. They seemed to think they were justified in their conclusions, when they saw the conditions around them, and they seemed to have the idea that they were the aggrieved ones. But the Lord said, "Your words have been stout against me." They had expressed themselves strongly in their complaints, apparently not realizing the position in which such expression placed them in God's sight; and this is what the Lord declares of them:

Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that tempt God are even delivered."—Mal. 3: 13-15.

How often, in our experience, have we heard some despairing, tried and tempted soul utter some similar complaint, because they were denied some of the blessings of this life, to which they, because of their faithfulness and integrity to God, deemed themselves entitled? And yet that is an awful mistake for any one to make, because, first, it is an *untruth*, and, therefore, is an ally of the devil; and second, it is a serious rebellion and grievous sin against the best friend we can possibly have. The devil is most anxious to have every child of God believe that it is useless to serve the Lord and try to do good. He successfully worked that scheme, to some extent, in the garden of Eden, with woefully disastrous and distressing consequences, which have borne its bitter fruit all through the ages, and will continue to do so, until the end of time, with the exception of the grand sabbatic era, the thousand years of millenium; why should we continue to repeat the folly of heeding such influences, though they appear over so an

ting? The same fruit will inevitably follow. It is a wrong view to take, a wrong premise to occupy, to pursue a certain course, which we know to be a right one, simply and wholly on account of the benefit we are to derive from it. So selfish a principle and purpose is unworthy of the object sought. A right way should be taken simply because it is the only correct and proper thing to do; follow the right because it is right, with only the consciousness of doing that which we are in duty bound to do, and the reward at the end will not be found wanting either in character or sufficiency.

The term "wells without water" had a special significance to the Jews. Wells of living water were often given the name of the individual who first caused them to be digged, and he was honored as a benefactor of the race. When Jesus was conversing with the Samaritan woman at the well she indicated at first that the patriarch Jacob was, in her estimation, a greater man than Jesus, because he gave her people the well from which they drew their daily supplies, and indeed, in a hot country or climate a good supply of good water is especially needful, hence, wells without water in the country of which the apostle was a native, were truly *worthless* property, bringing no benefit to any one. So is it of individuals who only live for themselves, and for this life. They are profitable to no one; not even themselves; there is no real saving power in them—they are salt without savor—consequently are unprofitable, and those who follow their example simply because they seem to get along well both in the church and out of it, are vainly seeking life giving sustenance from "wells without water." They are deceiving themselves. There is always safety in doing right, and why any one should want to make experiments in any other direction, is, indeed, surprising, from a philosophical standpoint. When at one time the apostles asked the Savior what they should have for the sacrifices they had made and were continuing to make in His service, after assuring them of the character of the reward attaching to such service as they were giving, He replied:

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life.—Matt. 19: 29.

This, of course, will be understood as having reference to those who voluntarily leave the comforts of home and the prospects of earthly wealth to work in the vineyard of the Lord, provision having been made for the

support of those remaining at home. But the lesson he intended to convey was that every sacrifice, of whatever kind, made for His sake and the gospel's, should not fail to receive the recognition it merited. It is not only useless, therefore, but unwise, to have recourse to "wells without water" for comfort and sustenance when the "fountain of life" is so freely flowing, to which the invitation is, to come and partake freely. The Savior promised definitely, that to the faithful the Holy Spirit should be given as "a well of water springing up into everlasting life." (John 4: 14). To that source, then, should all apply for strength and life.

Every one who takes upon them the name of Christ should feel the responsibility—which really rests upon them—of exercising a saving influence, to be wells *with* water, or, as the Savior expressed it on one occasion, "the salt of the earth." It is a condition which every follower of Christ naturally assumes when faithful to their covenant, even though they should not have opportunity to speak of their hope to others, or to explain the beauty and grandeur of the gospel plan to them; their very life and example will impress those around them that there must be a force and power in their faith beyond the ordinary; and even this will, at times, influence the observer favorably towards the faith. A faithful child of God will not and cannot hide his light under a bushel, for a fervent, earnest, faithful service will bear good fruit always; and thus those who are exercised in this manner, become co-workers with God and saviors of men. How grand is such a privilege; it is indeed sad that any should be neglectful of their opportunities in this regard, or lightly esteem the power within them to do so much for the happiness and salvation of their fellows.

It is every individual's duty to do all the good possible in the world. No man or woman is of any value to the world only as they may benefit others besides themselves. No one is of any value whatever simply as an entity; neither this or any other world needs drones. We only make our lives valuable as we intelligently make use of the capabilities and talents within us to bring happiness and blessing to others, and there is no scheme or plan under the whole heavens which will so uplift and bless mankind as that of the gospel of Jesus Christ. But it takes men and women to exemplify it. The very best plan that could possibly be devised would never in the slightest degree benefit any one except they

comply with the conditions which are always attached to anything which brings good to mankind. So even in the gospel, as free as it is to all, there are ordinances to obey and rules to observe leading to the perfecting of the character by which, while benefiting ourselves, we also influence others for *eternity*. This is a privilege which should be eagerly sought by every one for the twofold benefit to be derived—to ourselves and to others.

If so high and perfect a character as our Redeemer could so completely submit Himself to the will of His Father that He could testify, "I came not to do mine own will, but the will of Him that sent me," why should any one in this world refuse to do the same will. Every one born into this world came, we believe, under the same condition—not to do their *own*, but the Father's will. To be sure, every one has their own free agency in the matter; so also did our Lord. No man ever had or ever will have a freer agency than He, but few seem to have made so good a use of it. Enoch and the Saints with him came so near perfection in the use of the agency given them that they were translated to heaven. How many there were we have no knowledge, but it is said they "walked with God," and in time He took them to Himself. The Lord Jesus certainly made a *perfect* use of His agency, and in so doing blessed the entire human race, redeeming them from the power of death and the grave; and if they will follow Him in the use of their agency, will redeem them from sin, presenting them to His Father *spotless* and worthy of eternal life.

"Wells without water;" let every one seek to escape such a condition; it is unworthy of an intelligent being, one for whom Christ died. Seek to bring forth the fruits of the kingdom of heaven, which are of inestimable worth to all mankind, and so fulfill the purpose of God in our creation.

Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness; but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen.—2 Pet. 3: 17: 18.

## EXTRACTS FROM LETTERS.

BRO. WESLEY RAVEILL, Post Oak, Missouri:

I made a mistake in the letter I wrote your paper on June 11th. Will you please insert a notice to the effect that our meetings, instead of being the second and fourth Sunday at Post Oak, are as follows: First Sunday at Post Oak; second at Henrietta; third at Post Oak; fourth at Teabua.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Pres. Joseph Smith and Patriarch Alexander Smith arrived here Tuesday evening; they expect to remain a day or two.

Elder W. H. Garrett, editor of ENSIGN, is taking a much needed rest. He left Tuesday morning for Colorado Springs, accompanied by his wife and daughter Alice.

Sr. Lydia Billinsky, one of the ENSIGN compositors, returned to her "case" this week after a pleasant visit of two months with relatives at St. Louis.

The drought still continues, the thermometer registering 105 in the shade on Tuesday, and still no prospects for rain. Nearly everything is burned up here.

The work on the improvement of West Lexington Street is on the move, which will make a fine residence street when finished.

All subscribers living on the Free Delivery routes here in the city will please give us the name and number of your street as soon as possible. This will facilitate the delivery of your paper.

Elder W. A. Smith, formerly of Persia, Iowa, spoke to the Saints Sunday morning. Sacrament service was presided over by Pres. Geo. H. Hulmes, assisted by Geo. Hawley and W. H. Murphy. Elder John D. White occupied the pulpit in the evening.

Don't forget the basket meeting at Chelsea Park next Sunday, July the 14th. Services at 11, 2 and 7:30. Sunday School will in all probability be held at 4:30. I. N. White, missionary in charge, will be there. The park is not a public place, but is private property. A good attendance is expected and an enjoyable time anticipated. Come, everybody that can.

Bro. Levi Cheney died at his daughter's (Sr. Geo. Thompson) home, Atchison, Kansas, July 3d, and was brought to his home on the 4th. Funeral took place Friday, July 5th, Bro. W. H. Garrett preaching the sermon. Bro. H. R. Mills being in charge. He was born in Cattaraugus county, New York, in 1825. Joined the old church about sometime in the 40's, and was at Nauvoo when the martyrs were slain. He united with the Reorganized church in 1875, being baptized at String Prairie, Illinois, by Bro. J. H. Lake. He was consistent in his life and died firm in the faith. He first married Mrs. Rosetta Duncan, who, with an infant, preceded him to the eternal world. In 1879 he married Miss Amelia Baker who, with two daughters, Srs. Hattie R. Faunce and Samantha Thompson, a brother and other relatives, survive him.

## CHICAGO, ILLINOIS.

First Chicago Branch, 8 So. Wood St., Sunday School at 1:30, preaching at 3 and 7:30 p. m.; Central Branch, 241 Cottage Grove Ave., Sunday School at 9:30 a. m., preaching at 11 a. m. and 7:30 p. m.; West Pullman, preaching at 10:30 a. m., followed by Sunday School, preaching at 7:30 p. m.; Graves' Mission, 2188 State St.

Sunday was the regular union sacrament service on the South Side and a good meeting is reported.

Bro. Strange preached in the afternoon on the West Side and in the evening the order of service was changed to a prayer meeting. Bro. Pitt was expected to preach, but was called to DeKalb for the purpose of organizing a Sunday School at that place and did not return until late.

Bro. James Keir, one of our active members in the various departments of the work here, was married June 30th, to Sr. Lottie Danielson, of Seneca. The wedding took place in the church at Mission, Illinois. Bro. F. M. Cooper, of Council Bluffs, performing the ceremony. Although Sr. Keir has never been a resident of Chicago, she is not a stranger to many of the young people, at least, and one and all join in hearty congratulation and best wishes for their happiness.

A union picnic of the city schools, together with West Pullman was held at Washington Park on the Fourth.

The gospel wagon did good service in the way of flying trips from the street cars to the picnic grounds. A large crowd attended and as good a time enjoyed as the heat would permit.

In the afternoon Bro. Nayaka from Ceylon told of his country and people, and many strangers gathered about to listen.

A religious service of any kind was prohibited by the park authorities, but national songs and speaking were allowed.

Mrs. R. T. Cooper is visiting with relatives at Mt. Ayr, Iowa.

Semi-annual business meeting of the Religion: the past week resulted in a slight change of officers and the meeting hour which has formerly been at six on Sunday will hereafter be held on Friday nights at 7:45.

## NOVICE.

## ST. JOSEPH, MISSOURI.

Yesterday being the first Sunday of the month, was sacrament day and a goodly number assembled at the church for that purpose. The meeting was in charge of Brn. R. Archibald and H. B. Taddickson.

Sr. M. Shaw is visiting friends in Iowa and will be gone for some time.

Bro. C. E. Guinand occupied at the church last evening. The writer did the morning preaching.

The national birthday was celebrated in the usual way on the Fourth. The Sabbath schools gathered in a grove and had a peaceful time, save a few who were taken violently sick in the after part of the day. All have recovered, however.

We began a series of meetings in South St. Joseph last evening under encouraging conditions. A fair audience greeted us with good attention. Sr. Josie Isleib gave us material aid by rendering two solos and otherwise aiding in the singing. Others of our talented young will aid from time to time. Let the older ones also help us as they can in the busy affairs of this busy world.

Bro. E. W. Barrett, of Lamoni, was seen among the happy throng on the Fourth. He is visiting a few days.

Four names have been handed

us for baptism, which will occur next Sunday at the church font at five o'clock.

We are invited to attend and speak at a union Sabbath School picnic, July 24, to which the Stewartville, Sabbath School was invited and to furnish a speaker. It will be held in DeKalb county, about ten miles from Stewartville where the North Missouri reunion meets August 16-25. If you can't attend the picnic be sure and come to the ten days of happy spiritual camp life.

Yours to the end,  
J. M. TERRY.

1913 Holman St., July 8.

## FIRST KANSAS CITY BRANCH.

2324 Wabash Ave., Sunday School 9:30 a. m.; preaching at 11 a. m. and 7:30 p. m.; social service 12:15 p. m.; D. E. Winn, pastor, 2306 Holman street, telephone 208 Union. Superintendent Sunday School, E. Itzenhauer, 2417 Prospect; telephone 1306. Missionary in charge, J. D. White, 609 Main St.; telephone 1353.

The weather continues very dry and warm: some of the Saints' cisterns are dry, and they are very much inconvenienced, and anxiously waiting to see it rain; berries and vegetables are high and scarce, but work is plenty and wages are good, so all is well.

Last Sunday was a delightful day, and our meetings were all that we could well desire. Priest J. J. Luft, son of Apostle Luft, was the speaker at eleven a. m. A large audience greeted our young brother and his effort was very good. Bro. J. A. Gillen assisted him.

The 12:15 social meeting, in charge of Bro. Pickering and Warnky, was at least to our hungry souls. God, by his Spirit, gave words of counsel and comfort to His people through Bro. James Roberts.

At 8 p. m. Bro. Warnky preached to a large congregation (many of whom were outsiders) on the subject of the condition of man after death. He was listened to with interest.

On next Sunday there will be no services at the church on account of the union meeting at Chelsea Park, except Sunday School, and that will convene at 9 a. m. and close at 10 a. m. Nearly all the members and some of our neighbors are intending to go and spend the whole day. Our branch voted to that effect.

Bro. D. F. Winn preached at East Mission, Bro. W. H. Pease at the tent, President J. D. White at Argentine.

The Utah elders are preaching on the streets and are doing us good by bringing them and us before the people in our true light. F.

## SECOND KANSAS CITY BRANCH.

Corner 23d and Holly. One block south of Observation Park line.

President Hulmes was our speaker Sunday evening, leaving the Saints comforted and rejoicing, and we have since heard expressions of this character, "It was just what I needed." We would like to see him often in our midst.

Brn. Fred Koehler and Frank Parker are holding preaching on Sunday evenings at a mission at 19th and McGeo.

The two Kansas City, Missouri,

Religios met in regular joint prayer meeting with the Second Kansas City Religion last Friday eve. There was quite a nice delegation present from the First Kansas City, not as many as we would like to see, however. Bro. Arthur Gillen was in charge.

Last Monday night was the regular business meeting of the branch. The following officers were elected: Elder Joseph Emmett, president; Bro. Thomas Grabske, priest; Bro. F. Koehler, teacher; Bro. Wm. Brown deacon and treasurer; Bro. J. August Koehler clerk and chorister, and Sr. Susie Lewis organist. A motion carried which changed the order of our Sabbath day meetings somewhat. There will be no meeting in the afternoon during the three months, July, August, and September, the social meeting being held immediately after Sabbath School instead of in the afternoon as heretofore. There will therefore be no preaching Sunday mornings. The order of the day will be: Sabbath School 9:30 a. m., social meeting 11 a. m., preaching 7:45 p. m.

Last night (Monday) was election of officers for the Sabbath School. Our worthy sister, Sr. Mary McIntosh, was sustained as superintendent, Bro. W. S. Brown was chosen assistant superintendent, Sr. Lottie McIntosh secretary, Sr. Mima Lewis treasurer, and Bro. Herbert Barto chorister.

Sr. Charlotte Cleveland spent the Fourth with Bro. and Sr. Wright at Hartsville, Missouri. Sr. Cleveland has been on the lookout for opportunities to tell the gospel story for the past forty years and many have been brought to see the truth through her untiring efforts, and as usual she now reports that she sees a great necessity for laborers among the Ozarks.

Sr. Julia Koehler spent the Fourth with relatives at Paola, Kansas.

In the notice to the Daughters of Zion, in ENSIGN for June 27, the name, Mrs. Anna Bozarth, should be Mrs. Anna Murphy.

## LETTER DEPARTMENT.

## SOMERVILLE, MASS., June 24.

Editor ENSIGN—Matters of interest in this district are not wanting altogether, but a scarcity of correspondents, and neglect to improve upon talents already given, are among the causes of poor representation of church interests in columns of ENSIGN from some quarters.

Having nominal charge, at least, over Providence and Fall River branches, requires something of our attention: other demands are also upon us, and we are endeavoring to be directed in profitable ways of service in interest of church work generally.

June 2d we were at Fall River: the 5th at Providence, speaking in forenoon with Children's day exercises in afternoon, Dr. Gilbert speaking for us in evening.

Sunday 16th was at Plainville in forenoon, and Attleboro in evening: good turnout and good meetings. (Wednesday we came to Boston; have attended three sessions of a debate between Rev. Miles Grant, of Advent fame, and a Rev. Brown, at Park street church, upon the question of soul consciousness after death. The defence of Elder Grant, in their favorable assumptions, was not as strong as I had looked for from the man's reputation we had given us as a debater.

and the majority of points scored were, in my opinion, clearly in favor of Rev. Brown, who was neither lacking in wit, scientific data, or scriptural reference, at least from the restricted standpoint of view held by him, in common with the general orthodox standard of opinion of matters relating to man's future estate.

At the close of the discussion, or before, Mr. Brown endeavored to gain the consent of Mr. Grant to another discussion in relation to the continuous conscious state of both the wicked and the righteous after death, but did not succeed, and while interested in the discussion, I felt to thank God for the light of intelligence which the restored gospel had shed into, and upon my brain and heart, in regard to God's just, merciful, and eternal decree as relating to the estate of all men; and the conditions of service, award and punishment revealed to God's saints in these last days; showing forth so clearly that His "righteousness" of plan and decree is against the "gross darkness" that covers the minds of many honest seekers for truth, but who are still literally "in chains of darkness"—paddedlock—so to speak; "staked out" like some young animal, to the limited, barren, and "grubbed out" area, circumscribed and described by some man's creed, and with the key in the pocket of some priest, safely kept from the danger of getting outside of the limits of this "chain" for fear that his "charge" may go out, or get out, and had some "pasture" that may make him dissatisfied and discontented with his old worn-out pasture and place of feed.

Yesterday we met with, and spoke to, the Saints and friends, morning and evening, here in Somerville, having among our congregation in the morning service, Bro. F. M. Sheehy, who had just arrived the day previous, from Chicago. Bro. Frank has been having a siege of sickness of a serious nature, and was barely able to be at morning services; he went home and took to his bed; we being sent for in the afternoon, administered to him, and last night he was resting more comfortably; but we are somewhat anxious still about him, and expect to visit him again today.

Bro. Bullard and Rich have the district tent up, and are holding meetings near Silver Lake. Am expecting to give them what service I can next week myself.

There is a growing interest with outsiders in our work, a good many seriously investigating in Providence, here, and elsewhere in the district: some surely near the door. Additions are being made, and we are surely more than holding our own.

In bonds,

M. H. BOND.

AULSON, Wis., June 21.

Editor ENSIGN—This writing finds Bro. A. L. Whitaker and self well up in the northern part of this state, (and, per consequence, of the United States) fighting the good fight of faith, and—mosquitoes. Bro. Whitaker had to beat a retreat last summer from Island Lake on account of these pests, so he tells me, and they seem determined to carry our position here.

This country has been a pine wilderness, and is yet, to some extent; but as the timber falls before the lumberman's ax, farms and farming operations hold sway. The country is level and pleasant to the eye where cleared and tilled, but the land is not strong and lasting as in the central western states, "the fields of the west's," where centers Zion, to a true Latter Day Saint, the hub of the universe. There should the attraction and the gravitation be, because of God's choice for homes and settlers and permanent abidings, and as we are taught to "seek not the things of the world, but seek first to build up the kingdom of God, and to establish his righteousness" (Matt. 6:33. I. T.) we should while elsewhere than in Zion, or her stakes, consider ourselves as pilgrims and strangers, "having no continuing city, or country."

We cannot establish righteousness in the world, in Babylon. Jesus said, "I pray not for the world." The

world as a whole will not accept the truth, nor permit righteousness to be established, consequently Jesus prayed only for those chosen out of the world. He announced his intention to gather them together into one fold, and when that gathering is sufficiently accomplished will "come out of His place and punish the inhabitants of the world for their iniquity."—Isa. 26: 21. In same chapter, verse 20, we read God's invitation to His people in view of what impends—"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." Zion and her stakes are the chambers. God has specifically revealed in these last days the places for safety and peace.

The necessity for the gathering is daily becoming more evident to me. Scattered saints and those in small branches without pastors or teachers retrograde and die out spiritually. The unpolivated tree and its fruit becomes wild and degenerate. God, who has said, "he ye perfect," has placed certain officers in the church for the perfecting of the saints. The saints then need these officers and their gifts; they cannot be perfected without them or in the world—in Babylon. In Jeremiah 3, 14, 15 we read concerning the design of the Lord, "I will take you one of a city, and two of a family, and I will bring you to Zion, and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

The gathering cannot be accomplished in a day or a year, or by any movement en masse of the Saints, so none need wait for a command to gather all at some one time. Latter day revelations harmonize with the one quoted from Jeremiah. We have been under the gathering proclamation since 1830. The Lord said in its inception, "be not in haste: observe to have all things prepared before you," knowing that for one thing the sale of homes, and purchase of others must take time and the exercise of wisdom. After that some were driven out of Jackson county, the command came to "continue to gather together unto the places which I have appointed." The revelation of 1873 reiterates this command, and the revelation of 1901, under which stakes have been organized is in further notification of the Lord's will to his people concerning their gathering together, and where.

It has required an effort of faith for us to sever former spiritual relations or establish new ones: it will require an effort of faith, and the making of sacrifices to sever our temporal connections in Babylon, and establish new ones in Zion: but this is what is marked out for us, and necessary to our salvation and Zion's redemption. Till Zion arises and in splendor shines, our efforts must continue. "For now abideth faith." Our faith must not cease to operate while in the world, while scattered abroad: while the law is only in part operative and salvation thus unrealized.

Let us labor in every calling, minister and member, to subserve the great end in view, to settle the real, living, vital issue of the day and generation, the building up of Zion by the principles of righteousness revealed from on high.

Wishing to do all within my power to this end. Your brother,  
M. F. GOWELL.

OMAHA, Neb., June 29.  
*Editor Ensign:*—Bro. Oscar Case and the writer have been doing tent work at Waterloo, Nebraska, since the 13th instant; have had a good attendance and excellent attention as a rule. The speakers have enjoyed fair liberty, and have been much comforted by the presence and assistance of the Holy Spirit. We believe the seed sown at that place will result in good to the work, though there may be no additions to the church at present.

Bro. Case is a pleasant companion and a humble minister and enjoys the Spirit's help in his work.

The accidental drowning of young

Bro. Leo Fetter and the sudden death of a Mr. Evans, who tried to rescue him, has cast a gloom over the entire community. The two Fetter boys were bathing in a small, though deep pond, and in diving the eldest got where the water was too deep for him and sank out of sight. Mr. Evans and several other men heard the screams of the younger boy and ran to the rescue. Mr. Evans being the first one at the place plunged into the very cold water while very warm, and the second time he came up he called for help. Bro. Archie Brown had come up by this time and was in the water trying to help Mr. Evans out, which he succeeded in doing in a few moments after Mr. Evans called for help, but every effort to revive him failed. It is thought that he died of heart failure. Bro. Leo Fetter was in the water over three hours before his body was recovered. How very careful every one should be about getting into deep water when they know they cannot swim.

The Saints of the Valley branch seem to be encouraged because of the good meetings we have had, for their sorrow for the departed one is not without hope.

May God help and bless his people everywhere, is the earnest desire of your brother,  
C. E. BUTTERWORTH.

MANITOWANINGO, Algoma Dist.

Out., June 27.

*Editor Ensign:*—We wish to notify the Saints living on this island or in any part of the district of Algoma that the writer and Bro. G. C. Tomlinson have been placed in charge of this vast district for the summer season, by our worthy president of missions, Bro. R. C. Evans, and as we arrived safely at the village of Manitowaning yesterday, and intend working our way from this place we wish all Saints to communicate to us of their whereabouts and prospects for mission work in this locality, as we are strangers in a strange land, and the field is new. We need your co-operation and prayers, and hope by the help of God and your faith and prayers to be able to accomplish a good work.

We were met at the dock by our worthy brother, Alfred Ravell, late of Trowbridge, Ontario, who took us to his home where we are made welcome by himself and amiable wife; although not in the church she loves to make the elders welcome. She is what ye Americans call "a dry land Saint," but we look forward for better report of her in the near future. In all there are five Saints here, Alfred's father and mother and two brothers. We "fired the first volley" last night in a school-house, the first shot ever fired on this island by "long Tom." We heard no reply from the evening, so pitched our tent for the night in peace and happiness, feeling all was well and that our Captain was pleased with our first effort. Today we will go out scouting and report our success later on.

Yours in hope of eternal life,  
SAMUEL TOMLINSON,  
Care Alfred Ravell, MANITOWANINGO, Algoma district, Ont.

CLAVENING, Ont., June 29.

*Editor Ensign:*—The London district conference which convened with Arthur branch 15th and 17th inst. will be remembered by many as one of the best conferences of the district. The attendance was large, and the weather all that could be desired. The services on Sunday, as also the preaching service on Saturday evening, were held in the town hall; many outsiders were present at the Sunday preaching services. At 11 a. m. Elder R. B. Howlett was the speaker, at 2:30 p. m. Elder R. C. Evans and 7:30 p. m. Elder B. St. John. The prayer and testimony service which convened at 8 a. m. was good and spiritual throughout. A young sister was blessed with the gift of tongues and two of the brethren enjoyed tongues and interpretation. The following brethren were called to the eldership, Nathan Overholt of Selkirk, Walter Bennett of Wallaceburg, Clark Russell of Arthur and Douglas Cameron of Holstein. Bro. Bennett

and Russell were already under missionary appointment to labor as priests. Bro. Cameron was also formerly a priest and Bro. Overholt a teacher. Bro. Overholt, Russell and Bennett were ordained at the Monday forenoon session; Bro. Cameron being obliged to return home on Sunday evening, we understand his ordination was provided for in the resolution.

For the information of your many readers not in attendance at our conference I will mention the distribution of labor as assigned by our worthy mission president, R. C. Evans. I quote from memory, and if I make any mistakes I hope the brethren will consider it but a venial sin and correct as well as forgive me. S. W. Tomlinson and Geo. C. Tomlinson, Manitowlingo Island and Sault Ste Marie, R. B. Howlett, Toronto, Humbert Bay and Hamilton; B. St. John and Geo. Henley, Lindsay, Cameron, Fenelon Falls, and points in Haliburton County; A. E. Mortimer, Joseph Blackmore and Walter Bennett, Lawbacks region. J. L. Mortimer, Clark Russell and the writer Kincairdine, Port Elgin, Owen Sound and all points on North Bruce Peninsula. I was forgetting to say that there was a district Zion's Religio-Literary formed, particulars of which will appear from the pen of those in charge.

I have been requested by the conference to perform the following unpleasant duty, viz.: Michael Mutbart (sometimes known as Will or William) who has been a member of Oliphant branch—but for the past year has been residing in Owen Sound—has been expelled from the church about May 10, 1901, and whereas he has visited Niagara Falls branch, borne testimony and partook of sacrament with them, this is to warn all Saints that he is not a member of the church and to beware of him.

Yours in gospel bonds,  
JOHN SHIELDS.

DARLINGTON, Mo., June 25.

*Editor Ensign:*—Elder D. C. White and I came to this place a week ago last Thursday; we reared our new gospel tent and have been holding night service since that time. Extreme hot weather, busy times with the farmers and bad storm has worked against us, so as yet we are not having as large audiences as we expected. To be plain, this place is not an exception to other places; there are three church buildings here and neither has a settled pastor and a spiritual dearth is manifest as a result of these conditions. Those who do attend, come and go again generally without asking a question or inviting us to visit or even call on them, though we invite them to bring their Bibles or note book and pencil and investigate carefully and thoroughly our position. And were it not that Bro. Bray and Keown looked after our temporal needs, we would have a hard time of it indeed. We yet hope for better results than we have yet seen.

Along with these experiences one afternoon Bro. White and I were caught on a long covered railroad bridge by a fast freight train coming up behind us while we were riding through on a four-wheeled railroad bicycle car; we just escaped being run over by urging the car to the end of the bridge leaving it on the track, while we jumped down the embankment, the engine striking the car, breaking it all to pieces. Seemingly a half moment more and we would have been either killed or possibly maimed for life. To God we give praise for our deliverance. Yet for all these experiences we are glad we are accounted worthy to have entrusted to us the grand privilege of preaching the gospel.

BARLOW, Ohio, June 17.

*Dear Ensign Reader:*—I feel this evening that I should write you for aid and tell my reading friends of my new Ohio home. I am now with my grandma in the small village of Barlow, among entire strangers as to the knowledge of this true religion of Jesus Christ of Latter Day Saints. They seem to know nothing of this beautiful light into which I stepped six years ago at the age of nine years,

In the small town of Weir City, Kan., walked into the water the same day my dear loving mamma did. Bro. Thorpe (now of Joplin, Mo.) did the baptizing. I have seen enough evidence, I should think, to convince the whole nation that this is the true work of God. I was raised by God's loving hand when suffering with typhoid fever.

I am young in age, yet find many temptations surround me each day. I want the aid of all my readers' prayers that I may always be strong enough to throw off the temptations with which I may come in contact. There is always comfort and blessing in prayer. My companions are very nice young people. Some few are church members, either belonging to the Presbyterian or M. E. church. I attend the Presbyterian Sabbath School and oftentimes find my teacher and I cannot quite agree. I attended school here the past winter. I wish in the near future to attend Grace-land College.

I wish the Weir City, Kan., church a large increase in number. And I often think how very much pleased they should be in having the opportunity in their small church to worship God, to have sisters and brothers so near to aid each other in the wonderful work. I know of none close to me. I earnestly hope that sometime there may be. I shall be ever so pleased to receive letters from any of the Saints. Bro. I. N. White wrote me a letter that I was glad to receive to think that he should remember me. He was at our home in Seammun, Kan., during his debate with Mr. Leonard. We became quite attached to him during his short stay and were always pleased to hear from him. I shall close my letter by wishing to see this wonderful gospel spread over the whole length and breadth of the world and may I be able to do what is assigned me to help. Your sister in gospel bonds,  
PEARL E. THOMPSON.

REDWATER, TEXAS, June 24.

*Editor Ensign:*—Northeastern Texas is mostly a timbered country, many hills and hollows with the tall pine and low willow. We are busy tilling the gospel to the people and every now and then lead a noble man or woman to the waters of baptism. The prospect for gospel is very good in this country. We are meeting with some persecution: the devil rages occasionally, but God is moving on the hearts and they have begun to think something is about to happen. It is well that they begin to wake up because there remains only a few more years for this generation. God is going to cut His work short.

Bro. Jenkins and I are down here opening the work in this country, as there has been no preaching up to this time in this region. Bro. Jenkins has a nice buggy and span of ponies. He is a noble soldier and is willing to do all he can to promulgate the gospel. We will close our meeting here tonight and if the Lord wills, will start in the morning for Baby Springs. Some are about ready for baptism. We are stopping with Bro. J. D. Fifer, a valiant soldier for the Lord. May God bless us this year to do a good work.

District conference will convene at Douglass on the Texas & Pacific R. R. July 26th. All the Saints in the district who can will please come, and as many of the elders as can will please attend. So come one, come all, and let us have a spiritual feast.  
Your brother,  
E. A. ERWIN.

CAGLE, MISSOURI, June 28.

*Editor Ensign:*—We are in the battle between J. D. Erwin and A. Carlin of the Baptist church. We are to have ten sessions, five on each proposition, each one affirming his church. Our church is in the lead and we are getting along fine. Bro. J. D. Erwin has been blessed in every speech. I am acting as moderator for him.

Last Sunday night at the close of a series of meetings at Webb City, while preaching my last sermon, the Spirit came on me in such power my voice changed and my whole body was filled to such a degree it seemed

as though I would be lifted from the floor. I was preaching on the renewal of the earth and surely I was changed while in the pulpit. To God be all the glory. I felt the presence of those who are to be ministering spirits to those that are to be heirs of salvation. My whole being was filled with light. The Spirit has been with me to a marked degree ever since I got to our field.

Brethren, I want you to be careful and not challenge other churches for debates; let them be the aggressor. Preach the gospel and let others alone.

Remember and report on the 1st of July.

Yours in the conflict,  
P. C. KECK.

STOCKTON, CAL., July 1.

*Editor Ensign:*—I am now at Stockton, and by the providence of God, the consent and assistance of those in charge, and the help of local Saints, we have rented a large room and got it fixed up nicely; we will use it for a meeting place, a mission, free reading room, and, I hope to organize a debating and lecture club, a free employment office and, if possible, make the place self-sustaining. I want assistance in reading matter, so I ask especially the Saints of California to send to the above address all of their old ZION'S ENSIGNS and other church literature, tracts, books (not old, worn-out ones that I would be ashamed to loan). Brethren and sisters, open your hearts and make a sacrifice, as your books are only of use when they are read.

I have heard many of my brethren say they wanted to do all they could. I only ask a very little of what you can do, so come to the front and send books, tracts and papers to supply this little mission and I will try to get them read, that they may turn some to the truth. Send to 807 East Main Street, Stockton, California.

I am your brother in gospel bonds.  
A. HAWS.

AUDUBON, MINN., July 1.

*Editor Ensign:*—The reunion at Clitheral which closed last night was a success. Bro. J. W. Wight, I. N. Roberts and T. C. Kelley presided over it. The preaching was good, and in the prayer and testimony meetings there was the spirit of humility and meekness manifested, which was very commendable. The attendance was said to be good, much prejudice removed, the Saints strengthened, nine baptized and two more expressed their intentions to be baptized soon.

It evidently will do great good for the work in that community, and was very encouraging to the Saints who attended it as expressed in their testimonies.

Bro. I. N. Roberts is held in very high esteem by the Saints in this mission as was evidenced by their expressions with tears streaming down the cheeks of many as they told him good-by. Bro. T. C. Kelley is going to continue the meetings a night or two longer. Bro. J. W. Wight left last night to hold a debate in Iowa, and I came to this place where I am to preach two nights. Bro. Roberts is to box the tent today, then in a few days will be off for the Southeastern mission, while Bro. T. C. Kelley takes his place here.

It is a pleasure to go through a mission where a man has labored for years and hear nothing but good words of commendation for them by all. I rejoice and thank God that we have so many faithful laborers in the field. I will remain only a few days in Northern Minnesota, then on to other fields, to do what I can to encourage and strengthen the Saints, and assist in "the work committed to all."

Praying God to bless every effort of His people, in every department of the work, I still hope to continue trying to do my part as best I can.  
G. H. HILLIARD.

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EXAMINATION OF THE REVELATION ON POLYGAMY.

BY ELDER E. L. KELLEY.

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In the examination of any matter claiming for itself a divine origin or approval, we are held responsible to the Creator for the exercise of the highest and best faculties and gifts with which He has endowed us; and not only this but for making the examination in a fair and honorable way. And, however much prejudiced or opinionated we may be touching the matter presented for consideration, or whatever the undue influence exerted by others to force us into an acceptance, against our better judgment and sense of right and justice, of any principle, we can only be commended by Him who is just and true, when the conclusion arrived at is a true and just one; and it reasonably follows that we must receive for a wrong one, disapproval and condemnation.

Man and woman from the first were given a free agency by the Creator; and this order and rule is just as divine and should be just as sacred to us as any other act or law revealed by him. And having placed us in this state and demanded that we choose for ourselves and answer individually for the exercise of the rights conferred, nothing can be more pleasing to Him than to find us observing strictly this great boon and treasure unfettered by the shackles of superstition and without regard to the fear or favor of priest or people.

"Is it from heaven or of men?" is the material question to be answered touching every principle or plan that lays claim to a divine origin; and when this is correctly answered our duty to it is, or should be, at once settled. Jesus so applied the inquiry to the work of John the Baptist, and a greater prophet was not born of woman than John; and if to the work of John, so to any true or purported work or revelation of Joseph Smith, or of any other prophet.

Applying the inquiry to the document in hand purporting to be a revelation from God, and purporting to have been given "through Joseph the Seer," we may consider it from two worthy positions:

First: To whom was it given, and was he a servant and prophet of the Lord?

Second: The document itself; is it of such character, and its principles so in harmony with the revelations and doctrine already accepted as the word of God as to furnish evidence by reason of the thoughts and sentiments it contains that it is of divine origin, regardless of who may have been the party who gave it to the world?

In the title of the document is the statement, "Given through Joseph the Seer, in Nauvoo, Hancock County, Illinois, July

12th, 1848." This is sufficient of itself to prove that Joseph Smith did not write that part of it, to anyone who is at all acquainted with his work and writings. While Joseph Smith was president of the church in his lifetime, and a prophet and seer, he avoided attaching titles to himself in giving to the church what he claimed to be a revelation from God. To attach these is unlike the man, and when we discover a document labeled as the work of another, and the label itself is so unlike the party that we know he had nothing to do in placing it there, it is proper to stop and make a careful investigation before accepting any part of it as his work. Of the one hundred and ten revelations given to the church by Joseph Smith, not one bears a title similar to that of this document before me.

The usual modest style chosen by him is simply the words, "Revelation given," with date as follows: "Revelation given December, 1831," "Revelation given March, 1833," etc. When other parties than himself are addressed in the revelation Mr. Smith often set out their names; as, "Revelation to Sidney Rigdon, Parley P. Pratt, and Lemon Copley, given March, 1831;" and in a few instances his own name is used, but when so used it invariably appears as "Joseph Smith, Jr.," or "Joseph Smith," the latter form being the one used after the death of his father when presenting the revelation of 1841.

We are justified in asserting then that the caption connecting Joseph Smith's name with this document under examination was gotten up by some one else than himself, and without his knowledge and consent.

Who did write this title, then, associating "Joseph the Seer's" name with the document? The answer is furnished by examining the edition of the Book of Doctrine and Covenants published by the Utah Church in 1876. In this the order and style of Joseph Smith is changed and his simple and unassuming manner is set aside and the words, "through Joseph, the Seer," introduced.

In questioning Wilford Woodruff, President of the Utah Church, as to who was responsible for the 1876 edition of the Book of Doctrine and Covenants printed by them, he answered, "President Brigham Young." This should forever settle the question as to who attached Joseph Smith's name to this document. It was Brigham Young and the entry was made without the knowledge or consent of Joseph Smith.

Passing from the caption to the historical features, it is noted that the first positive reference to this document of which there is any record was in August, 1852, and made by Brigham Young himself. This was eight years after the death of Joseph Smith, and singular as it may seem no inquiry, or search, had been made by any of the factions of the church including that under Mr. Young, for a lost revelation, or claim that there was a

lost revelation of great importance which the prophet had received prior to his death. But at the date named Brigham Young comes before his followers in the mountains and says, "I have a revelation to present to you today. No man knew it was in existence but myself. I have a patent lock upon my trunk and have kept it there. I have not got the original, but a copy. The original was destroyed." Who destroyed it? would be of course the first question to arise. "Emma, Joseph's wife, burnt it," he said.

This was Brigham Young's excuse for his copy. He made the statement far away in the mountains, before a little flock of his followers, at a time when it took months to travel back to the States and under circumstances which indicated that Emma Smith, living in Nauvoo, Illinois, might never learn, or at least for years, of his assertion. In time, however, she did hear of it, and her answer to Brigham's charge was that the statement was false: "I never burned a revelation of my husband and would not have thought of doing such a thing."

This is substantially the full testimony of Brigham Young touching the identification of the document, and the answer of the wife of the prophet, Emma Smith. But it would hardly be fair to stop with the testimony here upon this point, so I will proceed.

Joseph C. Kingsbury, a witness produced by polygamists, takes the stand, and states as follows: "I copied the revelation on two sheets of foolscap paper or less, and it did not take more than one hour to do it; about one half hour. Hyrum Smith came to the door just before I was through and wanted the original, and Bishop Whitney went and told him to wait a few minutes and he would bring it out. Hyrum Smith waited outside the door and I finished copying it, and then I read over the copy while Whitney held one paper and we compared them to see if there were any errors, and then Whitney handed it to Smith who still stood outside the door waiting."

Comparing the document with the statements of Kingsbury in order to test it we have the following: What he saw, he says he copied on two sheets or less of foolscap paper in from one half to an hour's time. Not more than an hour. While he was copying it Hyrum Smith, he says, came to the door for it, and Bishop Whitney came in to get it, but being quite through, Whitney told Hyrum Smith he could have it in a few minutes, and Hyrum Smith waited outside the door while he finished it, and then he and Whitney read and compared the copy and then returned it to Hyrum Smith who still waited at the door. And yet Kingsbury states that it was the same thing published by Brigham Young in the 1876 edition of the Book of Doctrine and Covenants, and he had not seen the document or heard a line of it read since the time he fixes in 1843.

Let us examine the document

now in the light of the facts. It contains 66 paragraphs and 3,250 words. Joseph C. Kingsbury was neither a scholar nor fine penman. For him to read and copy such a manuscript as this must necessarily have been, (if it was this purported revelation which he had) would have required at least six hours close work, and ten to a dozen sheets of foolscap paper. It would have required two hours longer time to have compared and corrected his copy; and yet he has in his testimony Hyrum Smith stand at the door outside on a July day, and wait until this document is partly written and all compared and corrected.

It was the public boast of Brigham Young at one time, that they had the biggest liars in Utah in the world. Well, I must confess that after I heard Joseph C. Kingsbury's statements, I thought I could point out one man at least that Brigham Young had his eye on when he made the assertion.

Mrs. Rachel Thompson is the next witness to this purported revelation. She says: "I saw that revelation \* \* \* and had it in my hands, saw what kind of paper it was written on. It was written on foolscap paper. I do not know exactly how many pages there were of it, \* \* \* am certain \* \* \* that there was not more than one whole sheet of foolscap, that would be four pages. If there had been more than one full sheet, I would have known it. It did not require any pins in the paper to pin it together. \* \* \* Cannot mention anything that was in it. \* \* \* Do not recollect the first word nor the last word. \* \* \* Do not recollect of ever seeing it again. The first time I ever saw this pretended revelation after I left Nauvoo was when it was printed in the Book of Doctrine and Covenants [Utah, 1876 edition]."

Mrs. Thompson was married she says to John Taylor in 1844 or 1845, she could not say which. He had a wife living at the time. She married another man in 1847 by the name of Lawson while on the road to Salt Lake. Taylor was still living, but he had some more wives. After she got to Utah she got a divorce from Brigham to extend back and cover the deficit occurring on the plains. Then Lawson had to go overboard in a few years. Mrs. Thompson Taylor Lawson is now a standing witness on the polygamy question.

But accept her testimony as true and it is impossible to connect the purported revelation Brigham Young gave to the world with that which she says she saw and read, and which she says was handed her by Hyrum Smith.

Mrs. Thompson Taylor Lawson, like Mr. Kingsbury, was positive in her testimony. She doubtless at an early time told the story to Brigham and Taylor, and determined to stick to it for her own reputation's sake. But she and her friends do not seem to comprehend the fact that if her story is true, then the purported revelation is false. Her testimony is particularized; Hyrum Smith told her that the

paper he gave her was a revelation that Joseph had received. She knows that there was not more of it than a single sheet of foolscap paper, for she handled it and it was altogether and had no fastenings. It may have been true that Hyrum Smith handed her a revelation to read on a sheet of foolscap paper. But it is certain the paper handed her by him if her testimony is true did not contain this document placed in my hands for examination, containing 66 paragraphs and 3,250 words.

Of course Mrs. Thompson says it is the same. But how does she know? Not a single reason can she offer for so stating. I listened to her tale at two different times of little less than one hour each. She could tell nothing about this pretended document. She was as easily deceived in this, and her conscience as readily quieted, as in the case of her divorce by Brigham Young.

This is all. No other persons have risked a statement touching the document in question or laid any claim to a knowledge of it.

Should the document then agree in great part with the work and teaching of Joseph Smith, prior to his death, would we be justified in accepting it as genuine? Where is there a paragraph of reliable evidence upon which to base an intelligent belief? On the contrary, suppose that upon the examination of this document it is found to contradict and overturn all the work of Joseph Smith, the prophet, that we know he did do, antagonizing the principles he did believe and teach, up to and later than the date fixed in the purported document itself, what then is our duty in the premises?

This brings me to consider the second division of the subject; viz., the document itself. I examine it. The first paragraph recites a state of things that was not true and which Joseph Smith's former writings show could not be true.

Joseph is represented by this to have inquired of the Lord wherein he justified certain parties having more wives than one, reciting among others, Isaac and Moses, and David and Solomon. The first two were not polygamists; and the second two are condemned, instead of being justified, by the Book of Mormon for the practice of polygamy in this language: "Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord." (B. of M. page 116). In the paragraph in this purported revelation the expression is used, "Inquired of my hand." This certainly is not the form of expression the Lord would use, nor is it Joseph Smith's. The paragraph contradicts the teaching of the Book of Mormon, and the inspired translation of the scriptures, both works accepted and acknowledged as true and divine by Joseph Smith in his lifetime. Is it right then to take this document which is surreptitiously brought out after Joseph Smith's death, as representing his senti-

ments and faith, in preference to that which we know he believed and taught during his life?

The next statement that is glaringly contradictory to former revelations is contained in paragraphs 4 and 6 of the document. Paragraph 4 states: "For behold, I reveal unto you a new and an everlasting covenant." Paragraph 6 calls this "the new and everlasting covenant." But the Lord says, revelation Book of Covenants, given March 1831, "Wherefore I say unto you, that I have sent unto you mine everlasting covenant, even that which was from the beginning, and that which I have promised I have so fulfilled, and the nations of the earth shall bow to it."—D. & C. 49:2.

And again: "And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me."—D. & C. 45:2.

This was more than twelve years before the time of this new document. Did not the Lord know what he had revealed before when the purported language of paragraphs 4 and 6 was used? Let us answer as persons who are willing to judge fairly and intelligently and who expect to answer to the Lord in time to come for a proper exercise of the rights and privileges under which we are placed.

But this document is not in harmony with itself; paragraph 4 referred to is contradicted by paragraph 17. Paragraph 4 states: "If ye abide not that covenant, then are ye damned for no one can reject this covenant, and be permitted to enter into my glory." Paragraph 17 reads: "For these angels did not abide my law, therefore they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity, and from henceforth are not Gods, but are angels of God, forever and ever."

In the fourth paragraph they are damned, and in the seventeenth the same parties are saved.

In paragraphs 19 and 27 we have set forth and associated the two great sins; to-wit: Blasphemy against the Holy Ghost, and the shedding of innocent blood, in this language: "The blasphemy against the Holy Ghost, which shall not be forgiven in the world, nor out of the world, is in that ye commit murder, wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God."

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

There are two very important contradictions here. The first is

in the fact that this new document makes the blasphemy against the Holy Ghost to be the shedding of innocent blood, while Alma shows that it is not; but makes it even a greater crime.

The second is, that in this new document persons can only blaspheme against the Holy Ghost as it states, "after ye have received my new and everlasting covenant, saith the Lord God." Whereas Alma (and he is supported in his statement by the teaching of Christ among the Jews, by Paul and Peter in the New Testament, and by the revelations to Joseph Smith), taught that, "If ye deny the Holy Ghost when it once has had place in you, and ye know that ye deny it; \* \* \* this is a sin which is unpardonable." This brings it to anybody who has received the Holy Ghost whether they have come under the rules of plurality of wives or monogamy, or have no wife at all.

Again referring to this purported revelation we read paragraph 19: "And they shall pass by the angels, and the Gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of the seeds forever and ever." Here is shown the spirit that prompted the document in hand, whoever may have been the writer,—exaltation, not only over the brethren in this life, but the angels and the Gods. How unlike the humble and lowly spirit of Jesus of Nazareth is this, and how unlike Jesus' teaching is this purported revelation!

Neither is it in keeping with the spirit or thought of a single revelation that Joseph Smith gave to the world. There is to be found in the Scriptures, however, its likeness. The first instance is in Genesis: "And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Here is where the doctrine of the gods theory had its first revelation to the human family; and you may read all that God has revealed to the human family as found in the Bible, the Book of Mormon, and the Book of Doctrine and Covenants, and you will find an entire absence of any intimation from the Lord tending to puff man up by giving countenance to the sentiment that he was to pass by the angels and gods, and ascend as a great big something upon high. Those who are inspired of Lucifer are said to have shown such a spirit; The Lord speaking to Isaiah of such, says: "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit." (Isaiah 14: 13-15.)

This document teaches that those who have a plurality of

wives shall be exalted and pass all those who preferred but one wife. But this doctrine flatly contradicts, the teachings of Joseph Smith. He taught that Adam stood in his place at the head of the race, and is "The Ancient of Days." But Adam was no polygamist; nor was Noah the preacher of righteousness for one hundred and twenty years; but he was saved when all the people "who took them wives even as they chose," were destroyed by the flood. When God wished to refer to three grand characters of honor and integrity to His will in the earth, He named Noah, Daniel, and Job, not one of them a polygamist; but this purported revelation essays to exalt those whom God has condemned, and for the reason that they practiced that which was "an abomination in his sight," or the doctrine of having "many wives and concubines."

In paragraph 64 of this document this language is used: "And again, verily, verily I say unto you, if any man have a wife, who holds the keys of this power, and he teaches unto her the law of my Priesthood, as pertaining to these things, then shall she believe, and administer unto him, or she shall be destroyed."

This is truly a wonderful paragraph. Let us examine it closely. I read: "If any man have a wife, who holds the keys of this power." Who holds the keys of this power? The wife, of course. But you may say it is simply a wrong transposition of the sentence. Let us see; I will transpose it then; and it reads, "If any man who holds this power have a wife"—what! That gives the keys and this great power of exaltation and passing the gods to a man who has no wife at all! Can an unmarried man hold the keys and power? If so, by this he can pass the angels and the gods or the paragraph is false. This is the death of the entire sentiment before set out in the document. It will never do to read this document and say, "If any man holds this power and have a wife;" that kills polygamy dead. So we again read as written, "If any man have a wife who holds the keys of this power," the wife holds the keys or the paragraph is a blunder.

And now comes in the question of killing her. It does not make any difference who does this, whether it is the husband or the Lord, the moral quality of the act is the same. The question is, Since she holds the "keys of this power" is it right to kill her if she don't accept her husband's teachings and let him marry another wife? If it is not right to kill her the Lord should be much farther from performing the act of destroying than the husband.

But the time allotted for this is all taken, and it is necessary to conclude.

Who is the author of this purported revelation? Not Joseph Smith. This is the work of a theological blunderer, and Joseph Smith has never been justly charged with that. Read every sentence that he ever spoke or wrote and you will find nothing

that is on a plane with this. The works and writings of Joseph Smith are as dissimilar in sentiment, construction, and language from this document as the Book of Mormon is from the Spalding Story. No one should ever be troubled as to whether Joseph Smith ever had anything to do with this document.

But you ask who wrote it? The answer is, Brigham Young. He was a blunderer in theology and in business. His success lay in the fact of his imperious domination of those who trusted that he was a better man than he was. He was the blunderer in the revelation of the doctrine of the gods, and he even went so far as to teach that Adam was our God and all the God with which we have to do; and yet Adam had but one wife. Here is where the doctrine of passing the gods in the purported revelation is crossed by Brigham's blunder again.

Blunderingly he contradicts his own teaching as well as that of the faithful servants of God. It will not do to say that Adam brought one of his wives with him. That subterfuge furnishes no answer. If this document is true it is polygamy in this world that starts the exaltation—not the next.

Brigham again blundered when he taught the doctrine of blood atonement. Ministers of his own church are trying to hush it up now. He blundered when he pretended to divorce every wife in Utah by his lofty will. Who quotes that as a worthy act now? He blundered when he predicted the construction of temples from adobes. Where are the adobe temples? He blundered when he chinked the capitol building at Washington with eighty thousand tons of putty in one of his famous discourses. It would take four thousand of the largest and best freight cars to carry the putty that Brigham told his followers was in the cracks of the capitol. I might go on and name legions of his blunders, but time will not permit.

This document stands isolated and alone with few exceptions in one thing. No man, whether he accepts or rejects it, will stand before the public to defend it. Not a devotee of polygamy or the "Passing of the Gods" doctrine can be found who will stand as the "City set on a hill," and let his light shine in comparing with the truth. Jesus said in his time: "For every one who doeth evil hateth the light, lest his deeds should be re-proved. But he that doeth truth cometh to the light, that his deeds may be made manifest." (John 3: 20, 21.)

Those who accept this document will not do this in Salt Lake, Ogden, St. George, Nephi, Logan, or in any state or territory east or west of the Rocky Mountains. Why? Because this purported revelation is not of the light but from beneath, and like its father, it may flourish in the darkness, but never in the light.

VERY QUEER EVIDENCE.  
Mrs. Emily D. P. Young, in the Temple Lot suit at Kansas

City, Missouri, in 1893, relating to her alleged marriage to Joseph Smith:

"My father's name was Edward Partridge. I was married to Brigham Young in November, I think, 1844. I was not married in the temple because the temple was not built at that time; it was in process of erection, but it was not finished so that we could be married in it. At the time I married Brigham Young, in November 1844, I was at THE SAME TIME sealed to Joseph Smith; sealed to him for eternity; I was sealed to Brigham Young FOR TIME, and to Joseph Smith FOR ETERNITY. The manner that I was married to Brigham Young is what is known as marriage by proxy; that is what I considered it meant; that is, I was sealed to Brigham Young that day, DURING MY NATURAL LIFE, and in eternity I was to be the wife of Joseph Smith. I was not married to Joseph Smith under the revelation on sealing, but I was married to him under the revelation on plural marriage. I was married MARCH, 1843; on the 11th day of March, I think it was. I think I was married to him under the revelation of plural marriage. I was married to him on the 11th day of MAY, 1843.

"Q.—Now, I would like for you to explain how you were married to Joseph Smith under the plural marriage revelation, when the church you belong to claims that revelation was not given until July, 1843; just tell how you could be married under a revelation in March that was not given until July?

"A.—Well, I do not know anything about that."—Abstract of Evidence, p. 360.

Further comment is unnecessary.

MORE OF IT.

In company with Don C. Salisbury, we went to Carthage, Illinois, to engage the court house for holding a series of meetings; while there we called on the county clerk, in his office, to see what date the records gave of the marriage of Zina D. Huntington. The county clerk assisted us in our search, and we found in Book A, page 40, that Henry B. Jacobs and Zina D. Huntington were married in Nauvoo, March 7, 1841, by John C. Bennett, then Mayor of Nauvoo.

We also called on the clerk of the circuit court in his office, and in company with him examined the divorce records from 1834 to 1857, and found no divorce was ever granted said Zina D. Jacobs.

"Representative Women of Deseret," page 12, we read:

"Sr. Zina was married in Nauvoo, and had two sons; but this not proving a happy union, she subsequently separated from her husband. Joseph Smith taught her the principle of marriage for eternity, and she accepted it as a divine revelation, and was sealed to the prophet for time and all eternity, after the order of the new and everlasting covenant.

In the *Historical Record*, page 233, we read:

"Zina D. Huntington, after-

wards the wife of President Brigham Young, sealed to the prophet, October 27, 1841. Dimick B. Huntington officiating."

Now what have we learned. 1. Zina D. Huntington married to Henry B. Jacobs in Nauvoo, March 7, 1841. 2. As a faithful wife bears her husband two sons (no claim made for twins) in less than seven months and twenty days after her marriage, as she was sealed to the prophet October 27, 1841; and this is not allowing any time for the publishing of a notice for a divorce. We are informed that the law requires thirty days' notice before a divorce can be granted. 3. That no divorce was ever granted her.

Oh! "Consistency" thou art a jewel." F. M. WELD.

EVIDENCE STRONGER STILL. While in St. Joseph, Missouri, last winter, the Brighamite elders were challenged by me to prove that Joseph Smith introduced and practiced the doctrine of polygamy, and in response to the challenge they produced in evidence the reprinted copy of the Nauvoo *Expositor*, and since then I have learned that they have done the same in other places; and I thought it might be well to furnish the *Herald* readers with the character of the evidence which they rely on to carry their points, they themselves being the witnesses.

The following quotations are from the *Historical Record*, published by Andrew Jenson, of the Brighamite Church, who is the statistician of that organization. On page 549, volume 7, we find this in regard to the character of the men who were responsible for the statements of the Nauvoo *Expositor*:

"About the 10th of May a prospectus of a paper called the Nauvoo *Expositor* was issued and distributed among the people by these apostates. The prospectus stated the intentions of the publishers. . . . Its signers were no others than the two Laws, the two Higbees, and the two Fosters, everyone of them vile, adulterous, base men, who had been guilty of the most outrageous wickedness."

So much in regard to the character of the men. Now the opinion of that historian in regard to the contents of the paper, page 550:

"The *Expositor* made its appearance June 7, 1844, and was filled with the foulest abuse of Joseph and the saints. . . . Almost every line breathed a murderous spirit, and it was very clear that if such a sheet were suffered to remain in existence, mobs would be raised, and the acts of violence and bloodshed which had been endured in Missouri would be repeated, and the saints be driven from their homes. Anything that disturbs the peace of a community is properly called a nuisance. This sheet was to all intents and purposes, a nuisance.

On page 773, volume 8, the historian quotes from B. H. Roberts, as follows:

"The first, and indeed the only number of the *Expositor*, was published on the 7th of June, 1844, and contained a most scan-

dalous attack upon the most respectable citizens of Nauvoo. It at once filled the entire city with indignation, and the city council immediately took into consideration what would be the best method of dealing with it."

"I have italicized the words, 'vile, adulterous, and base men,' 'foulest abuse,' 'most scandalous,' etc., to call attention to them especially. Job was a far-seeing man when he said, 'Oh that mine enemy would write a book,' for out of their own mouths they stand condemned.

HYRUM O. SMITH.

POLYGAMY.

NO MORE OF IT, EH?

PROUD OF HIS PROGENY.

In the *Millennial Star* for February 21, 1901, appears the following:

"Elder A. M. Musser, of the historian's office, Salt Lake City, who says he is seventy one years old, writing on other matters, incidentally gives an interesting memento of old time conditions, which we reproduce that it may be enshrined in the *Star*, although we ask his pardon for the liberty we take:

"I have four missionaries in the vineyard, all on the Pacific Islands. My sons take readily to missionary labors, which gives me great joy. I have a Kanaka grand-son, a Filipino grand-son, also a Ute grand-daughter, born to me last year, three different grandmothers."

The Utah people may have abandoned the practice of polygamy, and it may be a "dead letter;" but such items as the above, and others continually appearing in their publications, rather indicate that they are only awaiting an opportunity to resume their unholy practices. —*Herald*.

POLYGAMY IN PARIS.

In another part of the *Herald* will be found a letter from Bro. Peter Anderson, in which it will be noticed he speaks of the qualified manner in which the Utah people speak of the "practice of polygamy" when referring to the suspension of the practice in this country. The following dispatch from Paris, dated February 16, 1901, to the *New York World* and the *Chicago Chronicle*, will probably throw some light on the matter:

"A Mormon sect has just been discovered in Paris with a temple in a private house. Among the male members are sixteen owning fifty-eight wives. One man has seven, with just one child each. Another has three wives, with sixteen children. All Paris Mormons are respectable, industrious citizens.

Although the authorities have been informed of this, it is said that no prosecution is intended, the marriages being strictly religious, with no civil formality, the extra wives being viewed by the state as concubines, whose children, however, can be legitimized without entailing marriage with the mothers.

AN EFFORT IN BEHALF OF POLYGAMY.

The following is the text of a bill passed by both houses of the Utah Legislature, the scope of which is all too plain to those outside of Utah:

"Every person who has reason to believe that a crime or public offense has been committed must make complaint against such person before some magistrate having authority to make inquiry of the same; provided that no prosecution shall be commenced except on complaint of the husband, or wife, or relative of the accused within the first degree of consanguinity, or of the person with whom the unlawful act is alleged to have been committed, or of the father or mother of said person, and no prosecution for plural marriage shall be commenced except on complaint of the wife, or alleged plural wife of the accused; but this proviso shall not apply to prosecutions under section 4,208 of the revised statutes of Utah, 1898, defining and punishing polygamous marriages. —*Herald*.

Apostle M. F. Cowley, in a sermon in the tabernacle in Salt Lake City, June 23, 1901, referring to the redemption of Zion and returning there (Jackson county):

"Every principle revealed to Joseph Smith would be established in power never to be overcome by its enemies." This was repeated and emphasized. What they say was revealed to Joseph Smith is, of course, the key to this. —R. Eisenhauer.

[CONCLUDED NEXT WEEK.]

Renunciation of Judaism.

Benedictus Levita, a Jew, writing for the Berlin Preussische Lehrbucher discusses the prejudices held by all of the Aryan races against the Jews and among other things says:

"Political Equality is granted to the Jew in theory, but in practice it is not fully given. Social equality is often denied, and it must be admitted that only a fraction of the Jews are ripe for a perfect union with the rest of the people. Not at all fit for such a union are the mass of orthodox Jews. In physique, language, mode of life, and way of thinking, they are sharply distinct from the Christians and from the rest of the Jews; and they have no wish to coalesce with their neighbors. Not quite fit are those who, though not orthodox, value their Judaism, but ignore their race problem, and deny the existence of a Jewish question. Fully fit for union are those who see nothing but a useless load in their Judaism. Our cause has retrogressed of late. We are no longer permitted to become army officers in Prussia. A few of the smaller states deny government positions to Jews altogether. This sort of thing embitters, but it is a situation that cannot last. More important is the social boycott. Very many clubs and associations nowadays refuse us membership. Among the upper classes good manners forbid such rough denials, but even here we do not get beyond commonplace civilities. In such circles marriage with Jews is counted impossible; even wealth cannot overcome the obstacles to it. But all this feeling changes when the Jew is baptized. The state drops its objections, and society willingly opens its doors to the convert.

Now, as the baptism is generally sought for reasons other than those due to religious conviction, one would say that the Jew, in order to become an equal, must show himself to be a rascal without character; and this explanation is preposterous.

"The fact is that the German is much more religious than free-thinkers are willing to admit. You cannot imagine him without his Sunday, his Christmas, his Easter, his Pentecost. However much the service of the Church may be despised, they are always made use of at marriage, birth, and death; they are not gladly missed by anyone in the education of their children. It must be admitted too, that with the Jew religion is national. The compact of God with Israel, the exodus from Egypt, the revelations, the ceremonies, all are national. The obsolete religious practices, with their somber character, do not fit in with the happy gaiety of the Christian Germans, their beautiful music, their happy christenings, their Christmas and their Easter. It may be told that the Christian negro, Indian, or Chinaman is not received by his white brothers in America; but we are not negroes, Indians, or Chinaman. It is our religion alone that keeps us apart from the rest of the German people. But we reject reform from a Christian basis. It may be said that we are no longer Jews, yet we cannot become Christians. We cannot believe in the Divinity of Christ. But do the progressive German Protestants, with their higher criticism, believe in it? No; yet they hold fast to the old forms. The same ministers who teach from the pulpit the undogmatic Christianity are compelled to the Holy Trinity before the altar and confess their faith in the 'Son of God.' This cast iron 'I believe' is still there, and we cannot, will not, pronounce the formula, for we cannot believe. A mere formula, a piece of paper, divides us from our most enlightened Christian German brothers.

"But what shall we do? Are we to find a new Jewish-Christian sect in which Christ is recognized as man only? That would only separate us again, and we are tired, so very tired, of separation. Back into Jewdom we will not go, into the German nation we cannot go. The terrible cry of our forefathers is still fulfilled in us: 'His blood be upon us and our children.' Our children. Why should we transmit the curse to them? Why should they suffer for a cause which is no longer anything to us? If we find in Christianity the true religion with the exception of a single doctrine that has lost its force, then we must not educate our children as Jews. The piece of paper which hinders us does not exist for our children. Let them take part in the great spiritual battle which is being fought out in the ranks of Christianity. Ours was the prophet who destroyed the law and taught eternal love. Let the wandering Jew die. Let his children become Christians."

God is moving, his wonders to perform. Is this not a sign of the times that a learned Jew, as this man must be, is preparing the way for the promulgation of the gospel among the Jews? God speed the way! It's coming, brethren, it's coming! I hear the distant rumbling of the mighty host which is moving on! The operations of God's invisibles are becoming so prominent in the developments of this old world that we are no longer in doubt that this is "God's hastening time." To arms, my brethren and sisters in Christ. As the great forces of all the centuries are closing in on each other and the hitherto disinterested are commencing to take sides with one or the other how are you doing? Standing listlessly by while these great preparations are on? Then to work ere it is too late. Even now the faint light in the east indicates the morn of that new day. Never was there more assurance that our gospel is of God. Never more to inspire hope, to allay all fears as to the outcome. Then brush away with the hand of love the cobwebs of despair, and let the sunlight in.

Yours with a newer hope in the final triumph of truth.  
T. W. WILLIAMS.  
1322 Myrtle Ave., Los Angeles, Cal.

Circus Tactics by Rival Soul Savors.

From the *Chicago Journal*.

"Right in this way; this way to meet the Lord."  
"Here you are; right this way. This way to the kingdom of heaven."  
"God is blessing us. We're the only people who are praying for you."  
"Prayers that others make don't count; come in and pray for yourself. This is the only true way to salvation."  
Half a dozen men stood on either side of the hallway of the First Methodist church this morning and tried to persuade the people who came in to go to the meeting revival which they favored personally. They prayed and shouted and sang in their attempt to wean the men and women—mostly women—from their intention to go into the audience room across the hall.  
"Come in this way; we don't take any collection," said the thin man who led the men who were talking about the meeting Duke M. Farson was to address at 1 o'clock.  
"We do take up a collection, but you don't have to give unless you feel like it," said the representative of Evangelist Shaw, who is holding meetings across the hall.—*Kansas City Star*, May 9, 1901.

To Avoid Freckles.

The best advice in connection with this subject is to say, "wear a sun bonnet;" and if in doubt whether a sun bonnet can be made attractive and pretty in contrast with the old head-burying abomination of years ago, every woman preparing to go to the country should look at the June Delineator and examine the dainty sun bonnets that are shown there with the crown ups and children.

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\$100,000,000 in Charity.

The above vast sum was given away by the Baron and Baroness De Hirsch. The Baroness in a large measure prompted the Baron to his remarkable benefactions to the Jews, and after his death the Baroness disposed of a large portion of the fortune left to her by the Baron. Sara K. Bolton, the biographer, speaks of the character and work of the Baroness Clara De Hirsch in the June number of The Delineator. This is the last of a series of six articles by Mrs. Bolton on women givers and their gifts.

THE whole island of New York was originally bought of the Indians for an equivalent of about twenty-five dollars. Today New York has a population of about 3,500,000, which is exceeded by only one other city—London. Its wealth is enormous; its annual expenditures are more than twice those of the Republic of Mexico, and almost one-third as much as those of the German Empire with its population of 52,000,000. And it has become the financial centre of the world.—July Ladies' Home Journal.

AN exchange says, now that the gasoline stove season is setting in, remember this: If you have gasoline fire, throw flour on, or meal or sand; never water. Flour, meal or sand will put the fire right out. Water only spreads it. Now fix this in your mind so it will come handy when you need it.

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" 3—St. Louis Express, 8:33
" 73—Lexington Branch Pass., 8:33
" 7—Fast Mail, 10:00 p.m.
" 91—Joplin and K. C. Mail, 3:16
" 1—St. Louis Mail and Ex., 5:17
" 5—St. Louis Mail, 5:55
" 71—Lexington Branch Pass., 6:43
TRAIN EAST. a.m. No. 96—K. C. & Wichita Mail, 2:52
" 72—Lexington Branch Pass., 2:52
" 6—St. Louis Mail, 7:23
" 92—K. C. Texas & Joplin Mail 8:37
" 2—St. Louis Through Mail & Pass., 10:17
" 78—Lex. Branch Passenger, 6:10
" 4—St. Louis Through Mail & Pass., 1:37
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# Daughters of Zion.

"OUR AIM, MANKIND TO BLESS."

MRS. H. B. CURTIS, Editor.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

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Editor's Address, Independence, Mo.

There is a subject which I have often thought has been somewhat neglected by us—and that is that we show too little reverence for the house of God.

Of course this is only seeming for there are none of us but love the place set apart for the worship of God, but I think we can all remember many times that there has been such a buzz of conversation going on all over the church that our presiding elder had to call us to order when the time came for the service to begin.

I have heard this discussed in conversation among the Saints, but while some objected to it others would always answer that we were a sociable people, etc., etc.

But would we not be willing to let our sociability wait till after the service, for the sake of a little more spirituality during it?

I firmly believe in taking note, and profiting by the good example set us, by whatever people or denomination, and I have been so deeply impressed so many times by the solemnity pervading the very air of the different churches I have attended.

To me there is something inspiring indeed in the sight of a congregation, each one of whom have entered quietly, with perhaps only a low spoken word or a smile for those near at hand, and then a season of silent prayer on bended knees—waiting in that solemn hush for the words of Life that are to be spoken. But, alas! how often, too, has my waiting ended in disappointment. How often have I listened to those renowned for their eloquence—waiting each minute for something more real, more tangible—only to find that eloquence was not spirituality.

And here let me say, that I have found my greatest strength in attending churches not of our faith, for the meagerness of their fare has shown me how bountifully our own table is spread.

And shall we who have such

great light fail in anything that will aid us in our efforts to grow in that spiritual life that will lead on to perfection?

Girls can not commence a crusade in this matter by each one maintaining a more reverential attitude in the house of God—and I am sure we will be blessed by thus preparing our minds to hear the spoken word.

And as this column is "for the girls" I want to write a few words of encouragement for those who, like myself, were raised in the church, or have been members for years and as yet have no special evidence of the work—but rest assured it will come to you if you will but work for it—perhaps only after intense suffering or much prayer and fasting, but come it will as I can testify from personal experience.

I was much impressed once when reading Christ's answer to his disciples when they asked why they had not been able to cast out the evil spirit, and he replied, "This kind goeth not out but by fasting and prayer." So with many of our blessings, they come only with earnest prayer and fasting.

GRACE FLOWER-BROWN. ST. PAUL, Minn.

This question of order in church is one that can be urged upon many mothers as well as upon the girls. In no other church have I ever seen children allowed to walk about, run in and out, not once perhaps, but often, and so completely appropriate the attention of others, as in our own.

It is no kindness to a child to allow him to be the center of attraction, neither is it best to inculcate in his mind and heart an irreverence for the house of God; his respect for it will not increase with his years. Home is the best place for a child too young or too disobedient to be quiet in church; he should not be taken in there to disturb others, nor make the whole service a time of confusion. This opening and closing of doors, moving chairs, and heavy tip-toeing back and forth through the aisles is productive of annoyance and much unfavorable comment, and surely cannot be altogether pleasing to Him, who in times past, has used every opportunity to impress upon the mind of man that His house is a house of order where reverence and sanctity should prevail.

This may seem an unimportant thing to some mothers who have interesting or wilful children, but try for one Sunday to keep your child quiet and note the pleasing effect of a combined effort in this direction.

JAMESTOWN, Virginia, where the English gained their first foothold in the New World in 1607, was burned in 1676. Today nobody lives there. Little remains to mark the site except a crumbling church tower, dilapidated gravestones and remnants of the foundations of a few houses.—July Ladies' Home Journal.

### A TRIBUTE.

Twenty years have glided o'er us  
Since we stood in life's young bloom  
Clasping hands in God's pure temple  
Making vows as bride and groom.  
Strength and beauty, love and virtue,  
Crowned your brow that eve in June,  
God had graced you with great wisdom  
Ere you reached life's sunny noon.

Memory's eye looks o'er the decades,  
Viewing scenes of peace and joy,  
Busy hands and timely council,  
Helphmate thou, without alloy.  
When the road was rough and thorny,  
And the storms were loud and high,  
Then you stood 'mid cloud and billow  
Like an angel from the sky.

God has blessed our holy union,  
Giving us a girl and boy,  
Each like blossoms sweet and fragrant,  
Fills our home with love and joy,  
Willie, nearly eighteen summers,  
Lizzie, fourteen years, have seen,  
May they evermore do honor  
To their mother, and my queen.

In the scale of years I've weighed you,  
Measured by the rod of time  
Here before our God and people  
I rejoice because you're mine;  
Years have made you fairer—dearer  
Perfected your gifts so rare  
Heaven help me to be worthy  
Evermore your love to share.

Written by Elder R. C. Evans, while walking to Zone conference from Bothwell station, June 7, 1901, and sung by him before a large gathering on the twentieth anniversary of his wedding, June 11, 1901.

The London News has the following to say of that pleasant occasion:

Elder R. C. Evans and wife celebrated the twentieth anniversary of their wedding on Tuesday. Their pretty home at 474 Adelaide Street, was enlivened by the presence of about ninety friends, many of whom came from the States. As a result china abounds all over the house. A diamond ring was also presented to Mr. Evans during the evening. The company broke up at an early hour with many expressions of their esteem for their host and hostess. Mr. and Mrs. Evans left today on a trip east.

### Conference Notices.

Quarterly conference of the North-east Texas and Choctaw district will convene with the Shawnee Branch at Douglas, Texas, July 26th, 1901, at 10 a. m.

EARL D. BAILEY, Dist. Pres. GRANNIS, Ark., July 2.

The conference of the Philadelphia district will meet at Baldwin, Maryland, August 3, 1901. We trust to have a good attendance, and reports from all officers in the district.

Geo. W. ROBLEY, Pres. E. B. HULL, Sec.

June 29.

Conference of the Eastern Colorado district will be held in the city of Colorado Springs, August 17th and 18th. We expect the district tent to be there if circumstances will permit. Branches will please take notice and send their reports in due time to J. B. Housh, 655 East Willamette Street, Colorado Springs, Colorado, care of Elder C. R. Duncan. All Saints who expect to attend the conference who may not be acquainted in the city will be met at the train if they send notice of their coming to Bro. Duncan, at the above address.

JOHN B. ROUSH, Pres. A. E. TABOR, Sec. 2942 Calif. St., DENVER, July 3.

Conference of the Oklahoma district will convene during our reunion at Dover, August 24th.

It is hoped all the force of the priesthood, both local as well as general, will be in attendance to this reunion and conference, as well as the Saints of the mission, that a profitable time may be had, and the interests of the work forwarded and strengthened.

S. S. SMITH, Dist. Clerk.

### Convention Minutes.

The Clinton district Sunday School association convened at VeVe chapel, May 31st, 1901, with the superintendent, Mina Kearney in charge. All officers of the district were present. The nine o'clock prayer meeting was well attended and the Spirit of peace

and unity prevailed and was present during the entire session.

Reports were had from Wheatland, Coal Hill, Rich Hill, Ve Ve, Walker, Nevada, Coal Branch, Maple Grove, Ft. Scott, Kennett Home School, and El Dorado Springs Sunday Schools. Total enrollment gain, since last report, 133. It was decided to do away with the present Teachers' Report, the teachers in the future to report to their superintendent, who gives a summarized report of their work to the conventions.

A simple, helpful class record, arranged by Sr. Vera Goff, of Nevada, was adopted by the convention for use of the schools in the district. Bro. Willis Kearney, of Lowry City, Missouri, being authorized to print them, the schools ordering them from him if desired. Perfect unity, good attention and deep interest manifested by those present made this convention one to be remembered by those present.

IVA KECK, Sec.

NEVADA, Mo., July 3.

### Reunion Notices.

Reunion of the Nodaway, Missouri, district will be held at Barnard, Missouri, August 9-10. All adjoining districts are invited to come and help us make this the best reunion in Northwest Missouri. All parties wanting tents report at once to E. S. Pannon, Bedison, Missouri. Nice grove close to town, good water, cheap boarding house tent, good speakers. Come everybody, and take a good rest in a nice place, and partake of this spiritual feast. Sunday School day will be Thursday, August the 15th.

Respectfully, E. S. PANNON.

BEDISON, Mo., July 6.

The Northwest Kansas district reunion will be held in the Riverside Park, Blue Rapids, Marshall County, commencing August 22, continuing to September 1st. Sunday school convention and institute work will be held during reunion.

Hay and straw will be furnished at cost, cook stoves and fuel free for all who come to stay on the grounds. Let all Saints who can possibly come, do so and invite your friends and neighbors to come with you and enjoy a feast of good things.

OTTO NELSON, Com. BELLE T. GRANT, EDW. SANDY.

LINN, Kansas, July 1.

The reunion of the Clinton (Mo.) district will convene three and one half miles north of Wheatland at the Pollock Paxton grove on August 23d, 1901, holding over the second Sunday. All wishing tents please notify secretary of committee by August 1st, as they will be ordered from Kansas City by that date. The tents will rent for no more than what will cover expenses: state what size of tents wanted, 10x12 or 8x10 can be furnished, price according to size.

Wood and straw will be furnished on ground free, also water on grounds or near by. Hay and corn will be sold on grounds at reasonable prices.

W. H. MANNERING, Pres. JOSHUA SANDAGE, Sec. of Com.

To the Saints of North East Kansas district:—Your committee appointed at last conference of above district to make the necessary arrangements for holding a reunion at Forest Park, Atchison, Kansas, hereby inform you, that after having consulted a number of the Saints in different parts of the district, also those whose assistance is desired, we have decided to hold said reunion, commencing September 13th, 1901, and continuing over two Sundays.

Elder T. A. Hougas, Superintendent of Sunday School association, and J. A. Gunsolley, assistant superintendent, who is also president of the Religion, have consented to attend. A sufficient number of good speakers will be in attendance.

The conveniences of Forest Park are of the best, and are offered without price. The invitation to come and occupy is cordial; The belief of many who have considered the matter, is that great good will result from the holding of this reunion.

Full information will be published in the church papers in due time,

Also an illustrated program of about sixteen pages will be ready for free distribution several weeks before the commencement of the reunion.

The committee respectfully ask Elder J. C. Foss, sub-missionary in charge, to assist in all the preparatory work.

I. N. White, Independence, Missouri, missionary in charge.

Samuel Twombly, Netawaka, Kansas district president.

James Baillo, Scranton, Kansas. R. Warnock, 717 Y. St., Atchison, Kansas.

Committee.

June 20.

### Two Days' Meeting.

In keeping with the resolution of district conference, there will be a two days' meeting held in the Saints' chapel at Coldwater, Michigan, July 27, 28, also one at Gallien, Michigan, August 3, 4, also one at Hopkins, Michigan, August 10, 11. All are invited to attend and have a spiritual feast. Bring the Holy Spirit with you. Good speakers will be in attendance. If any other meetings are wanted in the district, notify me by letter.

Your brother in hope of eternal life, G. A. Smith, Dist. Pres.

FREMONT, Ind., July 4.

### DIED.

ANDES.—At her home, Nashville, Missouri, June 11, 1901, Sr. Maggie Andes. She was born at Angola, Kansas, January 16, 1872. Married to Benjamin Andes, January 18, 1898. She was a model Christian, a good wife, and a loving mother. A kind husband and two sweet children, relatives and a host of friends mourn. Funeral services were held in Saints' chapel at Nashville, sermon by Elder F. C. Keck, assisted by Elder J. A. Davis.

NEEDHAM.—Near Carson, Iowa, June 27th, 1901, Nancy Ann (Petra) Needham. She was born in Franklin county, Ohio, January 8th, 1820, and was baptized by Elder Thomas Nutt, at Wheeler's Grove, August 18th, 1833, was married twice to which unions were born 12 children, 6 boys and 6 girls 8 of whom survive her to mourn their loss. She was beloved by every body, and went to her rest with an assurance of a glorious resurrection. Funeral services from the Saints' chapel, Carson, Iowa, in charge of Elder R. Wright.

FETTER-LEE J., son of Bro. W. C. and Sr. Anna Fetter, was born at Missouri Valley, Iowa, March 5th, 1884, and died near his home, near Valley, Douglas county, Nebraska, June 26th, 1901, by accidental drowning. He was baptized into the church when nine years of age, and has always been a good boy. Funeral services at the gospel tent, at Waterloo, Nebraska, on the 28th inst., by C. E. Butterworth assisted by Oscar Case. A large audience was in attendance at the services, and the remains were laid to rest in the Waterloo cemetery to await the resurrection of the just.

## Your Hair

"Two years ago my hair was falling out badly. I purchased a bottle of Ayer's Hair Vigor, and soon my hair stopped coming out."

Miss Minnie Hoover, Paris, Ill.

Perhaps your mother had thin hair, but that is no reason why you must go through life with half-starved hair. If you want long, thick hair, feed it with Ayer's Hair Vigor, and make it rich, dark, and heavy.

\$1.00 a bottle. All druggists.

If your druggist cannot supply you, send us one dollar and we will express you a bottle. Be sure and give the name of your nearest express office. Address, J. C. AYER & CO., Lowell, Mass.

# ZION'S ENSIGN

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, JULY 18, 1901.

NUMBER 29.

## ZION'S ENSIGN.

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W. H. GARRETT, Editor,  
C. ED. MILLER, BUSINESS MGR.

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Box B.

## HOME, SWEET HOME.

John Howard Payne wrote the heart song of the 19th century. He expressed the feelings of millions of his fellowmen in "Home, Sweet Home." What an important place the home is. What an influence, for weal or woe, is there exerted. Some one has said, "there is no place like home" is susceptible to two interpretations. It can be made the most hallowed place on earth or a place to be dreaded.

There is one phase of the home question that will bear much writing upon, and that is, furnishing of the living rooms. Environment has much to do with our happiness in this world as it will in the world to come. God never intended men and women to live in hovels and in squalor. The Lord designed that we should be surrounded with beauty and that which should make us happy. As is recorded in Doctrine and Covenants 59: 4:

And inasmuch as ye do these things, with thanksgiving, with cheerful hearts, and countenance: \* \* \* inasmuch as ye do this the fullness of the earth is yours: the beasts of the fields, and the fowls of the air, and that which climbth upon the trees, and walketh upon the earth: yea, and the herb, and the good things which cometh of the earth, whether for food or for raiment, or for houses or for barns, or for orchards \* \* \* all things which cometh of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye, and to gladden the heart. Yea, for food and for raiment, for taste and for smell, to strengthen the body, and to enliven the soul.

Should we not know more about furnishing a home now than our ancestors did a century ago? Are we progressing any in taste and refinement? We may be returning to "colonial furniture," etc., but should we not pick out the best of the past, and improve where we can, and confine that which is unsightly to the shades of oblivion.

## THE "PARLOR."

When we use that really awful word (to many victims) "parlor," we have visions of an ill ventilated, little used room that is supposed to be too fine to use, and is only for visitors. Why should this room, supposed to be the nicest in the house, be kept closed to those who could enjoy it continuously? We would hasten the demise of the "parlor" and turn it into a bright, cheerful living room; we would take down those old-fashioned portraits of our ancestors, with their—to us of this generation—ridiculous garments and head dresses, all framed in ugly, oval or round, gloomy frames, hung away up near the ceiling; we would replace these with that which would "please the eye and enliven the soul." No disrespect to our ancestors either. We would take out the old hair cloth furniture, dusty and unhealthful (you who pride yourself on your tidiness just give the seat of a chair a tap with the flat of your hand and see how the dust comes out, been in storage for lo! these many years); we would replace this with plain, tasty, up-to-date furniture that don't have to have a cover put over it for fear it would become soiled. HAVE A HOME THAT IS NOT TOO NICE TO USE.

Wear out your carpets with use, don't let the moths eat 'em up. And after they are worn out don't buy any more because they hold too much dust for the labor saving, ideal homes our people should have; adopt the modern improvement of druggets or art squares for the floor, house cleaning will have lost its terror to some extent with no carpets to lift and put down again.

Let's look at this matter with 20th century eyes. What may have been the taste of your ancestors may not please your children, and because of an uninviting home, it may be the direct means of driving them away. Young people enjoy that which is nice, and very often that which is modern.

## ALL TASTES BE SATISFIED.

Why not, where it is possible, let the young people furnish their rooms to suit their own taste, and when it comes to the living rooms of the family, have a general consultation, that which would please the majority, ruling.

God has said in the book of Revelation that the streets of the New Jerusalem were to be of gold, etc. Gold is the best word John could find to convey to the mind that we might picture the beauty of the streets. Let us reason from this basis then. If the streets were beautiful, the homes were also beautiful, as the homes are really part of the street, and if the homes are to

be beautiful the furnishing inside would be also to carry out the eternal fitness of things. God holds out to us as an incentive, a beautiful home in the future. He would entice us to heaven through a beautiful home. He knows what value to place upon the importance that the home is to us here. Let us have as tasty, inviting and refined homes as we possibly can, but avoid any loud, gaudy, unsubstantial furnishings that give anything but an air of refinement to the home.

## FAMILY RIGHTS

We have often heard of "woman's rights" and "children's rights," but in the home "family rights" hold sway. What right has any individual in the family to so manifest their individuality in the way the house is furnished that the balance have had no opportunity to carry out their pet notions?

We may not be blessed with much of this world's goods, but something useful and ornamental can occasionally be added to a room here and there that will improve the tone of the home and make it more attractive to its inmates. The wants of the family demand home improvements.

It is the little things in life that count, and with these taken care of the whole will be a magnificent triumph. It may be only a little thing for the father to lay aside all his cares of the day and come home with a smile, but it may mean an evening of enjoyment or of gloom to the others of the family. The mother may have had sore vexations during the day, but at this daily reunion she should make it the business of her life to emit cheerfulness as a restful balm to the weary. "Saints should be cheerful in their warfare."

## OVER TIDINESS.

Over tidiness may not be as bad as untidiness, but it is to be avoided. Don't consider it an unpardonable sin in housekeeping to have some papers lying around handy on a table where they can be read during spare moments. Good books always handy for use may be the means of developing a taste for reading. Magazines with short articles are popular with the young today. They will often read these when they would not think of attempting to read a book. Cultivate a taste for reading in the home, and have a good light, with shade, to read by.

Now parents, go over the house, see how you can improve it for your own enjoyment and that of your children, and as your means may permit, furnish it in a refined, tasteful manner, make it bright and cheery, and it will ever live in the memory as

Home, Sweet Home.  
C. ED. M.

## EDITORIAL ITEMS.

SOMETIMES testifying sounds too much like boasting.

THE best way to get along in this latter day work is to move right along.

IF this latter day work cannot convert sinners into Saints, the gospel of Jesus Christ has never performed that feat.

PEOPLE who don't know what they ought to know, don't know very much, no matter how much they know.

"OBJECTIONS ANSWERED," the new sermon pamphlet, is just the thing to hand to outsiders. Every page interesting. Twenty-five cents a dozen.

ANY man or woman who is starving to death in the church for want of spiritual food, must have an awful case of dyspepsia of some kind, or a woeful lack of the power of assimilation.

THE law of affinity sends the righteous seeking the good, the wicked hunting the evil, the spiritual searching for the spiritual. What are the characteristics of those you are congenial with?

By having "smoked" glass put over powerful telescopes, some of our religious contemporaries, who will not accept the whole gospel, in the hereafter may recognize a lot of Latter Day Saints marching in the white robed procession—that is, if the observer hasn't been sent too far away.

HAVE you ever noticed a big Shaughai rooster, or a little bantam fellow find some choice morsel, then cluck with persistence and vigor, until he gets a flock of hens around him, and then coolly gobble the goody himself and go his way feeling he has done his whole duty? Have you ever seen an elder gather a flock of Saints around him to partake of the social feast, and then use nearly all the time himself? This don't mean you though, brother.

ELDER W. W. BLANCHARD, writing from Birch Harbor, Me., July 2d, says the work is looking fine. Six have been baptized.

BRO. L. C. DONALDSON, Riverton, Iowa, advises that Bro. J. F. Mintun and Charles Fry have been holding meetings at that place and were to continue over Sunday, July 7th, making three weeks' services there. Meetings were held in the auditorium of the Riverton Park and the people are manifesting interest. There has been preaching every night, with Sunday School at 9:30 a. m. and preaching at 11 a. m., 2:30 p. m. and 7:00 p. m., which certainly evidences good interest, considering the extreme heat prevalent recently.

## Extracts from Letters.

ELDER RICHARD BALDWIN, 97 Elm Street, Sharon, Pa., July 6: Have just got through holding a three weeks' meeting at Titusville, Pennsylvania. Had fair crowds and baptized three. Many new openings for us to fill and the work is onward.

ELDER W. S. MACRAE, Center, Arkansas, June 24: Bro. Ward and I are holding meetings here with one interest. This is where Bro. Ward won a complete victory in debate with Rev. King, "Campbellite." Much prejudice was removed.

ELDER T. W. CHATBURN, Ono, Wisconsin: We organized a new branch here yesterday (June 23d) to be known as the Ono branch. Crowds are good and many interested. Weather hot and rainy; health fairly good.

FRANK P. SCARCLIFF, Mobile, Alabama, July 5:

Our district convention and conference which was held near here last Friday, Saturday, and Sunday was one of the best ever held in the Mobile district: it was truly an enjoyable and profitable session; there was such a loving, kindly influence present that all were encouraged, strengthened and blessed.

Mrs. (Sr.) Effie J. McCullough, Pond Creek, Oklahoma Territory, July 5:

I have a family on each side of our house who are interested in the restored gospel. They are reading what literature I gave them. I have spoken to others, and in the country where we had preaching last winter and spring a number are interested and have been reading our literature. They want to hear the gospel again and I have written Bro. Hubert Case to have the tent brought here this summer, and I want to prepare the way.

BRO. A. W. KELLEY and family, of Indian River, Maine, have suffered a deep affliction in the drowning of their son George. To add to their burden of sorrow the body was not recovered; it was seen floating on the water by a neighbor boy who was out in a boat, but before assistance could be had it passed on out to sea, and they have given up all hope of recovering it. In a letter to Bro. J. C. Foss, Bro. Kelley says the loss to them is no trial of his faith; he says:

I am established in the gospel. God has been good enough to make known to me that this latter day work is true, and if I should lose every friend in this world it would not shake my faith. But if I had not known that the work is true, I should of all men be most miserable, as the Apostle has said. But now we know that Christ has risen from the dead, and become the first fruits of them that sleep.

How sweet and precious is the hope of the gospel; when human sympathy in our distress is unavailing to console and comfort the wounded heart, or fill the aching void occasioned by the loss of loved ones.

GENERAL CHURCH NEWS.

INDEPENDENCE.

A shower visited us Wednesday afternoon which was gratefully received.

The preacher Sunday at 11 a. m. will be Pres. G. H. Hulmes, and Elder Robert J. Parker at 8 p. m.

Elder William Aylor arrived home this week from his field in Indian Territory.

Pres. Smith, Alex. Smith and Joseph Luff left last week for California. Bro. Alex. will soon depart for Australia.

Sr. Clark just returned from Glenwood, Iowa, from visiting her son. She is now going to visit her daughter in Idaho.

The basket meeting at Chelsea park was largely attended during the day, many strangers being present. Elder I. N. White preached in the morning, Elder J. D. White at 2:30, and Pres. G. H. Hulmes in the evening.

Elder John A. Robinson was the speaker Sunday morning. Bishop R. May had charge of the social meeting, and was the speaker at the evening service. The social meetings are uniformly good here, inspiration being made manifest through the different God-appointed channels.

All the Independence stake branches handing in results of vote on question "shall we hold a reunion this year," voted no, except the Armstrong branch, which voted 10 for and 6 against. The matter of the drouth seemed to be the deciding point with the majority.

Every branch in the church should have a stock of our new sermon tract, by Pres. Joseph Smith, "Objections Answered." A splendid sermon to distribute. 25 cents per dozen, at Ensign Publishing House.

Tuesday evening, July 16, at the home of the bride, Sr. Anna L. Crick and Bro. Nephi May were married by President G. H. Hulmes. Sr. Anna is the oldest daughter of Bro. Wm. Crick, former proprietor of the Ensign, and Bro. Nephi is the son of Bro. R. May, bishop of the stake. We extend congratulations.

As young people start out on a new life, it is a splendid opportunity to start right, and they can have that promise of the Savior realized when he spoke of his Father and himself, "We will come unto him and make our abode with him." What splendid company! When the home altar is erected (this is getting to be a lost art in American homes) reading a few moments every evening from one of the three books of the church, will, in the course of a year, cover a surprising amount of ground. Young people should adopt this method and stick to it.

ST. JOSEPH, MISSOURI.

The continued heat and drouth is causing alarm. People seek cool resorts and wonder what all this means. This is but a gentle hint from the Ruler of the universe "to prepare ye, prepare ye, for that which is to come," make peace with Him whose sword is bathed in heaven, and is beginning to fall upon an unbellying and rebellious world.

Let the Saints stand in holy places—that the destroyer may pass them by.

In our week's meeting at South St. Joseph mission, we have been greatly blessed in preaching the word. Some of our young sisters have proven themselves real missionaries by the use of their talent of music and song. Sr. Josie Isleib, Sr. Pearl Smith, Srs. Myra and Daisy Booker gave special aid to the missionary in this way.

Health is gradually returning to us. In the midst of the heat in the last eight days, we have had strength to preach nine times; baptize six, and attend five other services, and are not worn out either.

Bro. Peter Anderson came to the city on Saturday and occupied at the church morning and evening. The writer preached at Aspey mission in the morning, and at South St. Joseph mission in the evening, Bro. Best occupying the evening hour at Aspey. Bro. Anderson expresses anxiety to get to his field, from which he has been detained by force of circumstances. The Danish paper will soon be a reality again.

A prize was offered by the manager of an insurance company here for the most and best work done within a certain time. Bro. L. Neidorp, very poorly in health, was one of the twelve competitors. He started in with a prayer for help, and was awarded the prize in the end, of the race. May we all so run that we may obtain the great prize. We can do so if we follow Bro. Neidorp's example, pray and work.

At this writing Grandma Jones is lingering between life and death, the watchers expecting the end at any moment. She is prepared for the change, and, through much affliction, is made pure, and prepared for the Master's presence.

LATER—Grandma Jones passed away at 11:15 a. m.

Yours to the end,

J. M. TERRY.

1913 Holman St., July 15.

LAMONI, IOWA.

Bishop E. L. Kelley and wife started towards England, via Kirdland and Boston, on the 8th inst.

President Joseph Smith and Patriarch A. H. Smith, and assistant, Bro. Gould, started to California on the 9th, the latter two to go to Australia.

Very good instructions were given yesterday, Sunday 14th, on the gathering, consecration and other topics, by Elder F. M. Smith and Bishop Wm. Anderson and Bro. Richard Lambert. Hot, dry and dusty here.

A. L.

July 15.

ST. LOUIS, MISSOURI.

Places of worship: Rock Church, Glasgow avenue and Dickson street. Services: Wednesday evening, prayer service. Sunday: Sabbath School 9:30 a. m.; preaching at 11 a. m.; social service at 2:30 p. m.; preaching at 8 p. m. Cheltenham, 6781 Manchester Ave., services: Sunday School 10 a. m.; social meeting 2:30 p. m.; preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

Regret to say that the hot weather is having some effect upon our congregations; how-

ever, there were a number of strangers at service yesterday evening, and were treated to a good sermon; Bro. F. A. Smith was speaker, assisted by Bro. Jno. Dawson.

Sr. Lydia Billinsky returned home after the 4th; Sr. Grace Johnson has gone away visiting in Lamoni; Sr. Christenson has returned from her sojourn; Bro. Archibald was out of town yesterday, having run up to Nebraska, where his family is at present.

Bro. Geo. Barracough has accepted a position in East St. Louis, which will take him from very active service here. Bro. Dan DeJung took a brief river trip during the past week.

Mrs. Trowbridge, of Parsons, came up, arriving Sunday morning, as Bro. and Sr. Dick Trowbridge are having quite a time with their little son Myron, who is quite ill; last reports were that the little lad was some better.

Bro. Ed Bell has returned from visiting with relatives and friends in the vicinity of Lamoni; his wife is still sojourning at Lamoni.

Bro. Arthur Burgess recently left for a visit in Nebraska with relatives.

Branch, Sunday School and Religio elections resulted in some few changes in the list of officers.

Sr. Lulu Dawson has been ill, but has partially recovered, enough, at least, to attend services.

Reunions much talked of now.

"Ye correspondent" recently made a flying trip to Pawnee, Missouri, capturing her son, who has been having a good time with grandfather and mother. We returned home on the 7th.

Very sorry to know that Chicago surroundings got the better of our genial Bro. F. M. Sheehy.

ETRA.

July 15.

FIRST KANSAS CITY BRANCH. 2324 Wabash Ave., Sunday School 9:30 a. m.; preaching at 11 a. m. and 7:30 p. m.; social service 12:15 p. m. D. F. Winn, pastor, 2306 Bellfontaine; telephone 205 Union. Superintendent, Sunday School, E. Ritzenhauer, 2417 Prospect; telephone 1306. Missionary in charge, J. D. White, 609 Main St.; telephone 1355.

First Kansas City branch have observed the day of fasting and prayer with a good degree of faith, that the good Lord will send us blessings of help spiritually, so that we may live right and let our light shine to such an extent that we may be instrumental in His hand to accomplish much good; also that rains may fall, and this drouth with which we have been suffering so long may be abated.

The only meeting at our church on Sunday was Sunday School at 9, and closed at 10. Nearly all went out to Chelsea Park to the union mission meeting, which had been arranged for by missionary, Elder J. D. White. The day was delightful, and the Saints of this city, and many from Independence, came, and it seemed that the good Spirit came with them. The pavilion in the park is in size about 80x200 feet, quite comfortably seated. At 11 a. m. the choir sang a number of the

sweet songs of Zion, Apostle I. N. White in charge, Elder F. C. Warnky offered prayer; the Spirit of prayer rested upon the entire congregation, and a grand time was anticipated. Apostle J. N. White was the speaker, and by the help of God he was blessed in breaking the bread of life, to such an extent that all, both Saints and sinners, rejoiced in the glorious truths of the gospel in these latter days restored again. At 12:30 dinner was served in groups throughout the park, and a general social time had.

Mr. A. R. Ford, one of the owners of the park, was present; he is an intimate friend of Elder F. C. Warnky, who took pleasure in introducing him to the leading members of the church, and made it pleasant for him in general. Mr. Ford told us that we could have the park to hold meetings in, and all of the privileges of the park, free of charge, whenever we wished to.

At 2 p. m., after singing, Elder W. H. Pease offered prayer, and Pres. J. D. White was the speaker. Under the inspiration of God he forgot himself, and, if possible, the afternoon sermon was better than in the morning.

At 4:30 a session of Sabbath School was organized, Elder J. D. White, superintendent; Br. Clow, Warnky, Blair, Srs. Blair and Robinson acted as teachers; at the close of which a goodly collection was taken up for the benefit of the mission Sunday School.

An abundance of provision had been supplied and the inner man was again well taken care of.

At 7:30 p. m., after a few songs, Elder Warnky offered prayer and introduced Elder G. H. Hulmes, president of the Stake of Zion, as the speaker for the evening; and, as at the feast of the wedding at Canaan, the last of the wine was the best. At the close Bro. Warnky pronounced the benediction, asking that God would so bless the seed sown this day, with the dew of heaven, for a good harvest to the glory of God and the salvation of precious souls. Thus ended a day, a foretaste of what we look for in the sweet by and by.

July 15.

DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening. Zion's Religio-Literary Society Sunday evening at 6 p. m.

The weather is very hot, but no prostrations.

There is quite a commotion in religious circles over the decision of Judge Palmer, allowing the saloons to keep open on Sunday, and allowing women to frequent the wine rooms. His decision, while it may be good law, is very poor morals and will be contested to the courts of last resort.

Among the late arrivals in the city from other points are, Sr. Coates, of Omaha; Sr. Kate Smith and Bro. W. J. Clow and his mother and sister, Bro. Wm. Mills, with his wife and mother, all of Independence; Bro. Richard and Sr. Sarah Head, of Stew-

artsville, Missouri; Bro. Parker, of Pleasanton, Iowa; Bro. Merriyman, of Cripple Creek, Colorado; and Bro. Emsley Curtis and wife, of Bryant, Colorado. Bro. Mills, wife and mother left for Colorado Springs on Wednesday, to remain a few days, and then will take up their abode in Denver.

Srs. Simmon and Johnson are sufficiently recovered to attend church services.

Bro. Arthur Smith has returned from St. Joseph, to take a position with the Shredded Wheat Company.

Bro. Joseph Schmutz has recovered enough to return home from the hospital.

Bro. Samuel Platt, who has been a sufferer from cancer of the throat for some time, passed away Sunday, the 7th, and was buried from his late home on Wednesday at 2:30 p. m., service in charge of Elder E. F. Shupe, sermon by Elder J. B. Roush, interment at Fairmount.

Bro. Stuart's babe, which was given up to die by the doctor, is rapidly recovering.

Bro. Chas. Everett forwards to theishop for Graceland, a subscription list of \$196.50, considerable of which has been paid; he also has a subscription of \$91.25 on the \$25.00 subscriptions, most of which we believe will be paid.

At the special fast and prayer service, the 7th, the voice of the Spirit was that, those who had been called and ordained to the different offices in the church should magnify their office and calling, as far as possible, and they should be blessed in so doing. No instructions to ordain others to fill the vacant offices other than the above.

At the election of officers for the Religio, Leo Shupe was chosen president; Fred Mottashed, vice president; Ada Powers, secretary; Homer Shupe, treasurer; Sr. Mae Everett, corresponding secretary.

Preaching Sunday morning by Elder J. B. Roush. No evening service.

PROVIDENCE, RHODE ISLAND.

The Religio held its semi-annual election of officers on Tuesday evening, July 9th, with the following choice: Bro. John D. Suttill, president; Bro. Fred Roberts, vice president; Sr. Mabel Gondoff, secretary; Bro. Adolph Leckney, treasurer; Bro. Fred Roberts, critic. Before the business part of the program an interesting study of parliamentary law in the Book of Rules was had, conducted by Elder M. H. Bond. Sr. Mabel Gondolph read a very interesting paper at a recent session of the local on "What is a Good Religian."

It is anticipated that the program committee will give some important numbers in their future programs. The regular Religio prayer service was held Sunday, July 7, at 5 p. m., Bro. John D. Suttill in charge. These meetings are profitable from a spiritual and an intellectual standpoint. All should interest themselves to attend.

The local L. D. S. Sunday School elected the following officers at its recent election: Bro.

Edward Fox, superintendent; Bro. Fred Roberts, assistant superintendent; Bro. Adolph Leckney, secretary; Bro. Daniel Joy, treasurer; Sr. Ora Holmes, chorister; Sr. Laura Fraser, organist; Brn. Otis Toombs and Master Fred Clark, librarians. The school held its annual picnic at Hunt's Mills, East Providence, on Thursday, July 11, leaving Cranston street, head of Bellevue avenue, at 9:30 a. m., on special car, making the entire journey by electric.

Dr. John Gilbert, Sr. Susie Gilbert, Bro. W. A. Sinclair and Bro. Harry Howlett, of Fall River, were among the guests present. A very pleasant and enjoyable time was had by all. Some of the time was given up to games, potato and foot races, etc.

On Monday evening, July 8th, the regular business meeting of the Providence branch was held in their chapel, Bellevue Ave.; the officers as elected were: High Priest M. H. Bond, president; Elder G. H. Gates, first priest; Elder Wm. Bradbury, second priest; Brn. J. D. Suttill, Henry Arnold, James T. MacKinnon, teachers; Bro. M. Gondolf, deacon; Bro. Priestly Suttill, clerk; Bro. Daniel Joy, treasurer; Bro. Adolph Leckney, organist, with full charge of vocal and instrumental music.

The Plainville (Mass.) Religio celebrated its first anniversary with a lawn party on the grounds of Mr. and Sr. H. E. Coombs at Plainville on Tuesday evening, July 9th. Good attendance was had and a very pleasant time. Ice cream and refreshments were on sale; the young people played games, etc.

UNCLE BURNSIDE.

LETTER DEPARTMENT.

CHICAGO, Ill., June 3, 1901.

Dear Ensign:—As the superintendent of the Northeastern Illinois Sunday School association, I desire to write a few lines to the readers of your most valuable paper. My time for the past three years having been almost wholly taken up with local branch and Sunday School work, I have not been able to do as much visiting among the various schools of this district as I would have liked to have done, and as the condition of the work demanded. The change that I had for some time hoped would take place, occurred at the last business meeting of the Hope or Israel Sunday School when I was released from the superintendency of this school. I say "hoped would take place," not that I have less interest in this school, but because of a desire to answer some of these other demands that are being made for my service; and knowing that there were others fully qualified for this work, I urged that a change be made, and as a result I have been set free, so that I can now discharge some of the duties that I owe to the other schools of this district. I became so attached to this school, that it is quite a task for me now to deny myself their associations each Sabbath; but we take up our cross and go where duty calls. Much good has been done by this school; and many happy experiences have we passed through which will be pleasant to look back and meditate upon. Since May 10th I have kept busy in the new line of work, that at times looms up before me.

We attended the district convention held at Mission, and were permitted to see many of the workers of the district, and to make some new acquaintances. The routine business

of the association was dispensed with in a short time, following which the Religio convention convened, and among other items of interest, a paper, full of bright and encouraging thoughts, was read; our much afflicted but patient brother, Elmer Johnson, was the author. At night the Sunday School and Religio combined and gave an entertainment, which was pronounced a splendid success, notwithstanding the fact that the rain prevented some from attending. Mission at present has the banner school of this district; but look out, there are others in the race. We had a very nice time throughout our stay at Mission: all the meetings were very enjoyable; preaching by Elders David Anderson, F. M. Sheehy, D. M. Rudd and A. J. Keck; all were fine sermons which were listened to by large and attentive audiences.

June 6th, I visited the Central Chicago Sunday School which is located at 3411 Cottage Grove avenue, and which is very nicely superintended by Bro. John Harris. At this point, all are full of life and energy; all seem to be trying to do something for the advancement of the great work. The interest in both the Sunday School and branch is at a high pitch and the prospects for the good work to continue in the future are very encouraging.

Through the efforts of Bro. E. J. Lang a handsome gospel horse and wagon has been procured, and most every night street preaching will be conducted during the summer season. By this method the people are being reached in this great city. Last Monday evening the undersigned, in company with Bro. Lang, spoke to a large and attentive audience for over an hour at the corner of 34th street and Cottage Grove avenue. This is the hardest work of the kind that I have ever done: but I don't think I ever felt better in telling of the angel message than I did upon this occasion. We are in hopes that we shall be able to gather into the gospel net as many, if not more, than was caught in this manner last summer. Bro. Lang, Cochran, Pement and Strange are among the active ones on the street thus far.

On June 23d we visited the West Pullman school and did what we could to encourage those who are trying so hard to keep the work going. It was thought at one time that the Saints would have to give up their hall, so many moving away has left the burden resting on a few; but a rally was made, and by a united effort we hope to see West Pullman doing a good work. Bro. Burwell, whose business called him away, is among those whose services are greatly missed.

On June 16th I attended the Children's Day exercises at our own beloved Hope of Israel School that is being nicely superintended by Bro. Richard Penney, and associated with him are a number of efficient and talented workers, who are doing much to spread the truth. What a pleasant sight it is to see those who only a short time ago were outside of the ark of safety, now occupying as officers and teachers in the blessed Sunday School work. About twenty-five members of the Central Chicago school attended this service, and many rendered what assistance they could to make this exercise a success. A very pleasant time was had.

July 7th (yesterday) I attended the Sunday School at DeKalb, Illinois, which is located about sixty-two miles west of Chicago on the Northwestern R. I was met at the depot Saturday night by the smiling face of Bro. John L. Cooper (son of Elder F. M. Cooper), and was conducted to his home. The following day we had the pleasure of telling of some of the benefits of membership in the Sunday School district association which resulted in the school, by resolution, making application for membership into our district. They have chosen the very fitting name of "The Barb City Sunday School." Bro. Cooper has been chosen as the superintendent, and he has a fine staff of able assistants. It is something remarkable to see the amount of inter-

est that is manifest at this place at this time of year. Many schools are having a summer collapse, while here is manifest a self-sacrificing, earnest and determined spirit to forward and build up the cause of Christ. A deep feeling of interest was manifest as we explained the various duties of the officers and teachers, and introduced the association's method of conducting the Sunday School service, and in teaching the lessons. About thirty-five members were in attendance yesterday, and some of these do not belong to the church. By all settling a good, personal example, with the spirit of love and unity that does now exist, we look for a good work to be accomplished in DeKalb in the near future. Banner Sunday School, look out! Bro. E. M. Wildermuth, of the missionary force, delivered an able discourse in the afternoon on the subject, "Be ye therefore perfect." I enjoyed my visit to DeKalb very much, and I was sorry to have to leave so soon, and I guess John was too as he tried hard to cause me to miss the train. Thus far my experiences in district work have been very pleasant, all making me welcome and extending me an invitation to return again. I have other points in my mind that I want to visit in the near future.

With my best wishes and kindest regards to you all, I remain

Your brother and co-laborer in gospel bonds,

F. M. PITT.

WHEELING, W. Va., June 15.

Elder Ensign:—After enjoying one of the best conferences of the Reorganization, I started from Independence for Heartsboro, Indian Territory, on the 24th of April to look after the estate of a deceased brother. Not wishing to be idle, I made a new opening there, where the true gospel had never been heard of. While waiting for trip permit, I wended my way to Wilburton, and met with the Saints: had a very pleasant time while there, and by invitation preached four times. I was kindly cared for at the hospitable home of Bro. and Sr. Adamson Jr.

On Sunday, June 24th, we all drove out to Boiling Springs to meet with the Indians. Arrived about noon; spread our dinners under the shade and while eating, the Indian preacher came and requested us to preach for them, which fell to my lot. I spoke upon the principles of the two baptisms, how we were entitled to the baptism of the Holy Ghost, and that it must be administered by one having divine authority. The preacher took notes, and seemed to be well pleased with what he heard.

After I closed Bro. Adamson spoke a short time upon the lost record of their forefathers. By request the Indian preacher gave a short address to them in their own tongue. He invited the Saints to meet with them again the first Sunday in June. We gather from this that they were pleased with our visit.

On Monday I returned to Heartsboro expecting my permit, and to leave the next day, but was informed I had to first fill out a blank and wait returns, which would require ten days. On learning this I immediately began to look for a place to hold meetings. The Holiness people very kindly opened their church building. I preached about one week, and had the pleasure of baptizing four precious souls, Bro. and Sr. Fassig and Bro. and Sr. White. I wrote for Bro. Adamson to come and take charge of the work. He sent Bro. Grimes, on Thursday, and he came himself on Saturday. They rendered valuable service, and their efforts were highly appreciated. I feel if the work be continued there, a people will be raised up to the honor of God's cause. Bro. Adamson intended returning the following Saturday, to deliver some chart lectures on the street.

As bishop's agent for the Pittsburg district, I wish to say a few words to the Saints in regard to tithing.

Some of the Saints have done nobly the past year. Over fifteen hundred dollars were paid to the agent in tithes and offerings. This is a great credit to the Saints of this district, and I hope, as we were entering in upon

a new year and century, we will not fail to continue in the good work to do our whole duty in paying all of our tithes and offerings into the church each month as the Lord promises each one of us. While some have done very well in paying their tithes and offerings, many have not done anything in the way of tithes. It is required of each of us, by the Lord, to pay all our tithes and offerings into the church. This is one way of laying up treasures in heaven where moths do not corrupt nor thieves break through and steal.

By reading the word of God we find this a law given to Abraham and all his posterity, to pay their tithes and offerings for the support of the ministry and the poor of the church. The Lord accused ancient Israel for robbing Him. But how? "Wherein have we robbed thee?" "In tithes and offerings. 'Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.'"—Mal. 3: 8-10. This grand promise should be sufficient encouragement for all God's people to willingly pay into God's storehouse His share and avoid being classed among the robbers.

In Doctrine and Covenants 6: 5, the Lord says this is a day of tithing of His people, "Behold, now it is called today (until the coming of the Son of man), and verily it is a day of sacrifice, and a day for the tithing of my people, for he that is tithed shall not be burned at his coming." Here is the best insurance policy we can hold in that great day of burning.

Send all moneys to No. 70 Water street, Wheeling, West Virginia.

Ever praying and laboring for the upbuilding of Zion, I am

Your brother in gospel bonds,

L. D. ULLOY.

St. Joseph, Mo., June 24.

Elder Ensign:—I have been a reader of your— I had better say "our"—ENSIGN ever since my companion and myself became members of the church, on the 11th of February, 1893. It was a memorable day. The previous Sunday we had given our names for baptism, and it seemed that his Satanic majesty tried his best to prevent it. On the 5th of February, one day after we handed in our names, our oldest son was accidentally drowned in the Missouri river, and the river being covered with ice we never recovered his body. Can you realize the grief and sorrow and suspense which we experienced during that week preceding our baptism? But thanks to the consoling words of our beloved brother, J. M. Terry, in connection with the prayers of the dear Saints of the St. Joseph branch, we were able to bear the burden.

The day set for our baptism arrived, and so did a terrific snow storm, one of the worst I have ever experienced; all traffic was stopped, no street cars running, and some friends, who had come to stay with our children while we went to church, begged us to stay at home, saying that no one would be out on a night like that, but we were determined, and taking up our bundle we waded all the way through the snow, which was about a foot deep on the level. We arrived at the church all right, and found quite a number of faithful Saints assembled to witness the baptisms. Three candidates, besides ourselves, were in waiting, all the result of a series of sermons preached by Bro. Joseph Luff. O, how we enjoyed those sermons! We were baptized and confirmed that same night. Joy and peace entered our souls and we can now, after all these years, bless the day when we entered into a covenant with our Father in heaven, who, according to his promise, has given us peace and comfort and joy unspeakable at times. He has confirmed His word to us by giving us dreams and visions and countless other spiritual manifestations in times of need. All honor and praise and glory be unto Him forever more.

I have been requested by a number of the Saints here to write up an experience I had with some men in the factory where I am employed, showing how divine assistance comes in time of need. The men spoken of claim to be Free Thinkers, and are constantly throwing insinuations at the Saints. One morning a clipping from some newspaper was found pasted upon the ice water tank. It read like this:

"Once upon a time the Saints held a convention. It was international and harmonious. Preliminary to general business, two resolutions were offered:

"1. Resolved, The earth belongs to the Saints.

"2. Resolved, We are the Saints."

Around the above clipping were four narrow strips of paper, one on each side, one above and one below. The one above and the two on the sides bore the following words in lead-pencil writing:

"Get off the earth, or do as 'we' want you to."

I at once guessed who had placed these things there, and after consulting with some of the brethren who work for the same firm, I framed the following reply:

"Be it further resolved:

"1st, That 'get off the earth or do as 'we' want you to,' has been the motto of the enemies of the Saints from the beginning of the human race, and they have accordingly set about to destroy them.

"2d, That a certain class is spoken of in the 20th chapter of Revelation, 9th verse, who encompassed the camp of the saints with a view of helping them off the earth. But fire came down from heaven and devoured them. Therefore,

"Repeat of your evil ways and become Saints."

These resolutions I gave to Bro. Charles Hubacher, who had them printed on a typewriter, and who then pasted them up alongside of the other clipping. A few hours after the answer had been read these questions were written under it in lead pencil:

"Are you a Saint? If so, what is a Saint?"

These questions came home to me with great force, direct as they were. What could I answer? If I said yes, and explained what a Saint should be, I would have only met with ridicule. I felt inclined to tell them about some of their sins and evil habits, and show them that they, at least, were not Saints, but wisdom said, that will not do, and I was at a loss what to do, when I retired for a few minutes to a quiet place, and I said: "Lord, what shall I say?" Instantly the following lines ran through my mind:

"Am I a Saint?"

"Why would'st thou know? Would'st thou on vain praise bestow?"

Or would'st thou, from thine evil heart,

Write words of scorn to make me smart?

If thou would'st learn a saint to be, Cast off deceit, God's child to be.

I am not poetically inclined, and was, therefore, very much surprised to receive the answer to the questions in rhyme, but I wrote them down, and, as before, Bro. Chas. Hubacher had them copied on the typewriter and pasted in line.

It was not long till a number of the men had read the answer, and some of those who knew about the circumstances came to me and commented favorably on it, but as soon as these two Free Thinkers had read it, it was torn down, and the end is not yet, perhaps.

I enjoy reading the articles, sermons and letters in the ENSIGNS and *Heralds*, and hope that these lines may strengthen some one. But as this letter is getting rather long, I will close.

Yours in bonds,  
HENRY B. TADDICKEN.

And after all, what is a lie?

It's but the truth in masquerade.

'Thought is the property of him who can entertain it, and of him who can adequately place it.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

UTAH INCONSISTENCIES.

EXAMINATION OF THE REVELATION ON POLYGAMY.

BY ELDER E. L. KELLEY.

COMPILED BY ELDER R. ETZENHOUSER.

[CONCLUDED.]

THE PER CENT OF IT—LATE FEATURE.

The *Herald* is indebted to Sr. Pauline Higgins, Salt Lake City, for a "Souvenir of Utah and Utah Interests," to which is added a "Sketch of Utah and Mormonism," by O. F. Whitney. From the sketch we quote as follows: "As early as 1862 Congress had legislated upon the subject of polygamy, the plural marriage system of the saints, practiced by Joseph Smith and other Mormon leaders at Nauvoo, but never publicly promulgated by the church until 1852. Never at any time did more than two per cent of the Mormon people practice plural marriage, though all or most of them believed the principle to be divine. \* \* To the saints it was a key to the celestial kingdom—the highest degree of heavenly glory," etc. According to this statement, but two per cent of the Mormon people availed themselves of the "key to the celestial kingdom—the highest degree of heavenly glory."

On Wednesday, August 30, 1899, the *Boston Herald* contained an open letter to the mayor, enlightening that officer concerning the traditional liberty of speech, supposed to have been so long exercised and enjoyed on the historic grounds, making several statements about the people of Utah and their faith. Among these is the following:

"You must also have understood that the practice of polygamy ceased at the time of Utah becoming a state. Furthermore, the Mormon missionaries do not, and never did, preach the doctrine of polygamy in any direct or indirect manner. As regards myself, I never had but one wife, and I do not know of one among the eighteen hundred missionaries of our church now out in the world who has a second wife. Not more than about three per cent of our people ever practiced polygamy, and persecution raged against us and the prophets were slain long before this practice was known to the church. And, though our enemies talk as if polygamy and Mormonism were synonymous, neither of these terms is descriptive of our faith and worship. The first is renounced, and the second is but a nickname."

Elder Ephraim Jensen unwittingly stated a fact in his letter in this item, for which he is entitled to our thanks.—*Herald*.

TRUTHS TOLD AT RANDOM.

The *Yoeman's Shield* of January, 1901, contains a purported report of a visit of one Dr. C. B. Paul to Salt Lake City, Utah, in which visit he had an interview with Elder Ephraim Jensen, of the Utah church. An item or two taken from that interview

will be of interest. He wrote thus: "Here is a little history learned from him:

"First, Polygamy was not practiced by the Mormons prior to and at the time of the execution of Joseph Smith, who was executed at Nauvoo, Illinois.

"Fourth, That only three per cent of the Mormon men practiced polygamy—a proof itself, says Mr. Jensen, that it was not essential to the creed."

If these peculiar statements continue to be made by our Utah contestants, the world will be compelled ere long to admit that our contention that polygamy was never a legitimate part of the faith as promulgated by Joseph Smith, the seer, is correct.—*Herald*.

THEIR CHILDREN RISE UP IN JUDGMENT AGAINST THEM.

Mrs. Susie Young Gates, of Provo, Utah, visiting in New York, is reported in the *Deseret News* telegraphic items for March 16, 1901, as saying:

"As to plural marriages, I wish as much as possible to follow the advice given me by the President of my church. He said to me, 'Don't talk about that. The time is past when it could be talked about, and the people have given it up.' But I would like to say that, even in the old days, only about four per cent of the Mormons were of that order. At Provo, where I live, I had occasion the other day to count up the number of families that had practiced that institution; there were just two out of fourteen hundred. I would not have any one understand me as opposed to the doctrine in theory, but our fellow citizens may be sure that as Mormonism began without polygamy, so it can go on without polygamy, now that we are sure that polygamy is against the laws of our country.—*Herald*.

DAMAGING, IF TRUE.

The *Chicago Tribune*, for February 11, '99, credits Mrs. Emeline Wells, of Salt Lake City, Utah, with a statement or two which are very damaging to the supporters of the plural marriage system:

"I presume I have a task ahead of me at Washington, in convincing the council that polygamy does not obtain in Utah to the extent many have been led to believe, and that it is being sternly discouraged by practically all the better element of the Mormon women. The truth is the people of Utah have kept the promises they made. It would be idle, of course, to deny that polygamy is not practiced, but it obtains to only a small extent, and is confined almost exclusively to the lower classes."

ANOTHER TESTIMONY.

Elder John W. Whittaker, of the Utah Mormon church, in a discourse delivered in the Amphion Building, Williamsburg, New York, Sunday evening, January 7, 1900, stated in regard to the time when polygamy was introduced into the church he represented, as follows:

"PERSECUTION BEFORE POLYGAMY.

"Go back to the founding of our church, April 6, 1830. There

was no polygamy practiced or taught in Mormon literature until five years after that band of persecuted Saints reached Utah. Before that they had been driven from state to state. Men and women were beaten, tarred and feathered, and some died under the hand of the secret assassin."—*New York Herald*, January 8, 1900.

The band of "persecuted Saints" referred to reached Salt Lake Valley in July, 1847, and five years after would bring it to 1852. This agrees with the fact that it was on August 20, 1852, that President Brigham Young produced the so called revelation on plural or celestial marriage and had it presented to the church with a "You have got to believe and accept or be damned" sort of an indorsement.

We have reason to believe that Elder Whittaker is correct. Who will be the next to place himself in line of the truth on the point?—*Herald*.

From E. C. Briggs' autobiography, published in *Herald*, 1901: "I then said: 'Bro. Marks, [who was president of high council at Nauvoo], do you know anything of that purported revelation concerning polygamy as published in the *Seer* by Orson Pratt?' He replied, 'I never saw any such thing until I saw it in Pratt's paper, nor did I ever hear of it during Joseph's life. It was evidently gotten up by Brigham Young and some of the Twelve after Joseph's death.'"

The *Herald* of April 24, 1901, made extract from *Chicago Tribune* (date omitted):

"NO WIVES FOR 15,800,000."  
"There are 15,800,000 men in this world who would have to remain single even though all women on earth should become married. In other words, there are 15,800,000 more men than women in this world."

Statistics then followed by countries.

CHARGE, DENIAL, ADMISSION.

Under date of August 29, 1898, the Utah Presbytery, in session at Manti, in considering the Mormon question, gave their united voice to this proposition:

"One 'lives his religion' in Utah who has entered the 'celestial order of marriage' and 'cohabits with all his wives. Of such cases more than two thousand have come to our notice, and this living has resulted in the birth of more than one thousand children since statehood was granted, January 4, 1896."

ELDER PENROSE'S DENIAL.

On September 3, 1898, Elder C. W. Penrose, now editor of the *Deseret News*, took six columns of the editorial page of the *News* for a denial and denunciation of the synod's declarations and of the ministers who made them; saying of the above statement as to cohabitation and the births resulting therefrom; that

"It will stamp them as scandalmongers, tattlers, vain babblers, dispensers of idle stories, prostitutes of the power of the pulpit. All this for the malicious purpose of injuring a whole community on rumors about the acts of a few of its members."

Elder Penrose has repeatedly denounced the synod's statement as false and slanderous.

APOSTLE GRANT'S ADMISSION.

Speaking in the tabernacle on Sunday, April 30th, Apostle Heber J. Grant read from Eugene Young's article in the *North American Review* this passage: "There is no disposition anywhere to deny the polygamous relations entered into before 1890 are still continued." [On September 3, '98, Penrose, in *News*, denied in six columns, as appears above.]

On this Apostle Grant said: "I have never yet met a man, not one, that was sufficiently lacking in generosity to say that the polygamous relations that existed then, if there were no more future marriages, ought not to be allowed to exist."

The above from the daily *Salt Lake Tribune*, of May 2, '99.

BOOK OF MORMON DOES NOT TEACH POLYGAMY.

The *San Francisco Call* in its editorial column of a recent issue, in discussing the attitude of the United States towards the Sultan of Sulu and the religious institutions of his government, said:

"That religion is Mohametan, and the institutions are polygamy and chattel slavery. While we extend our jurisdiction over the Koran and polygamy and salary the sultan who believes in the one and practices the other, the Stars and Stripes, protecting the harems of Sulu, waves as a banner of virtuous vengeance to strike terror into the harems of Utah. The Book of Mormon and the continuing revelations that project it, like the Koran, teach polygamy as a religious duty, not assumed exactly as a burden, but rather as a means of offsetting certain austerities in the observance of creed and ritual."

To this the *Deseret News*, the organ of the Utah church, in its editorial column for August 10, 1899, replies:

"Of course there are no harems in Utah as the term is applied; there are no Moslem institutions connected with the 'Mormons,' though there would be no difficulty in the *Call* finding the seraglio as an institution in San Francisco. But we will not find further fault with its use of the term, since it seems to please it, and perhaps it knows no better. As to its assertion of what the Book of Mormon teaches, however, that being a statement which no one, with a regard for truth, would make without some reasonable foundation, we suggest to the *Call* that an error has been made in naming the book that teaches polygamy. It should have said *Bible* to be accurate; and then the doctrine is not to 'offset certain austerities,' the violation of which pharisaical moralists assume is necessary."—*Herald*.

Who expected that of the *Deseret News*, or this of Pres. Snow?—R. E.

As published in the *Salt Lake Tribune* for December 30, 1898, President Snow is reported as saying:

"Mormonism, contrary to the common notion, does not mean polygamy."

Salt Lake, Utah, September 15, 1898, Lorenzo Snow, the new president of the Mormon church, gave the following statement to the *Tribune*:

"\* \* It will not be expected by any reasonable persons that the plural family relations existing when polygamous marriages ceased by action of law and the inhibition of the church would be at once abolished."

BUT ROBERTS SAID IN CONGRESS:

"Joseph Smith received a commandment from the Lord to introduce our order of marriage into the church and on the strength of that revelation and not by reasons of anything that is written in the Jewish Scriptures the Latter Day Saints practice plural marriage. Polygamy is not adultery, for were it so considered then Abraham, Jacob, and the prophets who practiced it would not be allowed a heritage in the kingdom of heaven, and if polygamy is not adultery, then it cannot be classed as a sin at all. It appears to me that modern Christians must either learn to tolerate polygamy or give up forever the glorious hope of resting in Abraham's bosom."—*Chicago Tribune*, Dec. 29, 1898.

The *News* says the Bible is responsible for polygamy. Roberts limits it to "that revelation," one revelation only. And now President Snow and Roberts talk of Mormonism, polygamy and Abraham's bosom.

OH, THOSE LIVING ORACLES AND WHAT THEY ARE FOR.

From the *Utah Enquirer*, October 19, 1897, in account of Utah Stake quarterly conference:

"Elder G. Reynolds took pleasure in testifying to the noble character of President B. Young and said he knew he was a prophet of God."

"Apostle A. O. Woodruff next spoke. He said Pres. B. Young was not only the founder of this, great institution, but that he was also the founder of this great commonwealth."

"Saturday afternoon the first speaker at the stake conference was President David John. He felt that the Saints ought to rejoice in their knowledge of God, his attributes and powers, making them in no way dependent on the opinions or scientific theories of men. We are the children of God, begotten as other children: that is, we also had a mother in the eternal world."

"Apostle Woodruff regretted to see so many empty seats and so few young people in attendance. \* \*

"Supt. L. E. Eggersten explained to the [Sunday School] children the object of meeting with parents in conference. It was mainly to make children acquainted with the authorities of the church."

"Supt. A. L. Booth led the children in questions and answers relating to the general authorities of the church."

From the *Deseret News* of October 8, account of General Conference:

"Elder John W. Taylor of the Council of the Apostles was the next speaker. He dwelt for some time upon the great value of the living oracles of the church;

which, he said, were of more value than the written word."

[Elder Francis M. Lyman also spoke on the "living oracles."]

"President Wilford Woodruff spoke briefly upon the comparative value of the living oracles and the written word of God; also upon the privilege of the priesthood and Saints generally to possess the spirit of revelation, and know the mind of God in respect to individual duties.

DID NOT INTEND TO GO WEST.

"The Twelve would invite the brethren abroad, in obedience to the commandments of the Lord, to gather to Nauvoo, with their means to help build up the city, and complete the Temple, which is now going forward faster than it has at any time since it commenced. Beware of the speculations about the prophet! Believe no tales on the subject. Time will tell who are the friends of Joseph Smith, who laid down his life for his brethren. We have no new commandments, but beseech the brethren to honor and obey the old ones. For whosoever the carcass is, there will the eagles be gathered together.

"More in the next,  
"BRIGHAM YOUNG,  
"Pres. of the Twelve."  
—Times and Seasons, Sept. 2, 1844, p. 638.

WHY THEY WENT WEST.

October 6, 1899, their last accession to the Quorum of Twelve Apostles, Rudger Clawson, was one of the speakers, and among other things said:

"The Lord has said in these last days that he will not be mocked, and that we cannot disregard or treat lightly his words. We know that many troubles and evils have come upon the people from time to time because of the disregard of the word of the Lord. We have been told, publicly, by the president of the church, that if the Latter Day Saints had heeded strictly the word of the Lord delivered to them through the Prophet Joseph Smith, they would now have been established in those eastern lands from which they were driven, and would be today the wealthiest community upon the earth. The Lord would have watched over and delivered them out of the hands of their enemies."

We quote from the Minutes of the Conference, published by the Deseret News in pamphlet form, pages 4 and 5.—Herald.

CAN THEY GO BACK?

In the Herald for October 24, 1900, will be found a letter from Bro. Peter Anderson, dated October 10, in which he gives an account of a few things that happened at a conference of the "Utah Church" held in Salt Lake City a few days previous. In the letter he gives something to which we desire to call attention now. Here it is:

"President Snow, now in his eighty-seventh year, spoke on Sunday afternoon. Concerning the gathering, he said: 'The day is approaching when a large part of the people whom I am addressing will go back to Jackson county to erect the temple and establish the city of Zion. I shall go back, President Cannon shall go back, and President Smith will go back. I don't

know about all the apostles, but a large majority of you will go back to build up a holy city to the Lord.'

"Mr. Snow urged the people to get ready for this event, and mentioned a most powerful manifestation he had received to the truth of what he had said. He also said: 'The time is coming very shortly.'"

In view of the above prophecy, the recent death of George Q. Cannon has rather a bad effect on Mr. Snow's record as a prophet, and we are wondering how the people of Utah can explain the failure.

"We are of the opinion that that is not the only failure that will occur in the above prophecy, for we do not believe that any of the men mentioned by President Snow will have a part in the building of the city of Zion in Jackson county—at least not in their present spiritual condition.

THE PER CENT OF IT ANOTHER WAY.

George Q. Cannon said: "Our elders spend two years or more in the missionary field and they baptize on an average not exceeding four souls or about two a year. I would not dare to tell you how much money is spent as well as time to do this. I will tell you another thing connected with this, inasmuch as it occurs to my mind. Many of those who are brought into the church under the present system of preaching with purse and with scrip, instead of without purse and without scrip, have not the faith to stand as they would have if they entertained the elders and furnished them with what they needed, as God has commanded. I do not believe we are getting so good a class of converts under this system as under the old system which was followed by the early elders of this church."—Conference Report, p. 66, October, 1900.

"Apostle M. F. Cowley said in a sermon in the tabernacle, Salt Lake City, June 23, 1901:

"In the eastern mission during 1900, one hundred and thirty-six elders baptized one hundred and two converts, fifty of these being children of members. Fifty-two is the result of the labor of one hundred and thirty-six men for a year."

He also said: "While this is the poorest showing of all the missions the others are very similar."

I was present and took this statement at the time.—R. Etzenhouser.

EARLY BRIGHAMITE TEACHINGS ON SUCCESSION.

BY ELDER J. F. BURTON.

In December, 1873, I united with the Reorganization, and shortly after began traveling in the missionary work, and have thus gone from Humboldt county on the north to the Mexican line on the south; and in the valleys and mountains of California have met many of those who were members of the church in the days of Joseph the martyr. From them, I very many times heard the statement that Joseph the Seer, before his death, had blessed young Joseph and ordained him to be his successor

in the presidency of the church. And being desirous of learning how the elders of the church who were here from 1844 to 1860, taught concerning the succession, I made some inquiry and received the following statements:

"I was baptized in Tahiti by Elder Grouard in 1844, and remained a member of the church until the year 1856. During this time Bro. Hawkins traveled in the Paumotu as a missionary, and baptized about 1,500 persons, and married about 500; for before those days the natives did not marry, and none of those who were living as husband and wife were to be taken into the church unless they were married.

"In that year a vessel arrived in Papeete with a number of persons from Australia bound for Utah. Then for the first time I came in contact with the practice and doctrine of polygamy. The elders among these passengers taught it, and also gave me a volume of *Zion's Watchman*, a paper printed by them in Sydney, Australia, containing extracts from Brigham Young's sermons teaching that "Adam is our God," and that Jesus was not begotten of the Holy Ghost—all these things made me stumble, for I had been taught very differently by Elders Grouard, Pratt, and Noah Rogers—these men always taught us out here that young Joseph was the true successor of his father; and I have heard Elder Rogers tell repeatedly that Joseph the martyr blessed and set apart his son Joseph to be his successor in office and president of the church.—John Hawkins.

"KAUKURA, April 8, 1897."

"Elder Hanks (a brother of the Elder Hanks who died on the ship, on the passage to these islands, in the spring of 1844), a member of the Utah church, and a missionary from Salt Lake City, and who left here in 1858 for California, repeatedly taught that young Joseph was to be the successor of his father, and also that Joseph the martyr blessed and ordained his son as his successor in office in the church; and on the following Sunday he told the church that his work was finished, and that he was going to rest—and pointing to his son, said, 'Here is your president.'—John Hawkins.

"KAUKURA, April 9, 1897."

It was, and still is, a custom in these islands, for the American elders to write in books for the native elders, items of doctrine, church government, and history, as the natives had no printed matter excepting the Bible and a small Protestant hymn book. I found the following in an old book as the writings of Elder Hanks, the missionary before referred to:

THE ANOINTING OF JOSEPH BY HIS FATHER AS HIS SUCCESSOR.

"God commanded Joseph the martyr to set in order and straighten out the church—the kingdom of God—which he did by setting in order the quorums according to a vision shown to him as follows: The quorums of Deacons, the quorums of Teachers, the quorums of

Priests, the quorums of Elders, the quorums of Seventies, the quorums of the Bishopric, the quorums of High Priests, the quorum of Twelve and the High Council, and the High Council of Zion, and the First Presidency of the church, and the Quorum of Council of the kingdom of God of fifty in number, this is from the law of Zion—and no law is to be given to this church unless sanctioned by this quorum of fifty.

"Joseph the martyr said, in this gathering, that he was commanded to anoint and ordain his son, his firstborn, a prophet and revelator to the church in his stead. He then anointed him and ordained him to the office spoken of above. Joseph and Hyrum and Whitney ordained him; Whitney held the oil and poured it on the head of young Joseph. After this was done Joseph the martyr said, 'My work is finished—I am going now to rest; my brethren in the holy priesthood, I place the kingdom of God on you to bear it in the name of the Lord.' On the next Sabbath, after the preaching was finished, Joseph the martyr said to his son Joseph, 'Come here by me,' and said to the people, 'My office work as a prophet is finished—this is your prophet—my son Joseph, who now stands in my office,—God has revealed it.'—Translated by Elder John Hawkins.

"KAUKURA, April 8, 1897."

"On the return of Elder Addison Pratt from Salt Lake City, in about 1849, he brought with him a missionary of that church—one of their seventies, James Brown, who taught us that young Joseph was to succeed his father in the Presidency of the church, and that Brigham Young was only holding that office until young Joseph should come of age, and this was commonly taught to the Saints of these islands.—Elder Mahana.

"I certify that this statement is true, for I also have often heard it made by Elder Brown.—John Hawkins, Interpreter.

"PAPEETE, April 25, 1897."

"In 1849 Elder Addison Pratt came from Tubuoi to this island, and in this same year I was baptized by him here. The elders, Pratt, Grouard, Hawkins and others, always, when in this vicinity, made their home with me at my house, and Elders Pratt and Grouard always taught us that young Joseph was to succeed his father in the presidency of the church, as soon as he came of age.—Elder Mahana. John Hawkins, interpreter.

"PAPEETE, April 25, 1897."

By these testimonies it will be seen that in this island mission, as well as in California, it was a matter of common report among the leading missionaries and church members generally—from 1844 on until 1860 at least, that young Joseph had been divinely appointed through his father to the presidency of the church and to succeed him in his office—and that some of the leading elders were present at a time when young Joseph was thus anointed and blessed by his father.

PAPEETE, Tahiti, May 5, 1897.

The following which was sent to the ENSIGN by Bro. W. S. Pender, will be of sufficient interest to our readers to justify its reproduction here. It appeared in the ENSIGN for September 20, 1900:

AFFIDAVIT OF MARTIN HARRIS' NIECE, MRS. SOPHIA K. COOK.

"PROVO CITY, Utah,  
"Sept. 13, 1900.

"With no other motive than that the truth may be known by all men to whom this affirmation may come, I, Mrs. Sophia K. Cook, do hereby solemnly swear that I was born near Pontiac, Michigan, July 28, 1838. I was baptized into the Church of Jesus Christ of Latter Day Saints in Missouri, in my girlhood, my parents having previously united with that church; that I am now a member of the Church of Latter Day Saints, the headquarters of which is located at Salt Lake City, though I do not indorse polygamy; that I was present in a meeting held in a bowery in Nauvoo, Illinois, the date of which, to the best of my recollection, was the spring or summer of 1843 or 1844; I was sitting west from the speaker's stand, only a few feet; at this meeting I heard Joseph Smith, president of the Church of Jesus Christ of Latter Day Saints, say, in substance: 'I have often been asked who would succeed me as the prophet to the church; he is here in the stand.' He then turned and led his son, Joseph, before the audience and said: 'My son, Joseph, will be your next prophet.' Approximately, I should say there were several hundred people present at this meeting.

"SOPHIA K. COOK.

"Subscribed and sworn to before me this 13th day of September, A. D. 1900.

"SEAL. JOHN U. BUCHI,  
Notary Public.

"My commission expires February 5, 1904."

In the foregoing matter I have italicized to call attention.—R. Etzenhouser.

Thy Neighbor's Wife.

Just after the fitting time of May, and the arrival of new people into old neighborhoods and vice versa, many a woman is in doubt as to what is required of her in the way of approaches to those already residents in the neighborhood to which she has moved. Mrs. Frank Learned in the June Delineator throws some light on the subject in the department which she contributes to that magazine entitled "Social Observances." The same number of the Delineator contains much practical advice written by Margaret Hall in regard to the new house and settling down in it. It is a very useful article and deals with the questions of the new house from cellar to garret, renovation of paper, removing of stains, etc.

They never fail who die in a great cause.

Those who have little to confer find little to perceive.

The pleasure of love is in loving. We are happier in the passion we feel than in that we inspire.

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"WANTED—A PROPHET."

The "Outlook" (Lyman J. Abbott, editor), for January 15, 1901, contains an article from the pen of the Rev. Henry A. Stimson, D. D., entitled, "Wanted—A Prophet," which portrays the present status of Christianity, and likewise contains several unexpected admissions.

Mr. Stimson is decidedly optimistic notwithstanding he avers that "from more than one point of view it would appear that a time of crisis is upon our churches." He hastens to state, however, that "there is no need of pessimism" even though "everywhere men are under more or less of strain."

"Sport has grown to be a business," says Mr. Stimson. "The patronage of the theater is immense; whist clubs and matinees fill the afternoons; and the sensuous pleasures that once were the foe of all that is good in society, are now competing with or allied to these other forms of amusement which, whether good or ill in themselves, are masterful in their interest and consuming of time. It is not strange that men are finding that they have very little time to devote to religious affairs, even if they do not come to have little care for personal religion. There is wide testimony to the effect that it was never harder to support the churches than it is today, and never more difficult to get Christian work efficiently performed." Mr. Stimson may discover a rift in the cloud in that men—unregenerated men—are thus affected, but I can not discover much encouragement in the following recital:

"Even on the part of our most interested church members excuses are both incessant and valid, and the conditions of many a man who is striving to do his part in the face of outside pressure is pitiable."

Is there much hope for a cause when men are "incessantly" offering "excuses" for the non-performance of duties voluntarily assumed? Think you that there is virtue sufficient to effect the regeneration of the race in such material?

The following admission is gratuitous to say the least: "With business men still in the prime of life breaking down on all sides from heart failure and kidney disease, it is impossible under present conditions to secure for the church life the thought or the care on the part of our best business men which it properly demands."

Legitimate duties in the physical realm should never intrude within the spiritual. If our best business men cannot give to "church life the thought or the care" that it properly demands, how could a prophet help them unless he outlined a policy which would change those conditions and thus place better environments about them? To attempt a cure without ever noting the cause of a disease is the work of a charlatan or a quack.

Eighteen hundred years ago the world needed a prophet—they did not want one—they

never wanted a true prophet—they never will.

This same prophet enunciated a spiritual and economic code second to none. What was the result? The very people who professed discipleship have ever stood in the way of the expansion of this communistic philosophy of the Nazarine. The Jews needed as never before a prophet such as He; but a prophet of His type they did not want, neither would they have. They repudiated Him.

Recognizing the power of environment over the lives of men, Christ's immediate disciples withdrew from the world's activities and endeavored to establish a co-operative society which would make possible the enforcement of the ethical elucidations of this greatest of occult philosophers, without let or hindrance. The times were not propitious; the people were not prepared for such an undertaking and it failed of accomplishment. One would naturally think that the few who retained their discipleship would strive for the ushering in of those ideal conditions contemplated by their Great Teacher. What are the facts? The very nations who supposedly espoused His philosophy only can "we fulfill all righteousness," all people would flock to his standard? Should he proceed to lay on hands for the reception of the Holy Ghost and confirmation in the church, would the mass of Christian clergy accord to his views and concede his mission? Where is the churchman and where is the church that, for one moment, would give audience to an apostolic "pretender" who dared reiterate the Messianic polity of apostles, prophets, evangelists, pastors, teachers and deacons? How many of the suffering and dying laymen would throw away their prejudices and give audience to a prophet who would announce, "He that believeth and is baptized shall be saved and he that believeth not shall be damned," following up this aggressive measure with the promise, "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."

It is all right to call for the "eternal verities," but when they come we are too prone to imitate the darkey and ask the Lord why He could not tell when we were joking. We cannot cajole the Invisible. Men have had the hardihood, or the insane recklessness and abandon, to trifle with the Infinite, but the day of retribution is at hand and we will then discover

That the God who reigned o'er Babylon

Is the God who is reigning yet.

Yes, "men are capable of being thus filled (with the vision of God and the glory of His kingdom and His gospel) as ever they were," but when we turn back the century folds in the curtain of time and review the history of nations and men, the eternal

verity of the divine conclusion "the imagination of man's heart is evil from his youth" needs no farther confirmation, and down from Gennesaret comes the judicial edict, "In vain do they worship me, teaching for doctrines the commandments of men."

As we stand "in the midst of Mars' Hill" of modern science and scholastic dissertations there is need that another Paul come declaring, "I perceive that in all things ye are too superstitious, for, as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore, ye ignorantly worship, him declare I unto you."

The world is surfeited with form and ritual and hypocrisy which sends burning to the throne of God a smoke so dense and scent so carnal that heaven to the masses has for lo, these many years been shrouded in eternal gloom.

The human heart can not "be counted upon to be emptied in a moment of the surfeit that gorges it, and to cry out with all its old hunger and thirst after righteousness." The human heart never has thirsted after righteousness, for as Mr. Stimson says, "It takes a heart to move men's hearts, and the need today is for some great heart aflame with God."

We cheerfully acquiesce with the following: "Brilliant oratory and academic learning are for this need no better than trumpet entertainment and ecclesiastical diplomacy. Christians are not to be enticed out of worldliness, any more than the world is to be tricked into repentance."

You may be "waiting to hear God speak to the children of Israel that they go forward" but "when that voice was heard," though "Moses and the elders had only to arrange the swift details, as the people arose quickly and went," you must not forget the preparatory work performed by God's Anointed and the "leek and onion" aftermath.

You are right in thus addressing your fellow churchmen; "The whole question of the church and the community, for example, and of missions must be restated. Christians must get together. Differences must be set aside."

There must be some common ground of agreement, however. Christians can not get together when each and all are held captive by sectarian walls high and impervious as ever encircled an eastern metropolis or the Chinese Empire. First, these walls must be broken down.

"Differences must be set aside," but when those differences are vaporized the truth will still remain. In the contest 'twixt truth and error differences are ever apparent. Truth contributes its quota to the clash and yet no one would argue because one man has the truth and another is affected with error, that in order to heal the breach and absolve differences both must renounce their position. Man-made differences must "be set aside," but divine differences must be maintained. "In such a crisis as this, these (human) differences are as impertinent and as puerile as were the bickerings of the allied forces in the face of the peril around them at Trenton, but these divine differences are pertinent and potent factors and the only thing that will save the church from crushing defeat.

[CONCLUDED NEXT WEEK.]

Daughters of Zion.

"OUR AIM, MANKIND TO BLESS."

MRS. H. B. CURTIS, Editor.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general assembly, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development, that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

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Editor's Address, Independence, Mo.

There is a danger that often walks beside the girl who goes into public life, against which I would like to warn my girls. She will meet it in offices, and wherever she is called upon to mingle to any extent with the opposite sex. Many times it confronts her in her social life, and is an evil that is rapidly gaining the ascendancy. It is the married flirt of whom I would have her beware, or the man who says he is not, and may not be, congenially mated. Whenever a thing has received the ultimatum, "Thou shalt not," it takes on a certain fascination to many, but remember:

"Lost innocence returns no more; we are not what we were before transgression."

There is an inexorable law of nature to which all are bound as to the wheels of the ruthless juggernaut, and it is, that "he who breaks, pays." We cannot transgress any deep law of nature, or honor without having it react upon ourselves sooner or later. If a man has made a mistake, it is a sad thing, but it is not your privilege, nor is it within the code of womanly honor that you play the part of comforter. He must bear it alone; to attempt to administer consolation leads along paths too devious and far too dangerous for you to follow.

We all come in contact with such instances, but be wise and turn away, even though pity may be in your heart. You say, it is such a little thing to express that pity and sympathy; but remember also, there are always two sides to a story, and you have heard but one side. However, granting he is unhappy through no fault of his own, keep out of danger, and if his comfort must come through a woman, let it be some one else.

The married flirt does not deserve a place in your life; flee from him as you would from a pestilence. The marriage relation is becoming less and less sacred, and therein threatens a great evil. Go into any large city, especially one that cannot boast of the best of the truth for July.

of this fact, for fact it is, and the man is not always the offender, but often it is the wife and mother who thus basely cheats her husband, her family, and herself.

Above all things else, girls, respect and honor the wedded estate—an estate which God has ordained for a great and wise purpose; for whenever you cross this border, or allow another to do so, you invite into your life as many imps of mischief as Pandora loosed from her box, and your efforts to close against them will be as ineffectual; moreover, the harm does not stop with the present—for, "Wounds of the soul, though healed will ache; The reddening scars remain and make Confession."

Good Advice to Girls Who Travel.

The young girl who is traveling by herself should seek information from the train people rather than from her companions on the train. No girl in traveling should make confidants of strangers of either sex, disclose her name, her destination or her family affairs, or make acquaintances on the road. She may, however, show kind attention to a mother traveling with little children, amuse a wearied little one, and politely thank anyone who does her an unobtrusive kindness.—Margaret Sangster, in the Ladies' Home Journal for July.

Our True Character Shown in Traveling.

Quite without our suspecting it we show the stuff that is in us when we turn our backs upon home, and take the road. Our revelations are entirely unconscious. We display our familiarity with social usages or the reverse, but that is the lesser matter. A novice or a globe trotter alike lets down the mask which hides the inner self, when fretting over delays, careless of others' comfort, and selfishly monopolizing conveniences intended for the many rather than the one—July Ladies' Home Journal.

How French Girls are Educated.

The children of the lower classes in the country, as well as in town, all go to public schools. Little girls of the better class have an English or German nursemaid or a resident governess. When they are sent to a boarding school they go to some convent, but in Paris courses which leave the young girl most of the time at home are preferred. The courses are weekly, semi-weekly or even daily classes. The government schools have hitherto been attended mostly by the free thinking element. Private schools are fast being transformed into day schools. Then there are private teachers for those arts called "accomplishments" which occupy a prominent place.—Th. Benson (Mme. city, especially, and that cannot boast of the best of the truth for July.

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**Lunch at Dr. Hillis' Church.**  
THE BROOKLYN PASTOR'S PLAN TO ATTRACT YOUNG PEOPLE TO EVENING RELIGIOUS SERVICES.

Free lunch at church is the latest innovation, and strangely enough conservative Brooklyn will inaugurate the eating feature of religious service. The Rev. Dr. Hillis, pastor of Plymouth, is sponsor for the church free lunch. After the evening services he plans to hold a reception, and he wants the people to stay—especially the young people.

Plymouth church has a well-equipped kitchen. Here the free refreshments will be prepared and the ladies of the church will take turns in serving them. While the congregation is eating Dr. Hillis will be getting acquainted with its members.

Of course the free lunch menu will include cake and sandwiches, maybe roast beef and potato salad.

A prominent member of the church said last night:

"This plan to attract people to the church is purely experimental, and it is not certain that it will be continued. Our object is to make our evenings as interesting as possible for members, particularly the young people. Dr. Hillis has always felt that he would like to get in closer touch with them and hit upon this means to accomplish it. His reception to the people after the services is the principal thing and the refreshments an incidental feature."

In order to make it pleasant for the Sunday School teachers and pupils who live at a distance arrangements have been made with a boarding house near the church to serve luncheon after the morning service for a nominal price.—*The New York World.*

Clever men are good, but they are not the best.

**HOMES FOR SALE**

By order of its Board of Directors, the STAIRS VINGS BANK, of Lamoni, Ia., will act as agents for the buying and selling of FARMS AND TOWN PROPERTY in and near Lamoni. We have already a desirable list of properties for sale and we invite the correspondence of all who desire to purchase a

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**Some Good Reading.**

"Faith Creeds," by Elder R. C. Evans, 20 cents each.  
"Apostasy of the Church," by Elder J. W. Wright, 10 cents.  
Splendid Sermon Tracts, your own selection from our published list, 25 cents per doz.  
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  - 73—Lexington Branch Pass. 8:35
  - 7—Fast Mail.....10:00 p.m.
  - 81—Joplin and K. C. Mail... 3:16
  - 1—St. Louis Mail and Ex. 5:17
  - 5—St. Louis Mail..... 6:55
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  - No. 96—K. C. & Wichita Mail... 2:52
  - 72—Lexington Branch Pass. 6:53
  - 6—St. Louis Mail..... 7:23
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Special excursions to Colorado and Utah, June 18th to 30th inclusive, and July 10th to August 31st inclusive, good returning thirty days from date of sale.  
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While you attend to your daily duties I will furnish you a list, if desired, of prominent men and women in Missouri who have been cured of piles in all forms, of thirty years' standing. I use no knife, no cutting, not a drop of blood lost. I cured myself in 1895, since then I have cured one hundred and fifty-two cases without one failure.  
For sixty days I will cure any case of Piles or Haemorrhoids for \$25.00, guaranteed, just one-fourth regular price. Terms cash. Send stamp for reply.

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Glorious gospel, sent from above,  
Teaching charity, telling of love  
Of grace divine,  
Wisdom, mercy, heavenly truth,  
In hearts and minds of aged and  
youth  
Its light shall shine.

Though heavens may fall and stars  
may fall,  
And man, the proudest of them all,  
Should step from grace,  
The beautiful gospel taught of old,  
Tried in the furnace and proven gold,  
Will keep its place.

The message it brings from our God  
shall roll  
From the west to the east, and from  
pole to pole.  
To every clime,  
To every nation, in every tongue.  
The gospel truths shall be taught and  
sung  
In words sublime.

Yea, stand it shall though the skies  
may fall,  
The work is of God and He rules o'er  
all  
'Twill stand forsooth,  
'Till Jesus comes as our king to reign,  
The gospel's of God, it is not in vain,  
His word is truth.  
—Mina Perkins Kearney.

April 9, 1901.

**PASTORAL.**

Dear Saints:—Having been appointed to Michigan it gives me the opportunity to labor among my own people as well as the English. Michigan is full of Hollanders. I am now in the western part of the state, having been laboring in the north among the English people; had grand success in sowing the seed and it gives me great consolation to know that if it does not spring up in this life, it must in the final restitution of all things. Some of the Hollanders believe that Jesus has died for our heavenly Father's people only, and His people are all that are foreordained to be saved before they were created; the rest are all the devil's although created by the same God, and yet they teach that He is a loving Father. How much love is there in that, to create the most of His people to be damned?

Now, Saints, help me all you can. I preach both Hollandish and English. If you live near Holland people let me know and I will come and we will do all we can to help some of them to a better understanding of the gospel. Address me at Crooked Lake, Mich.

Yours for the fight of faith,  
ELDER H. J. DEVRIES.  
July 6.

**A REQUEST.**

We are now mailing Graceland College catalogues, and are sending to all the missionaries, to their field address when known, otherwise to their home address; will the families of missionaries please favor us by remailing these catalogues, and will the missionaries be kind enough to interest themselves in behalf of Graceland to talk up the matter with such persons as are likely to attend some college this year, or in the near future. We would be thankful, not only to the missionaries, but likewise to others, for names and addresses of those who may, or can attend college.

Any party who may read this request and desire any information relative to Graceland college, we invite them to write us regarding their wishes.

To all those who are interested in education, and especially in the success of this church institution—Graceland college—a God acknowledged work of this church, we ask that you aid us financially at your earliest convenience, for we have no other income at present than the donation of Saints and friends, and we are under the necessity of incurring considerable for printing and other items of preparation, before the opening, September 10. Now, dear Saints, will you, one and all, aid us in this work of God? We are still hopeful that the debt will be paid, and the running expenses promptly met. It can be done! Will it be done?

Yours for the success of Graceland,  
ROBT. M. ELVIN.  
Box 224 LAMONI, Ia.

**Two Days' Meeting.**

'There will be a two days' meeting at Hurstown, Indiana, the first Saturday and Sunday in August.

J. D. PORTER.

**Special Notice.**

Northwest Kansas District:—Arrangements have been made so that those wishing to hire tents and cots can obtain them at the following prices: 10x12, 3 foot wall tents (about) \$1.60 each; 12x14, 3 foot wall tents, (about) \$2.00 each; 12x16, 3 foot wall tents (about) \$2.30 each. Cots, canvas, about 35 cents.

All those who wish to hire tents or cots please notify me at once, also state what size you want, so that the committee can order just what is wanted.

E. SANDY, of Com.  
LINN, Kas., July 6.

**Arkansas Camp Meetings.**

For the benefit of the scattered Saints in Arkansas, camp meetings have been appointed at the following places:

Ingleside branch, two miles east of Saltito, Faulkner Co., Aug. 3 to 11.

Bald Knob branch, Bald Knob, White Co., Aug. 14 to 24.

Martin's Creek branch, one mile north of Martin's Creek P. O., Sharp Co., Aug. 28 to Sept. 8.

Brethren and sisters, do not fail to arrange and come to these meetings, the one most convenient to you. Remember, salvation is what we expect. It comes only to the "pure in heart." We become "pure in heart" only by taking hold of the means of grace. If we enter in through the "pearly gates" we must be robed in "fine linen, clean and white, which is the righteousness of saints."—Rev. 19: 7.

You are denied the privilege of association with the Saints and of prayer meetings and in these reunions you can enjoy both at least once a year. We expect a number from the Woodside branch in Missouri to attend the meeting at Martin's Creek.

Let everyone come prepared to care for themselves and enjoy a season of spiritual reviving. Those who have Quarterlies bring them along, as we expect to provide a Sunday School in the camp for the children: bring your Bibles also.

In bonds,  
W. S. MACRAE,  
JOSEPH WARD.  
Present field address, Mountain Home, Ark. July 6.

**Reunion Notices.**

All who desire tents or cots for the Des Moines district reunion to be held at Rhodes, Iowa, commencing August 15-25, please notify G. W. Johnson, Youngman Block, Des Moines, Iowa, stating size and kind wanted, not later than August 8th.

Canvas cots, 15 cents; wire, single, 25 cents; cots, wire, double, 40 cents.

Refreshment tents, 14x21, detachable walls, \$5.00; 9x14, detachable walls, \$3.00.

Compartment tents, 14x21, 5 rooms, \$5.00; 14x14, 3 rooms, \$5.00; 10x14, 2 rooms, \$3.00.

Wall tents, 15x16, standard, \$2.50; 12x14, standard, \$2.00; 10x12, standard, \$1.50.

Filles one-half price of tents.

For one week's camping.

On orders for 25 tents, 5 per cent discount; for 50 tents, 10 per cent discount; for 75 tents, 15 per cent discount; for 100 tents, 20 per cent discount.

G. W. JOHNSON.

Look here everybody! The grand reunion of the Spring River district will convene August 16th at Berry's Ferry, Indian Territory. Everybody come and have a good time. We are going to have the grandest reunion ever held in the district, plenty of hay and corn at about one-fourth of the market price, and free pasture. Come one, come all, and have a grand good time. Arrangements have been made for tents at \$1.25 for the ten days. All who want tents will please notify Bro. J. M. Richards, Pittsburg, Kansas, R. R. No. 4. Please

send in your orders for tents as soon as possible. All orders must be made to him not later than August the 8th. Please remember the date if you want tents. Good speakers will be there. All missionaries that can come are invited.

Yours for truth,  
J. T. RILEY,  
Com.,  
NOAH KARAHO,  
W. B. HILLEN

The Saints composing the North-east Kansas District who would have to carry the bulk of the burden of the Atchison Reunion petition me thro' Bro. J. C. Foss, the sub-missionary, to declare the Reunion off on account of the drought that is now afflicting our country so badly. Therefore I declare the Reunion postponed. Let the Saints not feel discomfited, but press forward to the mark of your high calling in Christ Jesus our Lord. We are living in perilous times, but we should not faint by the way. Our Master said, "When you see these things come to pass, then look up and rejoice, for the day of your redemption draweth nigh." We should watch and pray. God will remember His children.  
I. N. WHITE,  
General Missionary in Charge.  
July 15.

**NOTICES.**

To the Saints in Spring River District:—The first church to be dedicated in the Cherokee Nation will be dedicated July 21st at Miami, Indian Territory. Apostle I. N. White will preach the dedicatory sermon. All come that can and bring your lunch and we can have dinner on the bank of the Neosho river. There are only four families of Saints living at Miami. Bro. R. M. Peck individually furnished the money to build this church. I expect to be at the dedication.  
P. C. KECK.  
July 12.

Please say through your columns that B. F. Pollard and W. S. Goodman are appointed as committee to care for delegates and visiting members to the Northwest Texas and Choctaw District conference, which convenes with the Shawnee branch at Douglas, Red River County, Texas, July 26, 1901, and all visiting members coming by railroad will call on the above committee. Douglas is 44 miles west of Texarkana and 47 miles east of Paris on the Transcontinental Division of the T. & P. R. R.

B. F. POLLARD, Com.  
ISACA, TEXAS, July 8.

**CONFERENCE MINUTES.**

The Spring River district conference convened with Pleasant view branch, Cherokee county, Kansas, on June 7, 1901, with President J. M. Richards in chair.

The following named branches were reported, viz., Pleasant view, Columbus, Yebb City, Weir City, Galena, Angola, Blairville (name changed to Joplin), Fairland and Lamanite.

Ministers reported as follows: Of the seventies, P. C. Keck, baptized 1; J. D. Erwin. Elders J. W. Thorpe, W. S. Taylor, baptized one; W. H. Prewitt, J. A. Davis, C. K. Ryan, J. T. Riley, baptized; J. A. Grans, J. L. Lancaster, S. D. Love, baptized 3; J. C. Severine, T. S. Hayton, Noah Karahoo, A. H. Herke, Richard Davis, W. E. Westerville, Isaac Ross, George Bird, E. E. Bradley, R. G. Christie. Priests H. J. Thurman, W. B. Milten, R. E. Martin, M. A. Love, J. I. Young, Wm. Kirke, Richard Bird, James Davis and Curtis Randall. Teachers, M. S. Frick, George M. Rhonemus, J. C. Powell, J. M. McKnight, Robert Smith and E. E. Gilbert. Deacon, Charles Bird.

The bishop's agent's report showed receipts, etc., \$57.83, disbursements \$420.10, on hand \$127.73.

The district treasurer's report showed on hand and receipts since last report, \$39.50, disbursements \$18.12, on hand \$21.44. These accounts were audited and found correct.

A petition from Saints at Nashville, Missouri, for branch organization, was referred to the district president and missionary in charge, to do as they deemed best.

It was decided to hold our next district conference at Berry's Ferry, Indian Territory, at same time, and in connection with our district reunion, and that Thursday and Friday afternoons be set apart for to transact the business of the conference.

The time for holding the reunion was reconsidered and set to begin on the 16th day of August. It was moved that we extend to the district Sunday School superintendent the privilege to arrange with the district president for suitable time for the Sunday School convention exercises during the reunion.

Several good sermons were delivered during this conference: Elders F. C. Keck, J. D. Erwin, J. T. Riley and J. W. Thorpe were the speakers.

A priesthood meeting was held Sunday, 9 a. m., at which short speeches were made by the brethren regarding the welfare of the district, how to spread the work and get the gospel before the people.

The district president is authorized to ascertain cost of a new tent top, and in connection with the district secretary, to notify each branch president requesting him to solicit his branch for their joint proportion of the cost.

The following resolution prevailed: That we ratify the appointment of Vida Goff, of Nevada, Missouri, who has been commissioned by the general historian, to act as local historian for the Clinton and Spring River districts.

The Sunday afternoon sacrament service was in charge of Elders W. S. Taylor and T. S. Hayton. Ten children were blessed during this service. A collection taken up in behalf of the district tent fund amounted to \$7.97.

There was a large attendance at this conference and a good time was enjoyed.

T. S. HAYTON, Sec.,  
1102 Bellevue St., Galena, Kan.,  
J. M. RICHARDS,  
Bish. Agt. and Pres. of Spring River district,  
Rural route, No. 4, Pittsburg, Kan.

**BORN.**

McGEORGE.—At Morrison, Okla., to Bro. and Sr. McGeorge, July 5, 1901, a son, named Thomas Robert. J. L.

**DIED.**

POWELL.—Died at Galena, Kansas, June 30, 1901, Melba Furr, daughter of Bro. and Sr. J. C. Powell, age two months and four days. She was blessed on the 24th day of June by Elders P. C. Keck and T. S. Hayton. Funeral was preached at the Saints' chapel, at Galena, Kansas, by our missionary, F. C. Keck, assisted by Elder T. S. Hayton, president of the Galena branch.

STOFF.—Bro. John Stoff was born at Oversantklem, Germany, November 12, 1842, and died at the Swedish hospital, Omaha, Nebraska, June 28, 1901. He was baptized by Elder Fredrick A. Smith, June 28, 1896, and died strong in the faith. He was married to Miss Mary Kopenhagen, at Boone, Iowa, May 9, 1870. Eight children were born to them; the wife and six children are left to mourn their loss. Two children having died some years ago. Funeral services at the home, 1919 South Eleventh Street, Omaha, Sunday, June 30, 1901, by C. E. Butterworth. Services at grave by A. O. U. W. and B. L. E. lodges.

**A Modern Martyr.**

A woman lost consciousness in a dry goods store in Washington recently, and was carried to Emergency hospital. Looking for means of identifying the woman, the nurse came across a visiting card in her shopping bag, on which were the following memoranda:

"Chloride of lime: 1 spool pale blue sewing silk; 2 nursing bottles; shoes for Clarence; Jevon's logic; garden hose; board meeting 11 o'clock; market; telephone caterer dinner Saturday; dress-makers; church.

The first words the victim spoke were an apology for having collapsed. She was certain it was an indication of want of will power, for she was a firm convert to the notion that mind has supreme control over any matter that might seem to the uninitiated reason for a woman's strength failing. She insisted, moreover, that she must get up and go back to her shopping where she had left it off. The chloride of lime was needed in the cellar at once. If the spool of silk was not at the house by 1 o'clock the sewing girl would not be able to finish Margaret's dress for the party that afternoon. Clarence must have his shoes for the same occasion, and if baby did not get his new bottle nurse would probably feed him from a sour one, and that would undoubtedly mean death. All the marketing was yet to be ordered. If she did not keep the appointment with the dress-maker, she would not have her new dress for the little dinner she was giving on Saturday, of which the caterer had not yet been informed. Besides, she had gone on a civic board in order not to lose touch with the larger duties of life outside her home, and she was studying logic so that her mind should not grow rusty through the autumn, and she did, therefore, want not to miss her meeting or fail to get to the book store before it closed that day. She had meant to drop into church a few minutes, too, before going home; the restfulness of just sitting there a bit she had found was a great good to her soul. But she could let that go till another day, if the nurse and doctors really thought she was doing too much. The nurse and doctors found opposition useless, and as soon as the poor woman was able to draw a deep breath, out she went again to finish her self-inflicted task.

The doctor, at the suggestion of the nurse, corrected the entry he had made on the hospital books. He recorded:

"General collapse; cause, too much conscience and not enough common sense."

In the course of a paper the doctor has read since before the medical society, he recited this case as melancholy evidence of the direction in which some good women of the day are tending.—Harper's Bazar.

**Long Hair**

"About a year ago my hair was coming out very fast, so I bought a bottle of Ayer's Hair Vigor. It stopped the falling and made my hair grow very rapidly, until now it is 45 inches in length."—Mrs. A. Boydston, Atchison, Kans.

There's another hunger than that of the stomach. Hungry hair needs food, needs hair vigor—Ayer's. This is why we say that Ayer's Hair Vigor always restores color, and makes the hair grow long and heavy. \$1.00 a bottle. All druggists.

If your druggist cannot supply you, send us one dollar and we will express you a bottle. Be sure to cover the name of your nearest express company. Address, J. C. AYER & Co., Lowell, Mass.

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VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, JULY 25, 1901.

NUMBER 30.

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When desiring your address changed, give both the old and new address. Papers will be discontinued one month from the time subscriptions expire, unless ordered continued.

In making remittances, money orders are preferable for they are absolutely safe. If you can avoid it, do not send coin or stamps. Canadian stamps are an entire loss, and Canadian currency is only worth ninety cents on the dollar to us, for that is all we can get for it at the banks. Letters should be addressed, and orders and drafts made payable to

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A musty old creed.

THINK twice before sinning  
once.

LATTER DAY SAINTS want the  
earth—and they'll get it too.

A CONVINCING way to prove  
the gospel true is to be a living  
witness.

ONCE a Saint took sick, now a  
Saint indeed he would be; but  
when that Saint got well, what a  
sickly Saint was he!

We have three love stories in  
our divine library, our religious  
friends are content with only a  
part of one.

If you are unlearned, you  
don't need to tell it, people will  
discover that fact just so soon as  
you open your mouth.

VERY often Latter Day Saints  
are asked, by their friends, for a  
work that will explain their be-  
lief in detail. Just hand them  
any old New Testament.

THE gospel Joseph Smith in-  
troduced to the world was enough  
to make the devil mad—also his  
emissaries.

THE "narrow way" was broad  
enough for Jesus Christ and the  
apostles. What an immense  
amount of gray matter must  
garrison the brains of those in-  
dividuals who need a "broader"  
way!

ONE of the triumphs of the  
latter day work is not how much  
wisdom it puts into an individ-  
ual's head, but how much fool-  
ishness it takes out.

"THE Books and Utah Mor-  
monism in Contrast," enlarged  
new edition, will soon be ready.  
Bro. E. L. Kelley's splendid  
argument against the "revela-  
tion" on polygamy is contained  
in this edition. 12 cents each,  
3 for 30; 15 for \$1.00.

## RUTS.

Individual, city, county, state, national ruts. Everybody every-where, from the blubber gorging Esquimaux to the denizens of the desert land of Patagonia, all are in some kind of a rut. And what a difficult task it is to get out of them. Road ruts have been responsible for broken wheels, broken bones and damage in general, but what misfortune has been caused by the ruts the old world is moving in. We may call them "idiosyncrasies," "character," "individuality," etc., but often plain "rut" would be more proper. These indentures become so much a part of our nature that we think they are nature.

### OLD BOTTLES.

In the times of the Savior, skins were made in the form of bags, and these were called bottles. When wine was put in them, the gas arising from fermentation stretched them, so new wine was placed in new bottles to permit of this expansion, hence the Savior says:

Neither do men put new wine into old bottles: else the bottles break and the wine runneth out.

The nearer we come to being an "old bottle" the less use can the Lord make of us. He didn't use, in former days, the educated scribes and Pharisees, because they were in too many ruts; the new wine of the gospel would break them all to pieces. They were old bottles. In the latter days the Lord saw fit to use an unlearned boy because he wasn't in a lot of theological ruts. He was a new bottle susceptible of large expansion. Probably if the angel had come to some of our ecclesiastical dignitaries with the message he brought, it would have mentally shattered the old bottles. Even when they were told of the affair it sent them into hysterics, and now, after seventy years of education, we rejoice to see the effect this force has had in getting the dear people out of old ruts into the straight and narrow way, which is rut proof.

Don't be an old bottle, no matter how young or old you may be.

### THEOLOGICAL RUTS.

The gospel of Jesus Christ, as it has been restored, will appeal to the intellect, to the heart, to reason, love, judgment and good sense, and yet, because of the theological ruts poor humanity is in, it takes the power of God to get this attractive, beautiful gospel before the people. The Savior said because of the "traditions of your fathers"—only another way of saying "because of the ruts your fathers have fallen in."

### THE CLIMBING OUT PENALTY.

It has been said, "He who attains to an eminence above his fellowmen, has charge of that eminence." The world's leaders, in climbing out of ruts, have been pelted with mud, their names dishonored, and often their lives forfeited because they took charge of an eminence.

"The man is thought a knave or fool, Or a bigot plotting crime, Who, for the advancement of his race,

Is wiser than his time;  
For him the hemlock shall distill,  
For him the ax be bared,  
For him the gibbet shall be built,  
For him the stake prepared;  
Him shall the scorn and wrath of men

Pursue with deadly aim,  
While envy, malice, spite and lies  
Shall desecrate his name."

Jesus Christ's mission was to get men out of sin ruts, sick ruts, death ruts, and they killed Him for it. When His servants work in His mission they receive the same treatment.

### PRAYING RUTS.

A prayer is a petition. It should be a sensible appeal, dictated by reason. What would we think of a petition like this: John Smith, please send us some lumber; John Smith, send fine lumber; John Smith, send lumber without any profits in it; John Smith; etc. We would certainly become very tired listening to such a repetition of "John Smith," and yet we have been in branches where we have heard prayers punctuated every few words with "Our heavenly Father." We notice those who pray in this manner are generally long prayers. The Lord has said, "that which does not edify is not of God." Such a prayer can't possibly edify, and is merely tiresome twaddle, having a tendency to make the listeners send out the cry of those under the altar: "How long, Oh Lord, how long." The next time you pray see if you are in a praying rut; if so, read the Lord's prayer and those given in Doctrine and Covenants, to govern us. In families where there are children, long prayers will make the young people impatient and fretful, and will have a tendency to turn them against this divine custom. Get out of the long praying rut, it makes everybody weary. Pray without ceasing, but not in a prayer meeting or in assisting the elder in the stand, and don't take the name of the Lord thy God in vain; it is wicked to do so.

### EATING RUTS.

We, as Americans, are so accustomed to three meals a day that we are positive that is just the right way, and when, as church members, we are requested to fast occasionally, we may think we are, to some extent, trespassing against nature. We are simply in an eating rut. There are some ag-

gressive thinkers today who contend that with two meals a day we can obtain the ideal food supply, and that fasting is a splendid method of burning up impurities in the system.

With the high average for thinking possessed by the majority of Latter Day Saints, with their tenacious faith in the word of God revealed in the latter days, is it not really a deep rut that hinders our people from observing the "word of wisdom" in the way they should? Just examine this promise made in the closing paragraph:

And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures, and shall run and not be weary, and shall walk and not faint; and I, the Lord give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them.

Is not the expert evasion of the plain statements made in this revelation often resorted to by those who are otherwise faithful and strong, is their non-observance to do that which the Lord says will please Him, not caused by being in an eating or drinking rut? If you are in, don't pull growing children down the same cavity, then they will not need to struggle out should they desire to do so in later years.

### DRESS RUTS.

There are dress ruts, certainly. We have our proverbial costumes, and they are right in our sight. If one should clothe himself today as did the Master and the apostles, what a genuine sensation it would create to enter one of our churches dressed in such a manner. And yet, was not that a sensible, hygienic, artistic costume? How often do we sit in judgment over what others wear, rendering a verdict perhaps of "loud," "immodest," "queer," etc. The facts are we are often governed in our judgment by ruts instead of reason.

Which sex is governed the most by fashion this hot weather? Which is the deepest in the rut?

### EVOLUTIONARY TIMES.

These are the stirring times of great changes. It's a time to cultivate the power of adapting one's self to new conditions. The development of the church depends upon our ability to put off the old man and put on the new, or, in other words, to get out of old ruts and ascend on the highway of intellectual and spiritual freedom. The law of the universe is PROGRESSION.

What are we going to do about it, and how long will it take to do it?

"Where are we at" in this rut business?

## Extracts from Letters.

ELDER F. C. KECK writes:  
The debate between J. D. Erwin and A. Carlin, of the Baptist church, was a success on our side, and a grand victory for the truth. We are now holding forth in Joplin in a big tent.

BRO. H. R. HARDER, Gay, Jackson county, West Virginia, July 15th, says:

I am holding forth here for ten days. Excellent liberty and good congregations and attention. Feel well in the work and pray the Lord to hasten the harvest.

ELDER S. W. L. SCOTT writes from Coldwater, Mich., July 17:  
Had good services at Palermo, N. Y. Opponent retired on the second evening. He publicly acknowledged that I "was sent of God" to preach. Confessed his inability to cope with the arguments, etc.

JOHN S. HOMMES, Chico, Cal., renewing for the ENSIGN, says:

I think the work in this vicinity is moving steadily onward. Bro. A. B. Phillips has baptized two more, making five new members for this spring's work in Butte County, with good prospects for several more in the very near future.

SR. ANDREWS, Vernon, Mo., says:

I have been a member of the church about two years and in that time have enjoyed myself more than during all the years I was in the Free-will Baptist church. The gift of prophecy was at the prayer meeting yesterday to the edification of those present.

SR. (MRS.) ALICE DYKES, Vacaville, California, June 23:

I left our Zion land April 30th. This is indeed a beautiful country; just now this valley is at its best, with abundance of fruit and grain, and work for all those who care to work. I am visiting with my parents, Mr. and Mrs. W. T. Hlayter, who, sad to say, have never heard the gospel message. I also have two brothers and two sisters, adults, who are not members of any church but are Bible believers. I wish to ask if there are any Saints living near Vacaville. Would also like the address of an elder or Saint in or near Oakland. Also where I could find their chapel: please give street and number. I would like to locate near the church or in neighborhood with Saints. My health has greatly improved since coming here. I rejoiced greatly to read in the ENSIGN that Bro. Peter Anderson was called to be an apostle. May God bless him for he is a noble Saint. His kind words and good advice I shall never forget.

THERE is only one way for us to get to heaven, and that is the liv-ing way.

BRO. HENRY W. GODFREY, Tryon, Nebraska, requests the prayers of the Saints in his behalf on account of a physical affliction.

OMAHA, Nebraska, chapel is at 1818 21st Street. Services Sunday.—Sunday School at 9:30 a. m. Preaching at 11 a. m. and 7:30 p. m. Young people's meeting at 6:30 p. m. Prayer meeting Thursday at 7:45 p. m. A. W. Ballard, pastor.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Pes. G. H. Hulmes will speak to the Lees Summit Saints next Sunday, morning and evening.

Because of the success of the last basket meeting held at Chelsea park, Brn. White and Pease, the missionaries who introduced this innovation, have announced another basket grove meeting to be held Sunday, August 11th, at Chelsea park. Come and enjoy a day in the woods and let's get better acquainted.

Elder C. Ed. Miller, formerly of Pittsburg, Pennsylvania, will be the speaker Sunday morning. W. N. Robinson is expected to occupy the stand in the evening.

There was a great commotion in our quiet city, Monday evening, some time before midnight. Very few families but what were aroused, and flitting around in their robes de night. A fifteen minute thunder and rain storm was the cause.

The communion service, in charge of Brn. May, Hulmes and Murphy, was well attended.

Elder H. H. Robinson returned from his mission in the east.

The drought presents an amusing side also. Heroic efforts are made by the grocers here to make a display of garden truck, when they haven't anything to show. Potatoes, cabbage and onions (by the pound) and a few bunches of dried up beets are about all the "green goods" they handle just now, and when you come to buy these you almost think it is a swindling "green goods" game. It is amusing to notice how there is a daily shifting of the position of these "vegetables;" it reminds us of the song:

From Wibleton to Wableton was eighteen miles,  
From Wableton to Wibleton was eighteen miles,  
From Wableton to Wibleton and Wibleton to Wableton, from Wableton to Wibleton was eighteen miles.

Bro. Arthur Mills, the book-keeper for the ENSIGN, returned from his vacation Tuesday evening.

Bro. Wm. Crick left this week for California.

Our evening prayer-meetings are quite well attended, considering the hot weather.

## ST. LOUIS, MISSOURI.

We believe that the days are really upon us fulfilling "the earth shall burn as an oven" for the heat is something terrible. The hot winds are scorching everything and everybody. Despite all this, however, there was quite a nice sized congregation at services yesterday.

The morning hour was improved by an excellent sermon from Bro. F. A. Smith, who later in the day went to Belleville, Illinois, having an appointment there.

The pastor of the Methodist church across the way, is off on a vacation; this we know because of a number of his flock attending our services yesterday.

The Religio of last Friday evening was largely attended; a number of specially good selections by our own talent, also a

reading by a young lady from Utah, whose name escapes our memory just now, a guest of Sr. Sadie Lewis.

Friday, July 19th, was the day we had to meet our second note of \$590.00. Our committee has been very active, gathering in all resources, and when Bro. B. went to pay the note, only the interest note was presented, as the gentleman explained with some little confusion, that he supposed that was about all we would be prepared to liquidate. Great was his surprise when informed that not only the \$590.00 was to be paid but one hundred dollars besides. All of us are more than pleased that we were able to do this, as it leaves but \$2,400, and we hope, the Lord prospering us, to pay this readily. We are sure that all of our friends will rejoice with us when informed of this good news.

Sr. Whiting has recovered somewhat from her late illness, and is going away for a restful sojourn.

Misses Tena Archibald and E. Jeanette Dawson left Saturday evening for a two weeks' sojourn in St. Joe and environs.

There are whispers floating around as to the advisability of postponing for this year, the reunion; owing to the drought the grass is dead, the country is hot and very dusty, provisions are scarce, canned goods are very high, and our recent effort in meeting the church note leaves some of us indisposed to present further financial outlay. However, at present we do not know exactly what action will be taken. We note that one or two other reunions have been postponed.

Little Myron Trowbridge is better.

Bro. Wm. O. Thomas continues very low, and is growing feebler rapidly. Sr. Johnson also is quite ill.

The Mite Society spent two or three days recently, quilting, in the basement of the church. Some are looking forward, preparing for the Thanksgiving bazaar, which will, doubtless, be held at that time.

Sr. Hughes, of Cheltenham, has gone to St. Joe on account of serious illness in her brother's family.

Tuesday evening, August 6th, the Cheltenham Saints will give an ice cream social; admission ten cents, entitling one to a plate of cream. Everybody invited.

ETTA M. HITCHCOCK.

2510 N. Garrison Ave., July 22.

## ST. JOSEPH, MISSOURI.

On Wednesday the four year old child of Bro. and Sr. Harry Pierce, while playing with matches, ignited his clothing, receiving a severe burn, from which he died on the following day. Services were held on the 19th in a school-house near by in charge of Brn. C. E. Guinand and C. Archibald, the writer trying to speak of, not only our hope, but that of all God's family. The service was solemn and well attended. The bereaved parents have our sympathies.

Mrs. Wm. Hamme, niece of Bro. Frank Heckendorf was

badly burned on Friday by gasoline explosion.

Grandma Jones (Martha) after sixteen months of suffering, passed into a paradise of peace on the fifteenth at the ripe age of seventy-two years. Her remains were taken to Stewartsville for interment where services were held in the church. Sermon by the writer. She leaves four children and a husband to struggle on in the battle of life.

Little Sr. Mary Kinnaman is visiting her grandmother Kinnaman near Stewartsville, Missouri.

We were pleased to grasp the hand of our congenial brother, I. N. Roberts, once more. He is spending a few days in the city enroute to his southeastern mission. He looks well and feels aglow with love for the work. He will attend a conference in Tennessee on Saturday and Sunday next. Bro. Roberts spoke twice while here. Blessing go with you I. N. and may you be received with open arms by the Saints of your mission.

We visited South Park yesterday and enjoyed meeting with a few in Sabbath School and preaching capacity. Arrangements were made to reoccupy Schulte hall with Sabbath School at ten sharp and preaching at eleven o'clock. Saints who are possessed of the missionary spirit come down and help us. Come ye singers, come ye musicians, and let us praise the Lord.

As soon as the heated term is abated we expect to hold a series of meetings at the Aspey mission. Let the Saints prepare for it. Could we not rearrange, cleanse and beautify the room. Let all rally to the work here at this point.

We occupied at South St. Joseph mission last night with splendid liberty of spirit, though few listeners. The Spirit bids us faint not, but press onward.

Before arising this morning our ears were greeted with the musical voice of Sr. Josie. The words took deep hold on our heart. They are as follows:

Is the way so dark, O wanderer,  
Is the hill crest wild and steep?  
Far so far, the vale beyond these,  
Where the home lights vigil keep?  
Still the goal lies far before thee,  
Soon will fall on thee the night;  
Breathe the path that takes thee onward.

Fight the storm with all thy might,  
Though thy heart be faint and weary,  
Though thy footsteps faint would cease.

Journey onward, past the hill-crest  
Lie for thee the plains of peace.

Yours onward,

J. M. TERRY.

1913 Holman St., July 22.

## CHICAGO, ILLINOIS.

First Chicago Branch, 8 So. Wood St., Sunday School at 1:30, preaching at 3 and 7:45 p. m.; Central Branch, 3411 Cottage Grove Ave., Sunday School at 9:30 a. m., preaching at 11 a. m. and 7:30 p. m.; West Pullman, preaching at 10:30 a. m., followed by Sunday School, preaching at 7:30 p. m.; Graves' Mission, 2458 State St.

It is necessary to report another change in the hour of meeting for the Religio which will be held on Tuesday evening at 7:45 instead of Friday. Wishing to give all the show possible for a large attendance at both meetings, it was thought best to have one night free between Religio and Thursday evening prayer meeting. Consequently no tired excuses will be acceptable.

Sr. Smith, Bro. Joseph's wife, gave us a flying visit of part of one day last week. We are in hopes that on her return trip she will be able to make a longer stay.

Srs. Cudworth and Logan left last week for an extended visit to eastern Saints.

A picnic for the Hope of Israel Sunday School was given on Saturday at Morgau Park, one of the prettiest suburbs to the South. Bro. and Sr. W. H. Deam kept open house, and in every way possible on their part, made the picnic a success. All report an enjoyable time.

Bro. and Sr. Mucous passed through the city last Sunday on their way to their mission in Norway.

Although the weather was almost unbearable yesterday, a fair attendance was given all services, and those who were present at the afternoon preaching service were given a joyous surprise. Bro. Elmer Johnson who has been unable to meet with us for over a year, made his first trip. We sincerely hope he will continue to gather strength and become a regular attendant as formerly.

## NOTICE.

## FIRST KANSAS CITY BRANCH.

2324 Wabash Ave., Sunday School 9:30 a. m.; preaching at 11 a. m. and 7:30 p. m.; social service 12:15 p. m. D. P. Winn, pastor, 2306 Bellfontaine, telephone 205 Union. Superintendent Sunday School, E. Etzenhouser, 2417 Prospect; telephone 1306. Missionary in charge, J. D. White, 609 Main St.; telephone 1358.

Hot, hot, hot, and dry. Never before have we experienced such weather as this in our city; the thermometer ranges from five to eight degrees higher than heretofore, and no let up in sight.

Meetings on Sunday were all quite well attended, at 11 a. m. Pres. D. F. Winn was the speaker. After the sermon Elder J. A. Gillen baptized Mr. and Mrs. Johnson, two elderly people, for many years devoted members of the Methodist church. They first heard and became interested in the gospel at the protracted meetings held by Elders J. D. White and F. C. Warny at Northeast mission last winter; they are excellent people. There are others who are standing at the door of the kingdom, looking in, and are able to see the good that might be enjoyed by them if they would enter in.

The prayer meeting at 12:15 was good and well attended; those baptized in the morning were confirmed by Elders Pickering and Gillen. Bro. Winn was the speaker in the evening.

Pres. J. D. White preached at Argentine at 11 a. m., and at the tent (which is now located at north end of Quindaro Boulevard) at 8 p. m.; Elder Pease preached at the tent at 11 a. m.; Elder J. A. Gillen preached at Northeast Mission; Elder F. C. Warny preached at Lee's Summit both morning and evening. The Saints at Lee's Summit are mostly farmers and are greatly interfered with by the drouth, and feel much discouraged; the corn crop and gardens are entirely burned up. We noticed the grape arbor at Bro. Flinn's, the leaves were entirely burned,

the vines were loaded with grapes half grown. I was informed that was the condition of things all through the country. Some of the Saints are in a sad condition, but their trust in God is firm, and He has promised that every thing shall work together for good to all that love Him, and manifest their love for Him by keeping His commandments.

F.  
July 23.

## LETTER DEPARTMENT.

GUBERNSEY, Cal., July 7.

Dear Ensign:—As I have not the privilege of meeting with the Saints, this Sabbath morning, will spend a few moments in writing a few lines for your valuable pages.

We have had no preaching here since last fall and long for the time to come when the gospel shall again be preached here. At present there seems to be very little interest taken in regard to religious matters. There has been a great deal of prejudice against our people in this neighborhood, and some have been bitterly opposed to our elders preaching in the union church. Bro. Daley once made the remark that the way some of them were doing, they would be sure to go down, and it certainly has come to pass, for the union church, that a few years ago was well filled, now has from fifteen to twenty out to their preaching services.

There are some honest people here, and I trust the time may soon come when they shall come forth and yield obedience to the requirements of the gospel. O, for the time to come, when this earthly pilgrimage shall be over, and we shall be gathered home, where we shall be free from the sorrows of this life. Many times I should feel discouraged indeed, were it not for the hope which I have beyond this vale of tears.

Scenes of sorrow most distressing,  
Scenes that fill the heart with pain,  
Often yield the choicest blessing:  
Present loss is future gain.

In the darkest dispensation,  
Oh, remember, God is just;  
'Tis the richest consolation  
In His faithfulness to trust.

When bowed down with the cares of this life, and our burdens seem almost more than we can bear, how much comfort we receive from our Father in heaven, after having entered our closet and there poured out our hearts to Him in prayer, asking Him to help us bear our trials.

I desire an interest in the prayers of all of God's children that I may endure unto the end and stand with the redeemed.

I remain your sister in Christ,  
MOLLIE A. FLOWY.

## BOZEMAN, MONT.

Editor Ensign:—Please say to your readers that I have lost a memorandum containing names of subscribers to the Australian mission paper received during May and June. This, in the hurry of breaking up house-keeping and traveling. I will be glad if all who sent subscriptions and donations during those months will drop me a card, notifying amount and the address. All others who have not received receipts will also notify me.

We have postponed the time of departure from July to August boat. We leave Bozeman, August 19th, and sail on Steamer "Moana" on the 23d, arriving in Sydney 23 days later. All subscriptions and donations for that much needed paper will be received at Bozeman, Montana, up to August 19th. We are still receiving encouragement. Upon my arrival from a preaching tour lately, I found about twenty letters awaiting answer, all containing something. Why should we stop? The South Sea Island Mission has a press, and the Scandinavian mission has a paper, why can't the Australian mission have a small mission sheet? We believe we are going to get it, and if help continues to arrive, we look forward to the purchase of a small press. We are now about 15 below the 250

mark, the number asked for from America. It is only 75 cents per year. Several \$5.00 donations arrived lately. Don't spoil a good intention; let me hear from you.

There is good prospect of a debt of \$150.00 being lifted from the Deer Lodge chapel. Have circulated a subscription and received over \$100.00. The number of members in Deer Lodge is small. It is with pleasure that I acknowledge substantial help from the brethren of Butte, Anaconda, Stuart and Avon. Bitter Root and Gallatin are yet to hear from.

During our twelve months labor in this state we have not been privileged to meet with more commendable zeal and energy than in Helena. The members there are few, but all did nobly in assisting to get our great movement before the people. We were the guest of Mr. and Sr. Benedict who had fitted up a large double room of a vacant residence near their home on ninth avenue. Here we spoke to appreciative audiences, who were mostly friends and neighbors of Mr. and Mrs. B. Through her social conduct all prejudice seemed allayed. Through Mr. B's effort we were interviewed by two reporters of daily papers who gave us column articles and big head lines. A third daily also gave us neat treatment in a half column editorial, the editor of this one being the son of an old time Latter Day Saint elder of Iowa.

On arrival here, was informed that Elder Gomer Reese has been having some good meetings in this valley and baptized one.

GOMER R. WELLS. BOZEMAN, MONT., until Aug. 10.

COUNCIL BLUFFS, Ia., July 14.

Editor Ensign:—Being an interested reader of your paper I concluded to contribute a few lines, my principal object being to address the Sunday School workers of this (the Pottawattamie district). As your district officer I am trying to become acquainted with the needs and conditions of the different schools. I find it difficult, however, to become acquainted as I should like because of the distance that separates us.

There may be places where some of our missionaries have succeeded in making openings, that schools might be organized and carried on successfully. Will the elders of the district please take notice and assist us in this direction. We must be careful, however, in organizing, and be sure there are some upon whom the burden of the work may rest before we start. There must, of a necessity, be a few in every school who enter upon the work with their whole heart. Spasmodic efforts are not wanted, but the faithful, steady worker is the one whose service we so greatly need. To find the superintendent and co-workers at their post of duty on one Sunday, but upon the following one to see their places vacant, caused by their willingness to sacrifice the duties of the Lord's day for the worldly pleasures of the previous night, shows too plain their unworthiness to act in such responsible places.

We appeal to the Saints and friends to assist us in bringing the Sunday School work in our district to the front. If there are any who feel that they have not done as much for the work as they might, let them begin to improve now.

Salute residing where there are no schools, what are you doing? By a little work could you not start a Sunday School, and having started, run it successfully? It does not require great numbers to have a lively school; remember the promise is made to two or three as well as to the multitude.

Our district conventions are intended to be productive of good. How much fruit they have borne I do not know, and should there be any in the district (and I hope there are) who feel that there is great need for improvement, please come on with your suggestions, criticisms and corrections; they'll be gladly received.

Remember our next convention meets at Hazel Dell, August 30, 1901. Will you help us to make it instructive? Address me,

J. A. HANSEN, R. Route 2, Council Bluffs, Ia.

CLEAR BROOK, Wash., July 8. Dear Ensign:—We live far from any of the Saints, and don't have a chance of hearing any of the elders. If Elder Devision, or whoever is in Washington state, would come and preach for us for a while, we would rejoice. Bro. Hiram Holt preached for us a few nights a year ago last winter. Any visiting elders will find us in Clear Brook in the northeast corner of the state. We can have the school-house; there is no church here. You that live where there is preaching and Sunday School are favored to an extent that you ought to appreciate very highly. God speed the ENSIGN. Your brother,

MICHAEL LADE.

CLEVELAND, O., July 5.

Editor Ensign:—The day of days has passed, and for one I am pleased to know that we have only one Fourth of July a year. I do detest those fire crackers. Yet we have to suffer one day out of the year just to please those who would not know that there was a Fourth if fire crackers were not on the program. The heavy rain at seven o'clock last evening spoiled the opportunity for the display in vogue. The good Lord furnished a free exhibition of the heavenly fire works. But this was not enjoyed by many. Fearful and unbelieving are not all dead yet, is evidenced by fruits.

In view of high rents for halls, and the difficulty of getting people to come to such places, it was thought best to obtain a tent and give the people a chance to hear this gospel in the cities of northern Ohio, as far as it shall be possible to reach during the summer months. While our good brethren at the last district conference thought best to dispense with the idea of having a tent, and became so liberal that they burned what money they had on hand over to the bishop's agent of the Kirtland district, hence, without money we concluded to purchase a tent and start gospel work at once, and take our chances of raising enough money to pay for it. We have it located on Euclid avenue at Lockwood street, since June 22. We are meeting with fair success for city work. We are doing our part as the good Lord gives us wisdom and strength, and we feel confident that God will not fail to do His part.

Let the readers of the ENSIGN, especially those who reside in this district, when they read this, remember that we are talking to you, who are interested in the onward march of this gospel work, and asking you to assist us in paying for this tent. You may think, Well, they did not ask us whether we wanted it or not, and that you are under no obligation to help. This we will leave with you and the good Lord to settle. I am sure He will direct you aright if inquiry is made. So we will work on, anticipating your hearty support as the Lord shall bless you to give. Send all donations to A. H. PARSONS, Box 28, Cleveland, Ohio. Tent is 30x45, oval in form, with canvass settees six feet long, with a rest for the back, making a nice equipment for mission work; also an organ that furnishes the music.

Bro. Baldwin writes he has been meeting with success in the eastern part of the district, baptizing a number. Bro. Heman C. Smith is doing more gospel talking than all the rest of us. You ask me how is that? It is easy to understand if you will visit the temple of God most any day now! People from every part of the world are visitors there, and most generally want to know something about this latter day work, and but few leave without something to read. Just think, last year over thirteen hundred passed over the threshold to hear the good news of Zion's cause. Think it will not have its effect in due time?

Bro. W. H. Kelley has not been able to do much, and prospects are poor for obtaining any service from him for some time unless the Lord relieves him of that terrible throat trouble which has almost incapacitated him from speaking. How-

ever, preaching is a small part made incumbent on one in charge of so large a field as that to which he is assigned.

Wednesday evening the Kirtland branch, by the council of Bishop Kelley, voted to ordain Bro. James Kelley (son of Elder W. H. Kelley) to the office of an elder. Ordination will take place next Lord's day, and he enters into the field at once as a worker for God in behalf of fallen humanity. As the fathers fail by reason of age the sons step to the front. What is grander and more comforting to a father who has watched his wayward boy during the slippery path of youth, come to the front and cast his lot with God and His children.

It was thought wise and best for the work in Kirtland to ordain Bro. Eben Curry to the office of priest. Hence, the good work is moving on, I believe to please the Lord, whether it pleases everybody else or not.

Bro. G. T. Griffiths was called away suddenly to the bedside of his mother who is not expected to survive the sickness that has brought her very low. It is very unfortunate for him at this juncture, as his time was wholly needed to get ready for his eastern trip.

Bro. Scott and LaRue called on us one day last week, en route for York state. Bro. Scott gave us one of his characteristic sermons, holding the people spellbound for one hour and ten minutes. Come again, brethren!

Mr. O. McFarland and Sr. Nellie Allen were united in the bond of matrimony by our congenial brother missionary, D. L. Allen, brother to the bride.

Last Sabbath we dedicated the canvas tabernacle to God and His service, in the behalf of fallen humanity. The Cleveland quartet rendered some excellent selections. Quite a few of the Saints of Kirtland were present and assisted in the congregational singing. Bro. W. H. Kelley preached the sermon. Bro. D. L. Allen offered the opening prayer. Next Lord's day the Sunday School at Kirtland will give an exercise for the children.

In bond, A. H. PARSONS.

KANSAS CITY, Mo., July 1.

Dear Ensign:—We started a mission known as the Northeast Kansas City mission, last fall, and we are still at work here. Sometimes we feel discouraged, but then again we feel all right. It seems pretty hard to get the people out to hear during this hot weather, but we are going to keep right on. I feel to rejoice in this work.

We had Bro. J. D. White with us last night and he gave us a good talk. We are glad that we have such a good man sent to us: it is my prayer that we may get the people awakened in this place and that some may be gathered out. Ever praying for the welfare of all my brethren and the ENSIGN,

I remain your sister, MRS. M. ROCKHOLD.

BREULE, O. T., July 7.

Dear Ensign:—Having moved here only this spring I take this way of telling the many dear Saints with whom we have met, know our whereabouts. We are located in Woodward county, five miles from Breule post office, thirty-five miles from Woodward, Okla. Territory, and thirty-five miles from Ashland, Kansas, in section 29, township 27, N, Range 22 W. I give this full direction because there are no sectional roads here, and if there are any Saints in these parts they may be able to find us if they have a sectional map. There are no school-houses here in which to hold meetings but we expect one to be built this fall, then we shall be very desirous of having meetings here. We are trying to interest all with whom we come in contact, distributing literature all we can and loaning the ENSIGN to our neighbors. We rejoice daily in the gospel and wish to live right, and thus be able to lead others into this marvelous light. Although very lonely we find sweet comfort in the gospel.

In the one faith, (Mrs.) INA S. BIVENS.

WEBSTER, S. Dak., June 23.

Dear Ensign:—I have never been a contributor to your columns, nor even a subscriber, though this last I shall be very soon. A dear friend in Christ sometimes sends me a bundle of ENSIGNS and *Heralds* from which I glean much comfort and instruction.

I was baptized eight years ago very much against my parents' wishes, and for a time I rejoiced in the truth. I had very little opportunity to communicate with the Saints, and after a short time we moved away from the farm to a town where there were none that I knew of. There, through my failure to keep the commandments, and the indirect influence of friends, I allowed myself to become indifferent. At one time I thought of withdrawing from the church and wrote to Elder H. A. Stebbins asking for the terms of withdrawal. He referred me to the branch which I had joined. Meanwhile I had earnestly prayed that I might know if it was or was not the will of the Father that I should take this step. When I arose from my knees I opened the Bible, believing that I would find my answer therein. The first words I saw were "My God forbid it me that I should do this thing." I thought no more of withdrawing from the church, yet continued an unfruitful member for a good many years. I married and came here. My husband is not a member of any church and greatly opposed to the true one. Dear brothers and sisters, pray with me that he may be guided into the right way, and that thus I may be allowed to bring up my children in the love and fear of God.

About a year ago I attended services in the Episcopal church here, and the sermon roused me from my indifference. Faith I had never lost, and when I heard this minister preach so earnestly, I thought, "Shame to me who have the full ripe grain and am such a coward, and this man is so brave when feeding on chaff." I went home and prayed and read my Bible and some old ENSIGNS and *Heralds*, and from that day I have tried at least to be a better Christian. Many times when prayerfully seeking light on certain subjects I would open the Bible at the very place. Once when very much cast down because of my past indifference and sin I opened it and read the 25th Psalm. What a comfort it was. Sometimes I grow heartsick from opposition, and long so for a word with a believing soul. There are no Saints near here, but I grow stronger in faith, and have had the courage to tell my neighbors of my belief, even the Episcopal minister's wife. They all look horrified until I assure them I am not a polytheist. One seems quite interested. Another is, I fear, drifting into Spiritualism. She has told me of queer dreams in which departed spirits speak with her, and says she can converse, at any time, with her departed step-father. She insists that these are good spirits for they speak only of good, and once warned her to give up a certain sin which the warning spirit knew not of while in this world. I have thought of, and almost decided to show her the passages in the Bible that warn against "familiar spirits." She thinks spiritualism is "grand," but being a Lutheran she has not "given herself up to it."

This letter may come under the eye of him whose years of faithful teaching led me to believe and obey the gospel. If so, this much I would say to him, "I am trying to walk in the way you pointed out to me. Well I remember your advice to me after I had been baptized and all friends seemed to have turned foes. You warned me never to neglect prayer—told me to 'pray always.' Being far from the Saints I cannot meet with them to worship nor to partake of the sacrament. You have prayed for me and mine so much, I ask you still to pray. I pray that ere my end may come I may have helped some soul to see the light."

May the good Father bless all the Saints, and especially the isolated ones. Truly there is nothing to compare with this beautiful gospel, and may God hasten the day when it will enter the hearts of all good men. Your sister in the bonds of Christ, C. W. L.

LAGGANDE, Ore., July 6.

Editor Ensign:—Words fall me to say how precious the pages of the ENSIGN are to me in my isolation, as I am the only Saint in this city, but there are plenty of members of the Utah church here: they have built a church and organized a stake here this spring. Oh, how I am hungering for the precious truth. May God hasten the day when He may send His ministers to preach the restored gospel, that there may be many precious souls here hear and obey. I have the promise of one church when not in use. If any of the elders should come to this city they will find us located on Adams avenue, one-half mile from postoffice.

My prayer is we may all live worthy the name we bear.

Your sister in Christ, MARY A. HARTNESS.

CONCORDIA, Kan., July 5.

Editor Ensign:—Bro. Jos. C. Vaughn and the writer are quite busy in the gospel work. The spirit of unbelief is quite noticeable, almost all the people are partaking of the same spirit.

The editor of the *Linn Digest* told us, "We have heard your doctrine for fourteen years, and know it as well as you do, we are tired of doctrine; we want a sign to make us believe you are right. There is no use for us to go and hear you," and they did not come but left us to preach to empty seats. Bro. W. S. Pender had formerly held a debate here at Linn. We find scattered here and there those who are willing to hear.

At Waterville at the close of our last meeting, a lady in the audience arose and asked the privilege of speaking; it being granted her, she said: "We should not come to hear those men preach. I did not want to come; I could not stay at home, God has given me a message and I am going to tell it. If Bro. Gurwell has power to lay on hands, he had better come back here and lay hands on all of us. I have the Spirit of God deep down in my soul; salvation is free. These men that are preaching here should be tarred and feathered. We believe in baptism and a whole lot of other things," she walking back and forth through the house; but we could see the spirit of evil was present, and they felt like mobbing us.

The leading people of that community are much interested in the gospel, we see no reason now, why they will not soon be one with us. This was the first preaching ever done here. We are unable to get a public building to preach in here. We begin preaching tonight on the street; some interest here.

We hope for a large attendance at the reunion August 22d at Blue Rapids. This letter tells some of the obstacles or missionary life in Kansas, and one can realize the fullness of the Gentiles is almost complete.

Laboring for Zion's onward march, your brother in Christ,

L. G. GURWELL.

CHILLICOTHE, Mo., July 19.

Dear Ensign:—Bro. Adams and Haden are holding a series of meetings here, interest good. Baptized five yesterday at the Grand River; Bro. George Moody and his little daughter, Lydia, were baptized, also three from Brackenridge, Sr. Holmes and her two sons. We are rejoicing over the work the Lord is doing here through His servants: looks like there will be a great ingathering. Bro. Haden left this morning for Indian Territory on business.

May we be prayerful, humble and meek, that God may crown us in the celestial glory, is my prayer.

R. S. PARKER.

A MOST adorable trait in any girl, at any season, is enthusiasm. It belongs to girl-life to be eager and spontaneous, to be vehement and inclined to the superlative.—August *Ladies' Home Journal*.

"God, from a beautiful necessity, is Love."

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

"WANTED—A PROPHET."

BY ELDER T. W. WILLIAMS.

[REPRINTED HERE ENTIRE.]

The "Outlook" (Lyman J. Abbott, editor), for January 15, 1901, contains an article from the pen of the Rev. Henry A. Stimson, D. D., entitled, "Wanted—A Prophet," which portrays the present status of Christianity, and likewise contains several unexpected admissions.

Mr. Stimson is decidedly optimistic notwithstanding he avers that "from more than one point of view it would appear that a time of crisis is upon our churches." He hastens to state, however, that "there is no need of pessimism" even though "everywhere men are under more or less of strain."

"Sport has grown to be a business," says Mr. Stimson. "The patronage of the theater is immense; whist clubs and matinees fill the afternoons; and the sensuous pleasures that once were the foe of all that is good in society, are now competing with or allied to these other forms of amusement which, whether good or ill in themselves, are masterful in their interest and consuming of time. It is not strange that men are finding that they have very little time to devote to religious affairs, even if they do not come to have little care for personal religion. There is wide testimony to the effect that it was never harder to support the churches than it is today, and never more difficult to get Christian work efficiently performed." Mr. Stimson may discover a rift in the cloud in that men—unregenerated men—are thus affected, but I can not discover much encouragement in the following recital:

"Even on the part of our most interested church members excuses are both incessant and valid, and the conditions of many a man who is striving to do his part in the face of outside pressure is pitiable."

Is there much hope for a cause when men are "incessantly" offering "excuses" for the non-performance of duties voluntarily assumed? Think you that there is virtue sufficient to effect the regeneration of the race in such material?

The following admission is gratuitous to say the least: "With business men still in the prime of life breaking down on all sides from heart failure and kidney disease, it is impossible under present conditions to secure for the church life the thought or the care on the part of our best business men which it properly demands."

Legitimate duties in the physical realm should never intrude within the spiritual. If our best business men cannot give to "church life the thought or the care" that it properly demands, how could a prophet help them unless he outlined a policy which would change those conditions and thus place better environments about them? To attempt

a cure without ever noting the cause of a disease is the work of a charlatan or a quack.

Eighteen hundred years ago the world needed a prophet—they did not want one—they never wanted a true prophet—they never will.

This same prophet enunciated a spiritual and economic code second to none. What was the result? The very people who professed discipleship have ever stood in the way of the expansion of this communitistic philosophy of the Nazarine. The Jews needed as never before a prophet such as He; but a prophet of His type they did not want, neither would they have. They repudiated Him.

Recognizing the power of environment over the lives of men, Christ's immediate disciples withdrew from the world's activities and endeavored to establish a co-operative society which would make possible the enforcement of the ethical elucidations of this greatest of occult philosophers, without let or hindrance. The times were not propitious; the people were not prepared for such an undertaking and it failed of accomplishment. One would naturally think that the few who retained their discipleship would strive for the ushering in of those ideal conditions contemplated by their Great Teacher. What are the facts? The very nations who supposedly espoused His philosophy and the Christian churches are responsible for the very conditions which Mr. Stimson says make it impossible to secure for the church life the thought or the care on the part of our best business men which it properly demands.

For centuries the church has stood for individualism. They have ever stimulated men to seek heaven by portraying the awful torture inflicted on their less fortunate brethren in hell. This principle thus presented has been the greatest auxiliary to present conditions.

The thought of individual salvation to the exclusion of the great majority, has been one of the most nefarious propositions palmed off on a superstitious, ignorant world. If the happiness of the saved is to be intensified through the suffering of the damned, then is the proposition true, "Every man for himself and the devil take the hindmost." Why this arraignment of society then? Christian men and nations are but the outgrowth of so called Christian teaching. "By their fruits ye shall know them," said the Master. According to this doctor of divinity the fruit is inferior and of questionable flavor. That which is true in the spiritual realm finds its counterpart in the material. What has the orthodox church ever done to change present conditions so a business man could give thought and care to church life?

Our vain pretensions are an inexcusable libel on the sermon on the mount, and, until men and churches lend adherence to the utterances of the prophets of the past, the cry "Wanted—a prophet" is of little utility.

"But the times cry out for something very different from all this. The need is for prophetic utterance. A word is wanted that shall come to the churches and to men's hearts, with the authority of the voice of God."

We cheerfully grant this, but upon what grounds—common grounds—are we to determine this question? If a prophetic utterance does come how are we to know as to its genuineness? There must be some means of determining what is truly the word of God. Must God speak in our dialect ere we accept His message? Are we willing to concede that any good can come out of modern Nazareth?

True, Isaiah, Jeremiah, Ezekiel and Daniel had a message each for their time and people, but it was not as Mr. Stimson contends, "the word" for which the people were waiting, but the very opposite, and when it was uttered they did not recognize it as from God. No more would the people today recognize as the word of God that which disclosed their sin, depicted their folly and made heterodox their particular faith.

Orthodox Christianity is steered against present day revelation. When, in 1820, Joseph Smith came with a divine message, orthodoxy was satisfied with nothing less than his blood. It was not atheism that hounded him to his death. The doubter was indignant but the self-righteous modern Pharisee and priest could not—would not—entertain his message. As with all others of God's servants, he was repudiated and his message spurned.

Truly, the times do cry out for something different from all this. There is a need for prophetic utterance. It is a hopeful sign to note that one doctor of divinity is willing to concede that their patient will die unless reinforcements come. May they farther clamor for a consultation.

For several hundred years the spiritual practitioners have been plying their profession with varying results, and what with Calvinistic pills, Catholic potions, Episcopal diet, Methodist tonics and Congregational anesthesics, the church is sadly in need of a change of climate.

What is really necessary is for the patient to discard these quacks and secure the service of practitioners of the old school, who can furnish diplomas signed by the head of the institution. Of what service is a prophet save he have authority to apply the truth which he offers to the world! Of what benefit would Moses have been to Israel had he not the priesthood to enforce God's righteous decree? A man crying in the wilderness is not enough for this generation, we must have an "Elijah" who will "turn the hearts of the fathers to the children and the hearts of the children to their fathers."

We need not alone men with a divine message, but also those who are empowered to enforce said message, and, as Mr. Stimson says, "A word is wanted

that shall come to the church and to men's hearts with the authority of the voice of God," but think you that God would sanction, aye condone, the present confusion of religious tongues? There must be a pure language, and, if Babylon today would hear the message, they must unlearn their dialect and master the new, and yet, ever old divine vocabulary.

What is needed is not only that the conscience of the entire church shall be touched, and the heart of the entire religious world set to throbbing anew, but rather that most men should learn that the thing they call the church, is the greatest menace to Christianity. There can be but one Church of Christ, and until men learn that they have no more inherent right to organize a church and offer divine fellowship, that a man has to arrogantly assume to represent some reputable business establishment and expect the consignment of their orders in their own way and without any legal appointment from the firm, we will not make much material progress in the solution of this vexed problem.

The prophet said, "Surely the Lord will do nothing except he reveal his mind and will to his servants the prophets," and the tacit admittance by Mr. Stimson that there are no prophets today and the world needs one, aye many, is a confession of God's apparent inaction among the organized representatives of supposed Christianity.

There is a vast difference 'twixt Christianity and Churchianity. So long as modern Israel are wedded to their idols, so long are they impervious to a divine message. Tables of stone with a modern Moses is of very little effect so long as there is an Aaron running a calf factory.

Yes, "men's eyes need to be opened to perceive relative values in their true relation," and the man who succeeds will be Christ-like. He will stand aloof from these man-made institutions. He will discard the "opinions of men" and, with that characteristic divine element which has been the mark of distinction among all of God's ambassadors, He will call upon men to "stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

There is no necessity for the creation of a new religious boulevard; what the world needs is some divine leader to discover to them the paths in which the fathers trod; that "strait" way which alone hath terminals in the eternal city.

We can concur with the statement "Reliance must first and always be upon the Spirit of God;" still we should never forget that "many false prophets are gone out into the world" and therefore "try the spirits whether they are of God," "for if it were possible they shall deceive the very elect." Isaiah says, "To the law and the testimony; if they speak not according to this word, it is because there is no light in them."

Mr. Stimson continues: "The time has come for the awakening of God's people today and for this a prophet is needed. One is wanted who shall re-state the eternal verities, and shall fill once more the hearts of men with the visions of God and the glory of his kingdom and his gospel."

Yes, but think you, Bro. Stimson, should he come clothed in camel's hair, eating locust and wild honey, and teaching the absolute necessity of water baptism, the nominal churchman would accept his message? Do you think, should he designate water baptism as a "saving ordinance" and aver that in this way only can "we fulfill all righteousness," all people would flock to his standard? Should he proceed to lay on hands for the reception of the Holy Ghost and confirmation in the church, would the mass of Christian clergy accord to his views and concede his mission? Where is the churchman and where is the church that, for one moment, would give audience to an apostolic "pretender" who dared reiterate the Messianic polity of apostles, prophets, evangelists, pastors, teachers and deacons? How many of the suffering and dying laymen would throw away their prejudices and give audience to a prophet who would announce, "He that believeth and is baptized shall be saved and he that believeth not shall be damned," following up this aggressive measure with the promise, "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."

It is all right to call for the "eternal verities," but when they come we are too prone to imitate the darkey and ask the Lord why He could not tell when we were joking. We cannot cajole the Invisible. Men have had the hardihood, or the insane recklessness and abandon, to trifle with the Infinite, but the day of retribution is at hand and we will then discover

That the God who reigned o'er Babylon Is the God who is reigning yet.

Yes, "men are capable of being thus filled (with the vision of God and the glory of His kingdom and His gospel) as ever they were," but when we turn back the century folds in the curtain of time and review the history of nations and men, the eternal verity of the divine conclusion "the imagination of man's heart is evil from his youth" needs no farther confirmation, and down from Gennesaret comes the judicial edict, "In vain do they worship me, teaching for doctrines the commandments of men."

As we stand "in the midst of Mars' Hill" of modern science and scholastic dissertations there is need that another Paul come declaring, "I perceive that in all things ye are too superstitious, for, as I passed by, and beheld your devotions, I found an altar with this inscription, To

**THE UNKNOWN GOD.** Whom therefore, ye ignorantly worship, him declare I unto you."

The world is surfeited with form and ritual and hypocrisy which sends burning to the throne of God a smoke so dense and scent so carnal that heaven to the masses has for lo, these many years been shrouded in eternal gloom.

The human heart can not "be counted upon to be emptied in a moment of the surfeit that gorges it, and to cry out with all its old hunger and thirst after righteousness." The human heart never has thirsted after righteousness, for as Mr. Stimson says, "It takes a heart to move men's hearts, and the need today is for some great heart aflame with God."

We cheerfully acquiesce with the following: "Brilliant oratory and academic learning are for this need no better than trumpery entertainment and ecclesiastical diplomacy. Christians are not to be enticed out of worldliness, any more than the world is to be tricked into repentance."

You may be "waiting to hear God speak to the children of Israel that they go forward" but "when that voice was heard," though "Moses and the elders had only to arrange the swift details, as the people arose quickly and went," you must not forget the preparatory work performed by God's Anointed and the "leek and onion" aftermath.

You are right in thus addressing your fellow churchmen; "The whole question of the church and the community, for example, and of missions must be restated. Christians must get together. Differences must be set aside."

There must be some common ground of agreement, however. Christians can not get together when each and all are held captive by sectarian walls high and impervious as ever encircled an eastern metropolis or the Chinese Empire. First, these walls must be broken down.

"Differences must be set aside," but when those differences are vaporized the truth will still remain. In the contest 'twixt truth and error differences are ever apparent. Truth contributes its quota to the clash and yet no one would argue because one man has the truth and another is affected with error, that in order to heal the breach and absolve differences both must renounce their position. Man-made differences must "be set aside," but divine differences must be maintained. "In such a crisis as this, these (human) differences are as impertinent and as puerile as were the bickerings of the allied forces in the face of the peril around them at Tientsin, but these divine differences are pertinent and potent factors and the only thing that will save the church from crushing defeat."

In our contest with error we must raise anew the Nazarine banner. Every star and stripe must be there: the red, the white, the blue.

The blood of Christ, the atonement, must color the whole with a crimson hue. The limitless

love of the Infinite must also find expression. Our army must be organized after the divine pattern. We must recognize Christ as the supreme commander, and all army regulations which do not bear His signature must be abolished; no official, from general down to corporal, should be honored save he, carried with him the documentary evidence of his official appointment.

Our only safety lies in standing by the original orders of the captain of our hosts. The enemy must lay down their arms and surrender on the terms of the gospel. We cannot afford to modify the orders. We dare not abridge the terms of surrender.

How puerile is your statement, Bro. Stimson, "The full horror should be felt of the claim, whoever makes it, 'We do not recognize any other church,' whether because of the possession of a pope, or a bishop, or a liturgy, or a baptism."

Let me carry your deductions to their legitimate conclusions. The full horror should be felt of the claim, whoever makes it, "We do not recognize any other church," whether because of the possession of a *Christ*, or an apostle, or a prophet, or a deacon, or a gospel, or a baptism.

Here you are contending for a prophet: that it is the only way out of the wilderness, yet you are willing to surrender your position in order to amicably adjust the differences which are apparent in the orthodox church.

My dear brother, all is not gold that glitters, neither is everything that passes as a church recognized of the Father. Christ said, "I will build my church." All these man made, human orders and sectarian societies bear no more relation to the true church of Christ than the moon does to the sun. Whatever light they have is borrowed. There is no life within the moon, so likewise there is no inherent virtue in the sects.

Priesthood is God's permission for service; without it the keys to divine favor are lost, the combination unknown and man without the pale of safety.

We are in accord with the statement, "Any section that feels itself exalted above the brethren, by reason of its history, or its possessions, or its privileges is so much the more called to show its oneness with its head, by its humility, its brotherliness, its spirituality, and its unselfish devotion," but this does not demand the surrender of an official, a rule or a ceremony in the true church.

Man is not to receive credit because he is in possession of a truth, but should he stultify himself or compromise the truth, surrendering only in one point to error, in order to conciliate his fellows, he stultifies his manhood, neutralizes his power, and is worthy only the anathemas of God and man.

You state "the sorrows of life are growing portentous. The vices of heathenism are the vices of christianity and are terrific." True, aye, too true. And yet for three centuries the church has, with lofty head and

scornful mien, protested its superiority. Would not your confession evidence that the salt has lost its savor? Let us cast out churchianity for it is only fit to be trodden under foot of men.

You ask, "Who will make us feel again the exceeding sinfulness of sin?" He who comes with the divine message and declares all under sin, and demands as Christ did of Nicodemus, "Ye must be born again," "Ye must be born of water and of the Spirit."

"Who will tell us truly how humanity is affected, and what is to be the destiny of the world?" A prophet of God like Moses, John or Joseph Smith.

You continue, "What will arouse the community? What will shake Christians out of their lethargy, and prosperous business men out of their selfish absorption?" The Spirit of God, of course.

Yes, but how are men to receive the Spirit of God? Is it a purchasable commodity? Can you secure it at all stands and of every vender? If my Biblical knowledge is reliable, in the apostolic age it was only obtainable from one quarter and dispensed by legally appointed representatives.

I am of the opinion that the world is looking for some learned theologian to be the voice crying in the wilderness. Is it not barely possible that the prophet for whom the world is looking *has already come* and the masses have not discerned his coming? This has been the case in all previous ages, why not now? If the past is a reliable index God's election will not accord with the human nomination.

I know not how you read your Bible when you say, "The prophets of Israel all were men prepared," "when the time came the man was not wanting, God spoke and the people heard. The word was that for which the people were waiting, and when it was uttered they at once recognized it as from God." The *religious* people did not. The *sects* did not. The common people, the sinners, *did* however. And so it is today, so it will ever be.

"The lesson of the hour then reaches back of the churches to individual christians," and to an *individual church*. The truth is all powerful. An admixture of truth with error neutralizes the former and gives a semblance of sanctity to the latter. And if we give "time for much prayer and self-abasement, and a looking to God for an answer and for help," God will supply the necessary light, but we must not forget that the provisions are,

"If any man will do God's will, he shall know of the doctrine, whether it be of God or whether I speak of myself," and "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think he shall receive anything of the Lord." "It is no time for scheming,

or for pressing for position, or for magnifying human instrumentalities and rejoicing in human success. The crowd does not count." For this we have contended for three-quarters of a century. Thank God, others are coming to see the light! Bro. Stimson continues: "On all sides the leader is needed upon whom the Spirit of God manifestly rests. Our great missionary assemblies this year have laid bare the need, the facts are before the people, the hearts of the churches are stirred. What we want now, all over the land, is a restatement of great truths, not so much one great prophet, perhaps, as a multitude prophesying the great things of God. Then there will be blessing, when ministers are heard saying, 'The Spirit of the Lord God is upon me,' then the broken heart will be bound up, liberty will come to the captives, and the opening of the prison to them that are bound."

Brethren, here is the cry of one out of the wilderness of despair and darkness, pleading, aye contending, for the light. He is not alone. All o'er the world there is an awakening. The sham, the old shell of creed and ritual and sectism is found to be hollow without life or meat. Instinctively men are looking around for help. Shall we be equal to the occasion? Shall it be with us, "not alone one great prophet, but rather the multitude prophesying the great things of God?" We alone have the solution of this great question in our hands. Through Joseph Smith God favored us with the priesthood and re-committed the gospel for our dissemination by angelic hands. It cannot, it must not, be that some inaction of ours shall dissipate the halo which radiates around this "marvelous work and a wonder." Thank God he has spoken again. There is a "re-statement of great truths," "the whole question of the church and the community, for example, and of missions" has been restated, and "one" *has come* who has restated "the eternal verities," and hath filled once more the hearts of men with the vision of God, and the glory of His kingdom and His gospel, and that prophet, that great heart was JOSEPH SMITH.

**INDIANS CAME FROM ASIA.**  
"Unquestionably of Asiatic origin" is the verdict as to the California Indians, rendered by a special commissioner sent to that part of the country by the Smithsonian Institution. Prof. W. H. Holmes, Anthropologist-in-chief of the National Museum, voices the opinion, which practically settles a long disputed question, in a bulletin that is about to be published. He says that the aborigines now found in the Golden state came long ago from the far North, from Behring Sea and beyond, having crossed over from Asia by way of the "frigid arch," which affords a land passage interrupted only by a narrow water barrier a few miles in breadth. In California at the present time, says Prof. Holmes, are

found remnants of twenty distinct nations, speaking as many languages. These varied ethnic elements, embraced within a region only 800 miles in length by 300 miles in width, seem to have been attracted one after another to the lowland and coastal valleys by the bait of an unfailing food supply. So formidable are the barriers of mountain ranges on the east, and so forbidding the deserts on the south, that few communities once settled there would ever take the trouble to seek homes elsewhere. It would appear that the peoples were caught like fishes in a trap; the way in was easy, but the way out was hard.

The Indians, or rather their remote ancestors, came from Asia by way of Behring Strait because that was the easiest as well as the shortest route. On an ordinary map it does not look the shortest, but it is such nevertheless, and that this is true may easily be ascertained by a brief examination of any geographical globe. It is considered reasonably certain that the earliest beings properly called human dwelt not far from the Straits of Malacca, and that thence their descendants spread over the world.

Prof. Otis T. Mason, of the Smithsonian Institute, calls attention to the fact that the shortest line between the Straits of Malacca and the continent of North America is a great circle passing northward along the east coast of Asia, across Behring Strait and southward to the Columbia river in Oregon. This was the route followed by the first comers to America. Not only was it the shortest, but it may be said that food grew in profusion all along it by the way-side. Early man was obliged to travel in those tracks which were marked out by nature and provisioned for his journeys. Water furnished the greatest quantity and variety of food for the least effort, and the same element afforded easiest transportation.

The route was nearly all the way by sea—an inside passage through land-locked seas and sounds. It led through the Indo-Malayan archipelago, the South China and Malay seas, the East China and Yellow seas, the Japanese and Tartary seas, the Okhotsk sea, the Behring sea and its bays, the Alaskan sea and inlets, the Tring-et-Haida sea, Vancouver sea, and the Columbia basin, a distance of 10,000 miles. All of these marine enclosures swarmed with animal life suitable for human food. The East China and Japan seas furnished inexhaustible supplies of fish, water fowl, crabs, oysters, etc. In Behring sea there was no limit to subsistence. No sooner was a latitude approached where the rigors of the climate demanded extra clothing and fuel for the body than marine mammals and land mammals were superabundant. These early travelers would naturally avoid the deep ocean, which is a desert to the voyager and offering no food supply. In the shallows the landmarks were their light house and the inlets were their harbors innumerable.

One can conceive of a stream of canoes flowing for many centuries from the Indian ocean and peopling America steadily from Asia by way of its eastern shores and seas. For 3,000 years or more this continent was receiving in this way continuously a population. A great highway was opened, through which the stream of boats kept flowing. In every favorable place along the route colonies were dropped, and the nations thus started assumed proprietorship over parts of the highway. At length they shut off the stream of migration by declaring that it should no longer pass through their premises, and the flow of immigration being thus cut off, the ancestors of the present copper-colored aborigines were left to obtain, through centuries, traits of their own.

Though the present aborigines of California represent so many distinct nations, as proved by their languages, which are as far apart from one another as English is from Chinese, the character of the food supply and other local conditions applying to all have made them a good deal alike in respect to habits and customs. Generally speaking, the culture of the tribes of the Golden state may be said, as Prof. Holmes remarks, to revolve about the oak tree. They are eaters of acorns, which endless forests of oak furnish in unlimited quantities. They have almost no earthenware, few of them understanding anything of the potter's art, but are the most wonderful basket makers in the world, their products in this line displaying remarkably varied phases of form technique and embellishment.

Prof. Holmes examined several of their milling places, and describes one of them (a typical example) as a mass of granite rock with many conical holes, some shallow and some deep. All about were stones for grinding and pounding, adapted in shape to the hollows, in which acorns were put for the purpose of reducing them to meal. This place of industry was covered with a rude shelter of poles and brush to protect the women, who are obliged to spend much of their time at such work, from sun and rain.

The acorn cracking outfit ordinarily consists of a round stone with a shallow pit on the upper surface and another stone for striking, the nut being set on end to receive the blow. In the absence of such contrivance the teeth are used for breaking the shells. The kernels, after being dried, are pounded in a hole, the resulting meal being winnowed in a flat basket. A basin is then formed in the sand, and in this the meal is put, water being poured in repeatedly and allowed to drain away until all of the tannin is filtered out. It is the tannin that renders the acorn unfit for food in its ordinary condition, but after going through the process described, the flour, scooped out of the sand basin with the hands, is sweet and wholesome. The Indians, who call it "byota," vastly prefer it to our wheat flour.

Mortars carved out of stone are sometimes employed for grinding the acorns, with the help of a pestle. Prof. Holmes found two ancient ones, of a globular shape, in the possession of an old miner named John Cannon. They were so highly valued by Mrs. Cannon as receptacles for watering the chickens that one of them was secured only with the greatest difficulty. They had been discovered originally in a mine, together with a number of skeletons, buried six feet deep in gold bearing gravel.

The acorn flour is cooked in a number of different ways, but the utensil most commonly employed for the purpose is a basket so closely woven that it will hold water without leaking. Water and meal being put into the basket, the mixture is brought to a boil by heating small stones in an open fire and dropping them into the receptacle one by one. The stones are lifted with a pair of neatly trimmed and pointed sticks, and when the porridge is done, are taken out in the same way. Finally the stuff is dipped out with a cup into another basket and is ready for use.

The baskets made by the Indians of southern California are much coarser than those manufactured farther north in the state. Some of them are rude affairs three to five feet in diameter and three feet high, woven of willow splints, and are used for storing grain, acorns and other food products. Such an improvised granary is placed on a scaffold six feet in height, made by setting forked poles in the ground and laying other poles across. Among other foods commonly eaten by the California aborigines are horse chestnuts, various berries and more than a score of varieties of weed seeds.

On the Tulare reservation, near the south fork of the Tule river, were found a number of roundish earthen platforms five to eight feet in diameter, constructed among the boulders in favorable locations. On these were set willow twig loops for fastening decoy birds, and at one edge of each platform a brush or reed shelter was built, in which the man in charge of the snares hid himself. The loops of the snares lay extended upon the platform, and when the wild birds, alighting to feed with the decoys, became entangled they were quietly pulled beneath the shelter.—*The Denver (Colo.) News*, June 30, 1901.

**Disagreeable Things May Be for Our Safety.**

Last year I came home from abroad. As we crossed the Atlantic and were in a fog the fog-horn would blow, and it was very disagreeable, and yet the disagreeable noise was for our safety, and I wondered if we should not find out some time that the disagreeable things in our lives were really the means of our safety.—Mrs. Margaret Botome, in *The Ladies' Home Journal* for August.

"We cannot close our eyes to all evil, but God forbid that we should seek it in any man."

**A SONG OF EXPERIENCE.**

BY MRS. ALICE R. CORSON.

There is such music in my soul  
As angels love to hear;  
Through all its secret chambers roll  
Glad joy notes, full and clear.  
My harp of life and love is set  
To Love's melodious strain;  
Hushed is each cord of vain regret,  
And stilled each note of pain.

White in a desert dark and drear  
I wandered sad and lone,  
My father sought and found me there  
And claimed me for His own.  
With tender hand He dried my tears;  
He bade my wanderings cease.  
His voice dispelled my doubts and fears,  
His smile brought light and peace.

A wounded heart had long been mine;  
He brought a healing balm;  
Cheered my faint soul with oil and wine.

My fevered pulse did calm.  
'E'en in the wilderness He spread  
For me a bounteous store,  
I drank the wine, I ate the bread,  
I ate and wanted more.

A narrow path He showed to me,  
Thorn-set on every side,  
Where I must walk if I would be  
More fully satisfied.  
I laid my hand in His and cried:  
"I'll follow thee my Lord,  
Though foes beset, though friends deride,  
I'll take thee at thy word."

So gently then He led me on  
When dark and rough the way,  
His love removed each stumbling stone.

And cleared the thorns away.  
He led me to an open door,  
Where I, on entering in,  
Would leave behind forevermore  
My garments stained with sin.

He robbed me in His righteousness,  
He crowned me with His love,  
With richer grace my life did bless,  
His promises did prove.  
And daily from His bounteous store  
With bread and wine supplied  
My hungry soul: yet craved I more,  
Nor would be satisfied.

At last He led me to the place  
Where all His bounties be;  
To grace He gave me added grace,  
And spread the board for me.  
Here daily, hourly, feasts my soul,  
What can I want beside:  
'Tis clothed and fed, cleansed and made whole;  
Now I am satisfied.

3829 4th St., Fulton, Richmond, Va.  
May, 1901.

**JOTS BY THE YARDSIDE.**

BY T. W. CHATBURN.

"Camping on the old camp ground," on the banks of the placid waters of Lake Monona, within the incorporation of Madison, the capital of Wisconsin, Bro. Robinson and ye "Jots" man are holding forth in the district tent, on the south side, known as "Green Bush place."

Our audiences in adults is not large, but the children overflow the tent, with fifty or a hundred more outside. Bro. T. H. would surely be in his glory here, with Bro. J. H. M. as overseer; we divide our time, however, interesting the children with a pleasing story pointing to the gospel theme of Christ the Lord. Sr. Robinson is with us in the tent service, and has charge of the culinary department, which is done up with neatness and dispatch. With the lake close by, filled with the choicest of pike and pickerel, we are only longing for J. M. T., that he might be filled ONCE to overflowing. By the way, dear brother, we tried to fill your place in the pulpit of Chicago, en route here, but it was plain to be seen, and perceptibly felt that you hold the balance of power in the hearts and affections of that people. The loving memory of the Christ life reflected, and the kind deeds of yourself and Sr. T. will never fade away. We praised God for the brightness of the cloud that

was o'er us, and a heart throbbing went up for the "winds to be tempered," and health restored for the service of God and Zion's weal.

Madison has always been regarded as an ideal site for a lovely city, noted for its picturesque, before marred by the hands of man, scenic and enchanting, inhabited only by the noble red man that had held it for ages, but in 1838 the pale face invaded it, and gradually banished the poor Indian from his home, where he had been reared amid worlds of game, luxury and ease, where he saw God in the clouds and heard Him in the winds. The city is situated between two large lakes, which are less than a mile apart; the land gradually ascending, a view of both lakes can be had from almost any part of the city, and a large scope of fine scenery. These mirrored lakes, teeming with a great variety of fish, is Madison's chief attraction, and gains the admiration of visitors from every part. Rob it of these sparkling gems and it would be ordinary indeed. These two main lakes, called Monona and Mendota (Indian names) are about five miles long and three to four miles wide, skirted with heavy forest timber, situated in the center of Dave county, and about midway between Lake Michigan and the Mississippi river, being eighty-one miles from the former, and ninety-five miles from the latter, and one hundred and thirty-eight miles from Chicago, surrounded by as fine agricultural lands as lay out of doors, with the finest of timber; in fact, the land is, or has been, all timbered, the farms having been cleared by the sturdy husbandman.

Madison is fast becoming a tobacco center; thousands of acres are now set with the weed, of which we will tell you in our next for the benefit of your many readers in the sunny south. The weather has cooled, rains are copious, and farmers are happy, and we are hopeful.

**Laws of Sound Little Known.**

"The literature of acoustics is deficient in exact data," remarked a local architect, speaking of the problems involved in the designing of theaters and public halls. "Of course we have made a tremendous advance in the last fifteen or twenty years, and good acoustic properties are no longer a mere question of good luck, but the law governing sound waves is still so full of mysteries and contradictions that we can hardly lay claim to have mastered more than its rudiments. There is nothing stranger, for example, than the apparently arbitrary way that the voice will carry in the open air. Listen for a moment to this:"

As the architect spoke he threw open one of the end windows of his office and looked down into a court at least fifty feet deep. "Hi! Charley," he said, in an ordinary conversational tone, and in a moment a big man in his shirt sleeves

peered up from one of the lower offices on the opposite side. "What d'ye want?" he called, forming a speaking tube of his hands. He was evidently making some effort, but his voice was barely audible. "Nothing particular," replied the architect, still speaking in his ordinary voice; "just wanted to know whether you were there. Thanks. Good-by." "Now, there's a trick I discovered by mere accident," he continued, after he had closed the window. "I happened to find out that my voice would carry down the right hand edge of that casement and thence on down the side of the wall to some point where it is mysteriously deflected across the court and pitched into my friend's office. Why it should do so I don't know.

"The phenomenon is attributable, of course, to some chance arrangement of obstructions, like mirrors reflecting a ray of light from one to another, but I have never taken the time and trouble to figure it out. Strange to say, the ordinary voice can't be heard from the lower window to the upper, and when I move half a foot away from one certain spot I get out of the carrying channel myself. I seem to have struck some narrow track through the air over which the vibrations move with particular facility. In almost any small room," the speaker went on, "it is possible to locate what might be called an 'acoustic center,' where all sounds are heard with extraordinary distinctness."

"Some time ago, when I was spending a week in Alabama, looking after some construction work, the bed in my room at the hotel was so situated as to bring my head almost exactly into this acoustic focus. I didn't suspect what was wrong, to begin with, but on the first night of my stay I was greatly annoyed by the loud ticking of my watch, which was lying on the mantelpiece, and changed its position several times without relief. Finally it got on my nerves and I deliberately wrapped it up in a lot of clothing and put it into my valise. That deadened the ticking, but meanwhile a lot of other noises—local noises, belonging strictly to the premises, had joined the chorus—such things as the gnawing of mice, the creaking of casings, the sifting of rubbish between partitions, and similar small sounds to be heard in any old house. It was trying, and I was on the point of leaving the hotel when I discovered that a shift of less than a yard took me entirely out of the zone of hubbub. I gave the old four-poster bed a slight push and for the balance of my stay enjoyed a season of peace and quiet."—*New Orleans Times-Democrat*.

THERE are more murders committed than are ever published in the papers—murders committed by the tongue. The power of deadly poison is in it.—*August Ladies' Home Journal*.

"An honest tale speeds best, being plainly told."

"Ingratitude, thou marble-hearted fiend."

Ancient City Unearthed.

Los Angeles, Cal., July 21.—A prehistoric city of immense proportions is said to have just been unearthed on the Navajo Indian reservation, between Durango, Colorado, and Farmington, New Mexico, the particulars of the find having been reported to the land department of the Santa Fe system in this city.

A mercantile company, which has been exploring in the territory in question for some time, a short time ago found a palace of prehistoric age, containing, it is said, about 1000 separate apartments, some of them in an excellent state of preservation. Another stone castle contained 100 separate apartments.

In some of the rooms were found the finest woods and other relics of a valuable character, specimens of which have been gathered and sent to the Smithsonian institute in Washington.

The find is said to be exceptionally valuable from a scientific and ethnological standpoint, and is believed to antedate the time of the Aztecs' occupation of the country ages ago.—Kansas City Journal, July 22, 1901.

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Ask the undersigned to quote you the reduced rates to Buffalo and return, authorized account of the Pan-American Exposition. Also furnish your name to Geo. J. Charlton, General Passenger Agent, Chicago & Alton Railway, Chicago, and he will mail you an illustrated pamphlet of the Pan-American Exposition, free of charge. W. J. DUGAN, Ticket Agent, Chicago & Alton Railway, Independence, Mo.

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R. R. TIME TABLES.

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Table with 2 columns: TRAINS EAST, a.m. and p.m. Includes routes like K. C. & Wichita Mail, Lexington Branch Pass, St. Louis Mail, St. Louis Through Mail & Pass, Lex. Branch Passenger, St. Louis Through Mail, K. C. Tex. & Joplin Ex, St. Louis Through Mail & Pass, Kan. & N. W. Limited, K. C. Tex. & Joplin Ex, St. Louis Through Mail & Pass.

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CHICAGO & ALTON.

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OUR AIM, REACHING TO BLESS. DAUGHTERS OF ZION Mrs. H. B. CURTIS, Editor.

The Daughters of Zion is an organization of the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established in every town...

- ADVISORY COMMITTEE. Mrs. Mary E. Holmes, President, Independence, Mo. Mrs. H. H. Robinson, Corresponding Secretary, No. 919 West Electric Street, Independence, Mo.

I DESIRE to say a word to those who send manuscript to Daughters' of Zion columns: When an article is refused, it does not necessarily mean that there is no virtue in it, but that it is not suitable for the particular work the Daughters' of Zion wish to accomplish.

THERE is no place where children show their breeding, or lack of it, so much as at the dining table. It is not a pleasing sight to see children (or any one, for the matter of that) conduct themselves as though eating was the main object of their lives.

Teach a child to be quiet and neat at table, to handle knife and fork properly, not to bolt their food, and to join modestly in whatever conversation is within the scope of their intelligence.

The Art of Reading Aloud.

Elocution and dramatic expression have become a fad. The ability to read aloud history, poetry, descriptive articles in such a way as to bring out the meaning and give pleasure to the hearer, is not as common as it should be.

The first requisite is a low-pitched voice. That of the average American girl is pitched at treble G, while it should be at least as low as G below middle C. Try the voice with an organ and practice talking in the key of this low G, until it becomes easy and natural.

Next to a musical voice is correct pronunciation and distinct articulation. Be careful to give every letter its correct and perfect sound. Perhaps the most common and unnoticed errors are a neglect of final d and a pronunciation of e or i before r like u, as "gurl" for girl, "clurk" for clerk, "murcy" for mercy, "furst" for first, "furm" for firm, and so on.

Read slowly, take time to breathe tranquilly, try to express the meaning of what you are reading by emphasis, but do not let emphasis spoil the smoothness. In reading prose try to bring out the rhythm which we strive to avoid in reading poetry.

How does the poet speak to men with power, but by being still more a man than they.

Conference Notices.

Conference of the Northwest Kansas district will convene on camp ground at Blue Rapids, August 24th, at 10 a. m. There will be election of district officers and division of the district will again be discussed.

The West Virginia district conference will convene on Saturday, the last day of August, 1901, with the Centerville branch, Wayne county, West Virginia, at 9 o'clock.

The Saints of Eastern Colorado district will please take notice of the change of dates for the district conference. The conference will convene at Colorado Springs August 24th and 25th, instead of August 17th and 18th.

Reunion Notices.

The Reunion of the Southeastern Illinois district of the Reorganized Church of Jesus Christ of Latter Day Saints will be held at Zenith, Wayne Co., Illinois, beginning October 5, 1901, and lasting until the 13th.

The reunion of the Nodaway, Missouri, district, is hereby declared off until next year. This, on account of the county board of health having quarantined such meeting.

By reason of the drought I am instructed by Elder F. C. Keck, missionary, and the Saints of the Spring River district, to declare the Spring River district Reunion off. This Reunion was to have been held from August 16th to 25th at Berries Ferry, Indian Territory.

Convention Notices.

The Sunday School workers of the Des Moines district will meet in convention at Rhodes, August 10th. A profitable program is being prepared. If you are coming to reunion we want your presence in convention.

Convention Minutes.

Far West, Missouri, district convention met at Kingston, Missouri, June 28, 1901. Superintendent, C. P. Paul in the chair.

Nine schools reported, two of St. Joseph, Stewartsville, Pleasant Grove, Maple Grove, formerly known as the German, Mt. Pleasant, Cameron Mission, Kingston Mission, Wakenda.

What is Teaching? A. Leaverton. Should Teachers Make Special Preparation for the Lesson? In What Way? J. M. Terry.

Adjourned to meet with the Stewartsville school September 27, 1901. GRACE CONSTANCE, Sec. CAMERON, Mo., July 8.

Convention of the London, Ontario, district Sunday School Association met at Arthur, Ontario, Friday, June 14th.

Reports from 25 schools in district were read. Listowel, Waterford and Spy Hill schools sent in applications for membership in London district.

Report of treasurer: Balance in the treasury, \$119.79; total collections, \$126.36; disbursements, \$110.47; balance in treasury, \$145.68; number of Hopes taken, 181; number of Senior Quarterlies taken, 288; number of Intermediate Quarterlies, 208; number of Primary Quarterlies, 259.

Resolved, That all Sunday School secretaries in the district make out their statistical reports and send them in one month before each convention, so the district secretary can get them corrected, thereby saving time, trouble and confusion in correcting mistakes at the conventions.

Resolved, That the program for this evening be left in the hands of the presidency. Resolved, That the next convention

be held Friday before the October conference, at the same place.

Meeting then adjourned till 8 p. m. Met again at 8 p. m., and listened to short speeches from some of the prominent Sunday School workers.

NOTICES.

To the Clinton District Saints, Greeting:—With Bro. E. L. Kelley's consent I have arranged with Sr. Ira Keck, of 700 North Ash street, Nevada, Missouri, to serve as bishop's agent from August 1st, until I return from Nebraska, and notice of return is given.

Your brother and co-worker, G. W. BEEBE, Sr., Bish. Agt.

Northwest Kansas district Saints:—We need \$35.00 yet to complete the tent fund. None realize the need of a tent as do the missionaries.

Desirable Foods for Summer. Lean meats, eggs, milk and cheese are, in proper proportions, and when taken with succulent vegetables and fruits, desirable foods for summer.

Ayer's Hair Vigor is certainly the most economical preparation of its kind on the market. A little of it goes a long way. It doesn't take much of it to stop falling of the hair, make the hair grow, and restore color to gray hair.

Hair Falls advertisement with image of a woman's face and text describing the benefits of Ayer's Hair Vigor.

# ZION'S ENSIGN

"OUR CREED: ALL TRUTH."

VOLUME 12

INDEPENDENCE, MISSOURI. THURSDAY, AUGUST 1, 1901.

NUMBER 31.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

PRICE, \$1.00 PER YEAR, IN ADVANCE.

W. H. GARRETT, EDITOR.  
C. ED. MILLER, BUSINESS MGR.

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When desiring your address changed, give both the old and new address. Papers will be discontinued one month from the time subscriptions expire, unless ordered continued.

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ENSIGN PUBLISHING HOUSE,  
Independence, Mo

Box B.

VERY often a Saint in need becomes a Saint indeed.

WHEN we would do evil, good is present.

A PARADOX: How some of these christians hate these saints!

EXAGGERATION is the big brother of lying.

YOUNG man to young woman, "2 John, 5th v.," young woman to young man, "Ruth 1: 16, 17."

AN individual has no more right to think as he pleases than he has to do as he pleases.

IS THE world getting better? Yes, where Latter Day Saints are living their religion.

WE ARE trying to turn the world upside down so it will be right side up.

THE only way to keep from having our feelings hurt is to be hurt proof.

WE DON'T object so much to what our religious contemporaries do teach as to what they don't.

BRN. Paul and Peter would feel right at home in a Latter Day Saint social meeting.

NEARLY everybody has one gift finely developed, and that is the gift of discernment—of other people's faults.

ONE of the evidences of the divinity of this latter day work is, the program is too large for any man to have conceived and is too difficult for any man to carry out.

THE way some religious teachers quote only a part of the Scripture reminds us of the method one individual used to periodically humble his better half. He would pick up the New Testament and read, "There appeared a great wonder in heaven—a woman."

## FAITH AND WORKS.

In one of the western cities there is an evangelist holding services in a tent, at the entrance to which there are two signs, one of them with the following quotation from Romans 4: 5:

But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

The evident intention of this quotation is to impress the mind of those who read it with the thought that there is nothing which can be done by man that will bring him acceptance with his Creator. This is misleading, and misrepresents the teachings of the Apostle Paul, who himself being required to do certain things before he could be accepted as a servant of Christ—a child of God—would certainly not be found teaching that others had nothing to do for their salvation except to simply express themselves as believers in Christ. Such a thought would be the very opposite of his instructions to the Philippian church; in referring to the fact that God had exalted the Lord Jesus, and given him a name above every name, to which "every knee should bow" and "every tongue confess," he adds:

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence. Work out your own salvation with fear and trembling.—Phil. 2: 12.

This plainly evidences that the apostle held very different views in this regard to those which some would ascribe to him; and the quotation first given above is shown to be one of those sayings of the apostle, to which the Apostle Peter refers as being "hard to be understood, which they that are unlearned [in the knowledge of Christ] and unstable wrest, as they do also the other scriptures, unto their own destruction." (2 Pet. 3: 16). And what is the more astonishing in those who so tenaciously adhere to this "nothing to do" theory, is the facility and readiness with which they so entirely ignore this pointed and unequivocal language of the Apostle James:

What doth it profit, my brethren, though a man say he hath faith, and have not works? CAN FAITH SAVE HIM? Even so faith, if it hath not works is DEAD, being alone. Yea, a man may say, Thou hast faith, and I have works; show me thy faith without works, and I will show thee my faith by my works. YE see then how that BY WORKS a man is justified, and NOT BY FAITH ONLY. For as the body without the spirit is dead, so faith without works is dead also.—James 2: 14, 17, 18, 24, 26.

To place the interpretation upon the passage in Romans 4: 5, which our evangelistic friend and his like are evidently doing,

is to set the Apostle Paul at variance with his own teachings and with those of the Apostle James, as we have shown, which is, of course, not justified by the facts in the case. All who accept the Bible as the word of God must agree with the statement of the Apostle Peter, that "holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1: 21), and, therefore, could not teach something as truth at one time, and on another occasion that which is wholly at variance with it; hence, we must look to some other source for an explanation of any discrepancy in the teachings of these "holy men of God" which may be apparent, as advocated by uninspired men of today. It is evident from the arguments used by the inspired writers of the New Testament that the unprofitable and unnecessary works to which they referred, were solely those inculcated under the Mosaic economy, which law was fulfilled and abrogated at the coming of John the Baptist, when the gospel law was restored as it had been before the Mosaic covenant was instituted. The Savior might say that "the law and the prophets were until John." Since that time the kingdom of heaven is preached, and every man who seeketh truth presseth into it, hence it is the gospel laws with which all men now have to do, and whatever was advocated by the Savior and the apostles under those laws, is absolutely necessary for every one to obey who desires to "press into" the kingdom of heaven and be saved.

From this idea that the gospel requires no works of any one, has doubtless arisen the thought so prevalent among the sects that the ordinances of the gospel are really non-essential; that they are merely "signs" of one's profession of religion, and have no weight or bearing upon one's salvation. But this is the fault of men, not that of the gospel. Nowhere in the New Testament is there any authority for such a belief. There are no stronger believers in the divinity of the Lord Jesus Christ than are the devils; everywhere, whenever we have an account of their contact with the Master, they testify to His power and authority as the Son of God; and yet that faith, or rather that knowledge, of His divinity, does not save them; no one would be so reckless as to make such a claim. But if faith *per se* in Jesus Christ as the Son of God will save men, why will not that same faith save the devils? If faith alone, without any works on the part of the individual, will save men, it must be just as efficacious for any one who exercises it, and that must include the devils, for

they have strong faith in the Savior as being all that He claimed for Himself, "the Only Begotten Son of God, to whom has been given all power in heaven and on earth." The difficulty is that they are incapable of rendering obedience to the ordinances of the gospel, which the Lord has made obligatory upon all who desire to live with Him and abide in His presence, and, as a consequence, all those who refuse to comply with those ordinances under the authority which the Lord gives His own appointed ministry to administer them, place themselves, to some extent, in the same class as those who have always been the enemies of the truth, notwithstanding their faith in the Lord, and their knowledge of His character.

Our Lord said "Come, follow me." He requires all who would have eternal life in the celestial kingdom, to honor His commandments. As He came not to do His own will, but the will of His Father in heaven, so must all who would be accepted of Him, make the Father's will paramount, and manifest their willingness to be obedient by doing the things He has revealed as being needful for them to do. This will be doing the works of the gospel; working out our own salvation, as the apostle says, and cannot be disregarded if acceptance with the Father is desired. Our Savior rendered obedience to His Father's commandments, and came to John, the servant authorized of God to administer the ordinance of baptism, and was baptized in the river Jordan, declaring it to be needful in the fulfilling of all righteousness, that He should do so. How then, is it possible for any other individual to fulfill all righteousness—which is to do the Father's will—unless he also shall be baptized by the authority of Jesus Christ? And when any one thus honors the commandments of the Lord, he is doing a work upon which his salvation has been made contingent; he is showing his faith by his works. The Lord Jesus said plainly, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5). This should settle the question in the mind of every doubter regarding the ordinance of baptism being essential to salvation. If it is true that no one can enter the kingdom of heaven unless he has been baptized by competent authority, it surely determines the question that baptism is a saving ordinance; and if every one who enters the kingdom of heaven only does so after his baptism, it is a truth which no philosophising can alter that no one is justified in the sight of the

Lord without being baptized, and it establishes in a manner that cannot be shaken, the fact that every one has some works to perform before he can be justified of the Lord.

This fact was always recognized in the time when the Savior was on the earth. Saul realized very forcibly that faith without works was unavailing, when the Lord Jesus appeared to him while going to Damascus; when he realized his condition he asked with all the earnestness of his soul, "Lord, what wilt thou have me to do? (Acts 9: 6), and was told to go into the city and there it should be told him what he *must* do. Being obedient to this command the Lord sent His servant Ananias to tell him what was *required*, who said to him, "and now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16). The Lord told him that in Damascus it should be told him what he *MUST* do, and that which was told him was that he must be baptized, uniting *works* with his faith. There can hardly be a question but that this action was necessary on the part of Paul, notwithstanding he had been privileged to see the Lord and to hear His voice, indisputable evidences of His existence, by which Paul could testify that He lives; and if under such conditions Paul was not excused from doing the things commanded by the Lord Jesus—obey the gospel ordinances—how much less can any one under the usual and ordinary circumstances of life be accepted of the Lord without rendering obedience to the gospel, doing the works ordained in the gospel for those who will be saved?

Again, our Lord has shown the necessity of works, and it would seem His statement should be conclusive:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house on a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand.—Matt. 7: 21, 24, 26.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.—Matt. 28: 19, 20.

James says: But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass, etc.—James 1: 22, 23.

It is deceiving one's self then to act upon the theory that faith alone will save us, and that there is no saving power in doing the works of our Lord. It is wiser to do as our Lord says, as we hear the word, to diligently perform the gospel works indicated in the Scriptures, doing which, we are as a wise man building his house upon a rock, where the storms cannot cause the destruction of that which we build.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Elder W. A. Smith departed for his mission field, the Little Sioux district, on Tuesday.

Elder W. A. Smith and family were accepted as members of this branch at the close of last Sunday's prayer service, on letters of removal.

The afternoon meeting was in charge of Brn. I. N. White, Josiah Curtis and W. H. Murphy, and was an enjoyable session.

And now the children are looking out of the window and saying:

"Rain, rain, go away,  
Come again some other day."

Elder M. T. Short is in town. M. T. causes a total eclipse of the sun as he enters the average doorway. May his penumbra never grow less.

Every branch should have a supply of the sermon tract, "Objections Examined," by President Joseph Smith, 25 cents a dozen at ENSIGN office.

The attendance at the Religio was quite large last Friday, and there is a growing interest manifest among the young people in the study of the Book of Mormon.

The friends of Bro. Thos. Holdsworth will be pleased to know he is one of the fortunate ones, so the paper states, to draw a claim in the Oklahoma strip Uncle Sam is giving to homeseekers.

Bro. Wm. H. Fuller, our colored missionary, was to leave for Chicago Wednesday. He has been doing considerable street preaching around the court house, to attentive audiences at times.

The Religio held an ice cream social last Thursday evening at the home of Bro. Frank Rudd, for the purpose of raising money to purchase books for the society. The net proceeds amounted to \$14.97.

Sr. Daisy Bradford, aged 13 years, 8 months and 17 days, died July 30th at 12:10 a. m. She was the daughter of Bro. and Sr. A. L. Bradford. The funeral was held Wednesday at 2:30 p. m. from the church. Pres. G. H. Hulmes conducted the services.

Last Saturday, Sunday and Monday we were blessed by copious rains, which broke the long continued drought, for which we are thankful. The attendance at Sunday School was somewhat light, owing to the rain, being only 108, the lowest this year so far.

There were about twelve present at the last meeting of the Willing Helpers held in June. On account of the heat meetings are postponed until September, the regular appointment being the last Wednesday of each month. According to the regular notices a cordial invitation is extended to all the sisters who wish to attend.

At the July meeting of the D. Z. ten sisters were present. There was the regular program of scripture reading, singing, etc.; and an article on Obedience, by Sr. Krahl, written for the Home Column, was interestingly discussed. Srs. Aylor, Skinner

and Kemp will act as committee for the Gleaners during the next term. Seven dollars were collected at the D. Z. Mite social held last week at Sr. Criley's, which was both very well attended and enjoyable. Three new names have been enrolled. Sisters, here is an opportunity to enlist in a good work.

The rite of baptism was administered to Srs. Harriet M. Vernon and Pearl Carpenter, by Bishop R. May, at 2 p. m. Sunday. They were confirmed at the 2:30 service by Brn. R. May and I. N. White. Sr. Vernon was born in South Africa and moved from there to Australia, where she joined the Utah church and went to Utah; becoming dissatisfied she came here and accepted the gospel as taught by the Reorganization, and now rejoices in the truth. She expects to return shortly to Australia, by way of England.

The improvements going on along Lexington and Electric streets (the latter really being a continuation of the former) consist of a double track for the Electric line from Kansas City; paving, consisting of Pittsburg brick, and sidewalks of granitoid or brick, at a cost of \$1.62 per square yard for paving, and 44 cents per lineal foot for curbing. The work is expected to be completed before October 1st. The Temple Lot, the church, the ENSIGN and church property adjoining the ENSIGN are all located on these streets.

A party en route to the Mormon settlements of Utah were in the city Monday. They went at once to the historic Temple lot and took a view of the ground so sacred to Mormons. They were chaperoned by two foreign looking elders with high hats. The party was made up mostly of women.—K. C. Journal.

Sr. Mayme Chatburn, who has returned from Colorado a few weeks since to undergo a surgical operation, was successfully treated by Bro. Dr. Jos. Mather and is now able to be out again. It was a severe ordeal, but it has been very beneficial to her health.

## LAMONI, IOWA.

It has been some time since anything has appeared from this locality, the former correspondent having resigned some four weeks ago, being unable to continue the work on account of other duties.

A special feature of a late Religio session was a discussion of the following proposition: "Resolved that the Hill Cumorah is correctly located on our present Book of Mormon Maps." The attendance was good and considerable interest was manifested. It is expected that this question will be publicly discussed here during the next General Conference, in 1902, and we wish to be prepared to "give a reason" for our opinions when the issue has to be met.

Sr. Anna Vernon, wife of Elder J. W. Vernon, died at the Saints' Home, on July 22, 1901, aged 75 years, lacking 8 days. She was born in Glamorganshire, Wales, in 1826. They came to the Home from California, during the past winter. She has been ill for

some years, suffering both in body and in mind. All the ministry laboring in California have been well acquainted with Bro. and Sr. Vernon since the beginning of the work of the Reorganized church there in 1864. They lived in Oakland for twenty-five years. Funeral services were held at the Home, Bro. J. C. Clapp offering prayer, and Bro. H. A. Stebbins preaching the sermon.

The DROUGHT IS BROKEN. On Saturday evening at 7:30 joy and thanksgiving were brought to all the creations of God by the reception of the first rain for more than a month. All nature rejoiced as the parched and thirsty earth drank in the longed for drops of moisture as they fell from the hand of the all wise Creator. This shower was followed by another on Sunday morning, and still another on Tuesday morning.

The Sunday services were better attended than for some time past.

Lamoni brethren occupied Sunday pulpits as follows: C. H. Lake, at Pleasanton; F. M. Weld, at Spring Valley; J. A. Gunsolley, at Davis City; F. M. Smith and D. J. Krahl, at Evergreen; E. C. Briggs and R. M. Elvin, at Lamoni. F. E. Cochran and J. P. Anderson were in attendance at the joint convention of the Sunday School and Religio associations at Cleveland.

Brn. J. R. and D. F. Lambert were suddenly called to the home of their mother in Illinois, the latter part of the week, she being seriously ill.

Bro. Duncan Campbell, of Pleasanton, met with a sad accident Sunday evening. As he was unhitching his horse to start to the evening service, the horse gave a violent jerk on the tie-rope, catching his right thumb between the rope and the manger to which it was tied, crushing and severing the thumb at the first joint, and necessitating its amputation at the knuckle. It was dressed by a surgeon and at the latest report on Monday morning was doing nicely.

July 30.

## ST. LOUIS, MISSOURI.

Places of worship: Rock Church, Glasgow avenue and Dickson street. Services: Wednesday evening, prayer service. Sunday: Sabbath School 9:30 a. m.; preaching at 11 a. m.; social service at 2:30 p. m.; preaching at 8 p. m. Cheltenham, 5731 Manchester Ave., services: Sunday School 10 a. m.; social meeting 2:30 p. m.; preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

The vote taken yesterday regarding the reunion of the St. Louis district, resulted in its being abandoned, so far as St. Louis is concerned. As matters stand we really believe this is the wisest course for us.

We understand there were but few present at the last Wednesday evening prayer service; the intense heat has had its effect upon nearly all of us, but we hope that with the coming of more moderate weather the attendance at all services will be better.

Sunday morning we were treated to an excellent talk by Sr. S. R. Burgess. Teachers' meeting of last week

is reported as being well attended and very interesting.

Bro. F. A. Smith was speaker at both services yesterday; Jos. E. Betts, Jr., at Belleville, evening service; R. Archibald, evening service, Oak Hill mission; while Bro. T. J. Elliott occupied the "sacred desk" at Cheltenham.

Cheltenham folks have changed the hour of their social service; it is now at 7 o'clock instead of 2:30.

Last Tuesday evening Bro. S. A. and Sr. Florence Burgess attended the Cheltenham Religio. Friday night Bro. C. J. Remington, vice president of the district Religio, attended our Religio service.

Sr. Volz, of Cheltenham, was numbered with us at the morning hour preaching service.

Next Sunday is the sacramental service, 6 p. m.

"Old" Sr. Johnson departed this life Sunday evening about 6:30 p. m. Funeral service Tuesday, in charge of Bro. Smith.

The social service was presided over by Brn. Billinsky and J. G. Smith.

Always a few strangers into preaching service; quite a large assembly last evening, although the heat was somewhat burdensome.

EMMA M. HITCHCOCK.

2510 N. Garrison Ave., July 29.

## ST. JOSEPH, MISSOURI.

The mercury has come down and so has the rain, and given poor, suffering humanity a happy release. Both the animal and vegetable kingdom are gladdened, and even our daily papers said "Praise God from whom all blessings flow."

We commence our protracted effort at the Aspey mission on next Sunday night. We are anxious to make this a success—it will be if you help us.

Sr. L. Landors has gone to Granite City, Missouri, to live, where her husband is employed. This is ten miles from St. Louis.

Srs. Tena Archibald and Emma Dawson are having a good visit in our city. May they have naught but good to report when they return to their St. Louis home.

We now occupy the hall again at South Park, and had Sunday School and preaching there yesterday. We will be there again next Sunday morning. Sunday School at 10 o'clock sharp, and preaching at 11 o'clock. We hope to see many there next Sunday morning. Come, wake up, Saints, and let us be about our Father's work. We hear now a distant sound like the fog horn on the lake in Chicago, warning the mariner to hasten to a harbor of safety, and to look out for breakers.

The Religio held a very interesting meeting on Tuesday night, their regular meeting time. Bro. Coventry Archibald had charge of the Book of Mormon study. Sr. Hattie Whitehead is acquiring herself well as president. Success to the Religio. We also attended the local at Aspey mission on Monday night, and found them interested, yet with their leader absent; but Bro. Baker occupied the

breach acceptably. Bro. B. is awake to the interest of the work in all its departments.

We attended a union Sunday School picnic on Wednesday last, seven miles from Stewartville, as the guest of the Stewartville school. While it was the warmest day we ever had, yet had a pleasant time. We occupied fifteen minutes in talking on the Sunday School theme, and felt very free in spirit in doing so. We were nicely cared for by Bro. Jasper Duncan, and were afforded a cool place to sleep, thanks to Srs. Summerfield and Zella Moore.

We still share the hospitable roof of Bro. C. H. Isleib and wife, and our spirits are often cheered by the music of Sr. Josie, their daughter. We are still approaching normality in health, though yet quite a distance from it.

We regret the necessity of abandoning our reunion, but it seemed the only wise plan to pursue, so the committee thought at last.

In the covenant of peace,  
J. M. TERRY.  
1913 Holman St., July 29.

## DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening. Zion's Religio-Literary Society Sunday evening at 6 p. m.

The heat has abated somewhat; the record of heat for July 1901 is the highest since the establishment of the signal office in Denver. There has been rain all around Denver, and even light showers in some parts of the city; but it has not yet been general.

Several of the Saints are spending a few days in the mountains during the heated term.

While the heat has been intense, yet there has been water for irrigation, so fruit and vegetables are plenty in the markets, and prices have not advanced only as the demand from a distance has increased them.

Elder J. B. Roush Sundayed with the branch at Conifer, so the preaching at the Denver church was by Elder Shupe in the morning, and Elder Sell in the evening.

Most of the visiting Saints have departed.

We wish to inform the Saints of Colorado that the tent is in operation in the Arkansas Valley, and the brethren in charge cannot live on the light air and mountain scenery of Colorado, but must have some of the legal tender; so please send along what you can spare for this work, to E. F. Shupe, 3633 Clayton street, or J. B. Roush, 2942 California street, Denver; and it will be forwarded to the brethren in charge. S.

July 29.

## SECOND KANSAS CITY BRANCH:

Corner 23d and Holly. One block south of Observation Park line.

The Saints here are rejoicing that God in his kindness has heard humble, fervent prayer, and has ruled the very elements in favor of those who have called upon him "in faith believing." Beautiful showers have occasionally fallen upon the parched

earth of this city and vicinity since the night following the day of fasting and prayer, bringing relief to thousands of people who have been long wishing for a breath of cool air, under a temperature that has never been known to register so high in this part of North America. A beautiful rain came to us yesterday morning, and is now being followed by a thorough good soaking which has lasted for several hours and still continues with no end in sight.

Attendance at meetings yesterday was very good. Prayer meeting at 11 a. m. Preaching at 7:45 was by Elder Jos. Emmett. Bro. R. J. Parker carried the "message of peace" to the people north of the river in the little town of Harlem last evening, and although experiencing some difficulty in reaching the desired spot, he was greeted by a fairly good audience, and enjoyed splendid liberty. Bro. Fred Koehler accompanied him and assisted.

Our lively missionary, Bro. J. D. White, started at quite an early hour through a down pouring rain, for Olathe, Kansas, to fill an eleven o'clock appointment at that place yesterday morning. A drenching rain is no excuse for Bro. John. He reports that the work at the tent at Quindaro is getting along nicely. Feels that good is being done. Several of our Saints have been making regular trips out there to assist Bro. J. D. in the way of music, which he says he greatly appreciates. Let the good work go on.

Our Religians will meet with the East Side Religians on Friday night in their regular joint prayer meeting.

A. C. K.

July 29.

LETTER DEPARTMENT.

PALERMO, New York, July 9.  
 Editor Ensign:—Bro. S. W. L. Scott and I have just closed an interesting series of meetings here. People, generally, are so busy with farm work, but notwithstanding, we had good audiences most of the time. We believe the work may be firmly established here yet. Several noble-hearted, self-sacrificing Saints here, who will doubtless keep the banner unfurled. We were kindly cared for by all. We spent the nation's holiday on the shores of Lake Ontario, above Oswego, a very pleasant time.

Bro. Scott held two evenings discussion with a minister of the Baptist order, "Probation After Death" was the subject. They called me Mr. Chairman, and, of course, acted like "good boys" ought to. The most I had to do was to call time, which, as Rev. Wayman said, seemed to pass very quickly. Intense interest was manifested throughout. Mr. Wayman did not wish to continue after the second night.

If evil, in all its deceptive forms, can be kept out, and righteousness kept in, among our own people here, we think good may be done here in the future. We would all do well to think on the thought expressed by Mosiah in Book of Mormon in which he says that "nothing" can overthrow God's work except it be our own transgressions and sins. What a responsibility rests upon us as the representatives of the greatest cause that ever engaged the thoughts and actions of men, and how very careful we ought always to be, both in and out of the pulpit. I can now recall places where the work is practically dead, and at a standstill, because of sins, wickedness, unrighteousness, on

the part of those who ought to be the examples of the divine life. There is nothing which hinders our progress and development and success, as a church, so effectively as these things. May God move upon us each one, as soldiers of the cross, and help us to close the rank, and take courage, and Behold! ere long the victory shall be ours!

Look, ye nations, gaze and wonder, Lo! the church of Christ appears, In her majestic splendor, With all her officers.

This wonderful message of the gospel brings to me every day some new evidence of its divinity and truth, and withal I feel happy in the good service. I go from here to Greenwood, Steuben county, New York, where we understand another minister is wanting to enter the arena of investigation for the benefit of the public. After this I will go at once to Philadelphia, Pennsylvania. May the Lord now bless and prosper Zion, and keep us all up and in line.

For the truth's sake,  
WILL E. LARUE.

NECEDAH, Wis., July 7.

Dear Ensign:—I thought perhaps a few lines from here might be of interest to some of your readers. We moved to this place over a year ago, in company with my brother, Lester Wildermuth, and wife. We like the country and intend to stay. Last fall our cousin, A. J. Fisher, and family, moved here, also about Christmas. Bro. and Sr. Wm. Barnes, of Elgin, Illinois, moved here too. All in the same neighborhood, called Wildermuth corners, by the newspaper correspondents, but our postoffice is Necedah. This is the home of Elder J. B. Wildermuth, as his father's family lives here. Last winter we began to hold weekly prayer meetings at different houses in turn, then we felt lost without our Religion, so we organized a local, and have held some very interesting sessions. Then we felt the need of a Sunday School for the children's sake, so we organized one. We have a nice school, some outsiders seem greatly interested; others want to turn us out because we would not have union school and use David Cook's literature, but we seem to be gaining friends.

We sent a request to the conference at Valley Junction to have a branch organized. Bro. C. H. Burr and A. V. Closson came and organized us. Bro. Burr staid a few days and preached three excellent sermons. Several were greatly interested and inquire when he is coming back. We hope to see some baptized if they could hear a few more sermons. We hope some of the missionaries can visit us soon. We intend to build a church in the near future. We feel encouraged in the work and are thankful to have the privilege of having a branch here. Hope to keep the work moving on.

We have fine prospects for good crops here now. Had lots of rain lately.  
Your sister in the old faith,  
RILLIE MOORE.

RADOLIFF, Ohio, July 10.

Editor Ensign:—Since the General Conference I have been very busy with both the work of the ministry, and looking after affairs at home. I have recently been permitted to reap the fruits of the sowing of a number of years ago. When I first began in the ministry I did some work in the vicinity of the Fairview school-house, in Gallia county, following up the introduction of the work there by my father, and was assisted by Bro. W. H. Rhoads and later joined by Bro. T. J. Beatty; I continued the effort there alone at intervals, having fair interest by way of audiences and good attention, and while a number seemed favorable to the truth, none, seemingly, had the courage to obey. After a time we ceased our effort at that place, and later I was sent to other fields, and for about five years was kept out of the Ohio district as a missionary. There was no further effort made at this place by others, and I had supposed that those who were interested before, had become altogether indifferent to the gospel. But while laboring in Illinois, just before the Conference, I received a

letter from Mr. William T. Jenkins, of the above mentioned place, and with whom I had made my home in the past, requesting me to come and hold some more meetings. As soon as practicable, after the General Conference, I made arrangements and an appointment for meeting. I was joined by Bro. Elmer E. Long, June 1st, who went with me to Davisville, where we held three meetings, and baptized one. This was Bro. Long's first experience at baptizing. From there we went to Davis Station (Fairview schoolhouse) and began meetings, holding over one Sunday and part of the week, with the result of three baptisms. From there we went on into Lawrence county, visiting some of the scattered Saints on Aaron's and Paddle Creeks, and thence, to Ironton, where we held about one week's meeting. Bro. Long returned home, and the writer to Fairview school-house, holding meeting over another Sunday, and baptizing two more, making five in all at that point; three of them are heads of families, viz., Bro. and Sr. George Butcher, and Sr. Margaret Jenkins. The others were Sr. Anna Jenkins, a school teacher, and Sr. Rosetta Butcher, who had the courage to step out and obey the gospel before her father and mother did. Others are almost persuaded. Some are well aware of their duty, and are only delaying. We think that there will be others there who will obey soon.

Since leaving the above mentioned place we have done work at Wellston, and at the Bails' schoolhouse. We assisted Bro. L. R. Devore over last Sunday at the last named place. Bro. Devore baptized one on Monday. He is now holding meetings at my home schoolhouse (Middle Fork) while the writer is looking after home matters during the day, and assisting with the meetings at night. Notwithstanding the busy time of the year we are having good sized audiences each night. Bro. Elmer E. Long joined us on yesterday, and preached last night. Bro. Long is just starting out in the ministry, and is a promising young man; he is very earnest and conscientious in his work, and is rapidly developing into an able preacher.

There seems to be plenty of work to do in this mission. The other brethren appointed to this district are all busily engaged, so we hear.

Still in the faith,  
H. E. MOLER.

BOSTON, Mass., July 19.

Editor Ensign:—This beautiful July morning I am going to write a few lines for your paper ere we sail. Tomorrow we sail for England, and thence to Norway, the mission of Bro. Muceus, and our home for the next three years. Though loth to leave America with its loved ones, yet God has promised to be with us, and his grace is all sufficient. For the past seven weeks we have visited Saints of Wisconsin, Chicago and Boston. We have enjoyed these visits very much, and they will long be remembered by us. Wherever we go among God's people there we find that spirit of love which God said should characterize his people.

While in Chicago we visited Lincoln park, and were much pleased with what we saw. The elephant was immense but believed in perpetual motion, so we could not get a picture of him. Of course the monkeys were interesting, as they were so very human in their ways, and so full of antics. Best of all was the excellent display of tropical plants which filled a portion of the hot-house. You could almost imagine yourself in the tropical regions as you gazed upon their luxuriant growth. To add to the scene a lizard lazily crawled on the moss at the foot of the palms, and we were indeed in the tropics.

On our way from Chicago to Boston we stopped off one day at Niagara, our object being to see those famous falls. They are indeed grand, and we feel to say, there is no grandeur like that of nature. Much might be written about them, but they cannot be described; and to realize their grandeur one must view them. The American fall is higher, than the

horseshoe, but the horseshoe fall has a greater volume of water. Hastening on from Niagara we came to our present place of abode at the pleasant home of Bro. and Sr. O. C. Newcomb, in Boston.

We have had the privilege of meeting with the Saints in prayer service here, and must say they seem to be energetic, wide awake workers in the Master's service.

Dear Saints, one and all, let us try to live more as God would have us to do, so when our life work is ended we may have accomplished much in his service.

Build thee more stately mansions,  
O, my soul,  
As the swift seasons roll.  
Leave thy low-vaulted past,  
Let each new effort,  
Nobler than the last,  
Fit thee for heaven.  
With a dome more vast,  
"Till thou at length art free,  
Leaving thine outgrown shell,  
By life's unresting sea.  
Wishing to be remembered by you,  
I am,  
Your sister in Christ,  
EMMA MUCERUS.  
V. PORSGRUND, Norway.

HELENA, Okla., July 17.

Dear Ensign:—Your weekly visits are enjoyed by the Saints and friends of this mission; and in our labors in the field we find comfort in the good news from Zion's land from the scattered Saints. I came here yesterday from near Cleo and Forrest where I labored four weeks, opening the work in three new places. I arrived in Woods county four weeks ago today, and have preached twenty-eight times and baptized two, Mr. P. W. Atkins and wife. They are indeed fine people, and I venture to predict that they will always be good, faithful Saints. I also found a Mr. J. W. West, near Forrest, who seems to be a firm believer in our work, but was not ready to obey. Several heard the faith for the first time, and the people received us kindly, and I am sure good was done.

I will commence at Golden Valley school-house tonight, one mile from Bro. Z. J. Brewster's and continue as interest justifies. The outlook is encouraging for good attendance. From here I will go to Oklahoma reunion, which meets at Dover, August 16-25, on the Rock Island R. R. Then by request of those in charge I will visit the Indian Territory mission. We hope the Saints of Oklahoma and neighboring mission fields will make an earnest effort to attend the Dover reunion. These meetings are productive of much good to the Saints; even those who have the privilege of branch meetings are encouraged and strengthened in the faith. It is in keeping with God's commandments to "gather together often;" the object is evidently to be strengthened and to strengthen others in the work of the Lord. Our spiritual nature must surely be fed or it will become starved; and, therefore, that growth—"To the fullness of the stature of Christ"—will not, nor cannot, be made. So let us feed our spiritual natures by "assembling ourselves together," and receiving from the Father that "manna from heaven" which he has promised us by obedience to his gospel. Mission reunions and district conferences are favorable opportunities for God's children to receive the needed strength. May we not permit circumstances, trifles or business cares to hinder our progress in the glorious later day work. The sacrifice and effort to attend should not be considered in comparison with the blessings received. I hope the Saints of Oklahoma will rally—rally in real earnest and attend the Dover reunion. Don't forget the date, August 16-25.

With hope and confidence, faith and trust in God and the restored gospel, we labor on, endeavoring to do the best we can.

Your co-laborer,  
R. M. MALONEY.

GRANADA, Col., July 10.

Editor Ensign:—A few lines from the Colorado gospel tent will probably be in place. On the 13th of June Bro. R. J. Parker and the writer started with the tent from Burlington, Colorado, for the Arkansas Valley. Bro.

Otto Colpitts, with his amiable wife, furnished the conveyance. In the course of about three days we reached Lamar, and put up the tent. Poor attendance compelled us to make our stay there short. We stored the tent for a few days and accompanied Bro. M. F. Ralston out to his hospitable home, sixteen miles northwest of Lamar. Near his home we held a couple of meetings in a school-house. Bro. Bradshaw and family live in this neighborhood. The brethren aided us financially on our departure. Bro. Ralston bailed our tent from Lamar down nineteen miles east to Granada, where we have been holding nightly meetings. Bro. Parker was called home on the 3d inst., because of the serious illness of members of his family, and he himself was not well. Bro. J. B. Wildermuth was just joined me. He has been laboring in the northern part of the state, and in Wyoming, all spring and summer. The interest at this place is fair, but not what we would like. Our next move in a few days will be eleven miles east to Holly, then on to Coolidge. In the fore part of August we expect to slip the tent to Colorado Springs, so as to use it at the convening of Eastern Colorado district conference on the 16-18 of that month. While we cannot report any baptisms, yet can say that we are succeeding in removing prejudice. This is an entirely new field for our work, and an introduction is all that can be hoped. Future efforts will doubtless reap some of the fruition of the seed now sown.

May the Lord bless and care for his work and hasten it in its time.

Your co-worker in Christ,  
A. B. HANSON.

LOWBANKS, Ont., July 15.

Editor Ensign:—Since writing you last, from Pontiac, Michigan, conditions have changed somewhat, and this writing finds us (together with Elder J. A. Blackmore) laboring in the vineyard of the Lord, trying to prune the vine, and sow fresh seed, which we believe, to some extent, is falling on good ground, and will, in its proper time, spring up and bear fruit to the honor and glory of God. We look out on the world and see the wonderful work which is to be accomplished, and to our incomprehensible mind it seems that nothing short of the miraculous power of God, set forth under the supervision of that wisdom which framed the universe, would accomplish it. But we are here and our circumstances are such that we are not permitted to know all of the requirements that are necessary for the benefit of the work, and still we have enough revealed to us that we could "move the nations" if we, as a church unitedly, would live up to the light we thus have. Latter Day Saints should bear in mind the fact that it is the "living of their religion" that will convince the masses of the truthfulness of the angel's message as it has been restored. We have the pleasure of relating that last night after preaching service, the waters were troubled as a result of the convincing influence of the angel of light; and two more souls launched their barks in the sea of life's "tempestuous waters," but our prayer is that their spirits will always be as light as the foam on the crested billows, that they might float triumphantly over every wave of unjust criticism. One of them is a pure bud of promise of ten years, the other her great-uncle, who has lived to the best of her ability, identified with the Methodist church since she was young. The pleasing feature is the faith in which she has gone forth in obedience to the gospel. She says she knows her friends and old church companions will despise her, or at least her religion, but she says she has weighed the different circumstances in the balance and concludes (and justly too) that the beautiful and eternal expense of God's approving love far outweighs the troubles and trials of this life. What an example of outspoken faith for one who is so young in the gospel venture; older and more experienced Latter Day Saints would do well to take a lesson from it and live in comparatively as good faith. The Lord is gathering in such as should be saved, and the time is fast approaching when He will come to pass his terrible judgments and separate those who will be eternally saved, who will be joint heirs with him in the fullness of his glory.

WALTER L. BENNETT.  
WALLACEBURG, Ont.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

FAITH IN GOD.

Sermon Delivered by Elder Columbus Scott, at the Reunion at Washington Park, Missouri, Sunday, August 26, 1900.

As a basis for the thoughts that we would desire to present for your consideration tonight, we invite attention to the words of our blessed Lord, found in the Book of Mark, the 11th chapter and 22d verse. These words read, "Have faith in God." They are familiar words to most of the New Testament readers and invite our attention at once to the subject before our minds, "Have faith in God." This is one of the most beautiful texts of scripture that there is by the aid of which to tell the people why I am a Latter Day Saint.

It is the astonishment of grave thinkers, ministers and philosophers, why it is that this strange work represented by the Latter Day Saints should have an existence at all in the world; and they wonder, from its strange peculiarities, why it should grow up here in this careful thinking and sharp philosophical America. They wonder why it is that this strange work finds place at all among the people of today, and consequently they wonder at the announcement sometimes read from the New Testament and the revelations of St. John when we present, as one of the evidences of our faith, the language, "I saw another angel fly in the midst of heaven having the everlasting gospel to preach to them that dwell on the earth, to every nation, kindred, tongue and people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come."

This is a strange announcement to make in the face of the traditional faith of the world at this time, and they at once conclude that if any such a thing has happened as that the angel has come with the everlasting gospel, or shall happen, it would imply a belief in the doctrine of present revelation from God, and this forms the bed rock objection upon which our friendly neighbors, who differ with us, stand, who are brought to think upon this work; it is their leading objection, the idea that God should speak, the idea that He should reveal Himself in order to the prosecution of His work among men, the work of human salvation.

Now, I want to invite your attention to the text, "Have faith in God," and when I shall have examined that text just a few moments, some of you that are not with us in religion, but possibly are here tonight, will wonder why you have not been Latter Day Saints a long time ago. I want you to wonder about it and consider it. When I am enjoined by our Savior to "Have faith in God," all as New Testament believers, accept that as a divine injunction. You remember that this is the answer that Jesus gave to His disciples when they visited the fig tree

recorded of, that Jesus visited when He was in search of, but found no fruit upon it, and He spoke the words, "Let no fruit from henceforth grow upon thee," and from that time the tree withered. When the disciples found that on a second visit the tree had actually withered, they marvelled about it; and the Savior invited their attention to the secret that had accomplished that work, and He answered and gave explanation to their marvelling and wondering by the expression, "Have faith in God."

I presume there is not a person listening to me this evening but who desires to have faith in God, but we naturally ask the question, or at least we logically should, when we think of having faith in God, What kind of a being is God? Is there any way that we can find out in what character He has presented Himself that we may be enabled to fulfill that injunction intelligently, and have faith in God? Everybody believes that it is essential to have faith in God, and nearly every religionist says we are saved by faith and we agree to that; we are saved by faith, and as we heard this afternoon, we are saved by preaching, and we are saved by grace, and we are saved by the blood of Christ, and Peter says we are saved by baptism, and we are told that we are saved by hope, and it is said in substance that we are saved by repentance. Then we are saved by the entire gospel scheme.

Now then, if it is essential to have faith in God in order to be saved, I want to ask this audience, in as simple a way as possible, What kind of a being do you suppose God is? I want to have a saving faith in God; I desire to have an effectual faith in God; I desire to have that kind of faith that I may be able to come into rapport with him, and have that faith that will bring down His blessings upon me and secure unto me that for which I am seeking—immortal, eternal life and glory on the other side. All intelligent believers are seeking for this and we want to know just what kind of faith will entitle us to the great prize at the right hand of God in the sweet bye and bye.

Again I ask the question, what kind of an idea do you have with reference to who God is, and what kind of a being He is? "It is no use to have faith, to pray, unless somehow or other I am brought to understand that He will hear and answer my prayer, is it? It is not essential for me to try to do the works that I suppose to be enjoined unless I somehow or other understand Him well enough to know that these works will commend me to Him and bring down the blessing that I seek. Did you ever think about that when you are going forward and trying to have faith in God, that faith that saves? What kind of a being is our Father? Or is it too sacred for us to think about? I do not think so. The Good Book that He has given informs us that one of the leading purposes of the revelations of God is to inform

us what kind of a being God is. Is it necessary that I know something about who He is and what kind of a character He has in order to exercise a proper faith in Him? I think it is, and I ask again the question, What kind of a being do you think God is whom you ask me to believe in tonight in order to be saved? This involves the answer to the question as to what kind of a character God has. I want to talk about His character just a moment, and I do not expect to quote much scripture, for to all believers in the Bible I expect to present that about which we will not differ.

I presume everybody in the audience that has arrived to the years of accountability knows what the word "character" signifies. We all have a character. I have been in places where they did not know my character, and they have told some hard stories occasionally, they gave me a great reputation, and the Almighty has been given some wonderful reputations in the world, but who has thought to ask the question, what is His character? You know the difference between reputation and character. Sometimes they give us a reputation that we are not responsible for, that we are not guilty of, but where our character is well known, they know what kind of persons we are. I want to get acquainted with the Heavenly Father, and I ask, What kind of a character has He?

Now, there are certain elements that enter into and constitute real character. The first one, one of the important ones to which I would invite your attention is this: The great Being says, "I am the Lord, I change not. Therefore, ye sons of Jacob are not consumed." That is found in the Old Testament, given for the benefit of the children of Israel to enable them to rightly understand our Father. And what does the New Testament say about it? The Apostle James is authority for the language: "Be not deceived, every good and perfect gift cometh down from the Father of lights, with whom there is neither variableness nor the shadow of turning." Then, in getting acquainted with that heavenly Being I learn first, that He is an unchangeable God. Now, it is necessary for me to know that if I read in the Bible that He has a certain purpose in view, and that He requires me to carry out a certain purpose in order to please him, I learn the fact from this consideration, that when he has revealed that purpose, he doesn't change concerning it to suit anybody's convenience.

His purposes are suited really to the convenience of the children of men, and looking at it from our standpoint sometimes, we look at it as being inconvenient. It is inconvenient to the education of some of us I admit, but when we start right, seek to know God and who he is, when we learn that he is unchangeable, we may set it down that God does not vary from what he has said; that inspires confidence in his word to start out

with, and that is one of the elements of faith. Have confidence in his law too, and that he will do just what he says, that if he has told you and me to do so and so, that he never varies from it; and that in the second place we are told, both in the Old and New Testament, that the Lord "is no respecter of persons." He doesn't have any respect to persons; all his beneficences are extended to the human family alike, with reference to the atmosphere that he has created for our well being. The sunshine he has given to the unjust and the just, in its beautiful rays and attraction and power, to the evil as well as the good. We all have access to his earth and place thereon to dwell our allotted time, and in the gospel beneficence we are told, God so loved the world—not a little portion of it, but the world—that he gave his only Begotten Son that whosoever believeth in him might not perish but have everlasting life; that Jesus Christ is the propitiation, not for the sins of a few only, but for the sins of the whole world; that Christ is a ransom for all men to be testified of in due time; so whatever is offered to the children of men through Christ, is equally offered to all the sons of men.

Our heavenly Father is worthy of our faith, is he not? Worthy of our confidence? And then another beautiful deduction that we notice from this thought that "God is no respecter of persons" is this: that when he ordained the plan of salvation for the children of men, he ordained the same plan for all, and he ordained it as an unchangeable God, and based it on unchangeable principles, and hence the gospel as a provision for life and salvation, like its great originator, never changes.

This is a beautiful thought, that the heavenly Father does not propose to save Adam and Abel and Enoch by one plan, and then change after awhile and propose to you and to me to be saved by another. He won't require of them certain conditions that they should obey in order to be saved, and then say to me, "Well, my child, you can be saved whether you do these things or not; do just what you may conclude is right and what you ought to do, and if you do not do just like Peter and Jesus and Paul, I will accept you." Do you think an impartial God could do that? Do you have that kind of faith in God? Is that your faith that God is thus partial? I want you to think about it a little while. God who is no respecter of persons, and was beautifully and yet so plainly presented to us the other day, how that this wonderful element in God's character was the crowning, comforting thought, and conviction of the Apostle Peter at the house of Cornelius when he was converted to the truth that the gospel of God was intended for all men and not for just a few Jews, when he said, when the Holy Ghost descended on the house of Cornelius, "Now I perceive," (now I see the idea; I am solemnly convicted "that God is no respecter of persons, but

in every nation he that feareth him and worketh righteousness is accepted with him."

Here is another beautiful element in God's character that He is declared to be a God of eternal equity, in other words, a God of everlasting righteousness, that "his righteousness is everlasting." Therefore this impartial, unchangeable God, this God of eternal equity that I am believing in tonight, will do that which is eternally and infinitely right by all of his children, and toward all mankind. Isn't it lovely to think that our Father is that kind of a being? That I, tonight, in this year of grace, this 26th day of August, in this great year; this ending up of the nineteenth century of the era, this year nineteen hundred, that I, like Peter, on the earth nearly nineteen hundred years ago, could say, "Our Father who art in heaven," so you and I could have faith in the unchangeable, impartial, eternally righteous God. And his children can look up to him like Peter, and say, "Our Father who art in heaven," and it will really be so. Ah, to realize that we can call him Father; that he is our Father, and that herein we can learn the reason why.

Now, that is sufficient on the character of God; let us talk briefly about his attributes. That will help us out. You know what the word "attributes" means, don't you? I will endeavor to illustrate it. We all have our attributes in our make-up. This organ has certain attributes. One of its attributes is its height. It is about so high, it is about so wide, it weighs so much, and then it is porous. If it was not so constituted that the air could pass through it, there is air enough around to crush it. We are porous too in that regard, the air passes all through our being. Were it not so we would be crushed immediately, we would not exist, or if so, we would be crushed. That is one of the elements that enter into and constitute lightning when the passing lightning is so sudden, causing by the collapsing or the removing of certain strata of atmosphere, and allowing other strata of different temperature to come suddenly together, it helps to kill, to crush. Life cannot endure it.

God has his attributes; what are they? I do not think any of you will differ with me tonight if we enumerate seven of them as the leading ones. Seven is a kind of divine number; there is a seven in pretty nearly everything. There are seven ages of characters, seven beautiful distinct harmonies, and yet different tones, in the science of music; and seven distinct eras in the science of geology, and then, you know, there are a lot of other sevens along through the Bible. There are the six days' work and the seventh day is the Sabbath of the old law. There were the seven trumpets and six days around the walls of Jericho, and the seventh day the collapsing of the wall, and so we can enumerate many others. You remember how good little Jacob served seven years for

his wife, served a long while; and then there are a lot of other sevens too numerous to mention. There seems to be about six thousand years of the world, and the seventh millennium of rest and a place we are trying to get to bye and bye, and the glorious resurrection.

Now God's attributes: The first I would mention is that of infinite power. You all know what the word "infinite" means as we shall use the word; it simply means all power in heaven absolute, or in all heavens, in all the worlds as well as this one. God, we say, is a God of infinite power. Now, you want to know that in order to conceive of the thought that whenever God proposes to do anything, if to resurrect you from the dead and give you immortality, change you from mortality to immortality, he is powerful enough to do it. Secondly, He is a God of infinite knowledge; He absolutely possesses all knowledge conceivable. Thirdly, He is a God of infinite wisdom; He possesses all wisdom, and those attributes of wisdom and knowledge of God will have a beauty to them when you conceive of God's infinite knowledge and wisdom. When you get this conception from the Bible, that they never had to you before, it will strike you as you read. Fourthly, He is a God of infinite truth. He possesses and knows all truth. All that He says is true, though we are not able to have all the truth revealed to us. We could not understand it. He gives us just what we are capable of comprehending, and He is a God of infinite truth, and then it is a beautiful thing to think that the great God never tells any lies, never has and never will.

Then, in the next place, He is a God of infinite justice (the infinitely just). God will do right to everybody, always right, eternally right, and He will never outrage infinite justice, never, to suit anybody or theory. And in the sixth place, He is a God of infinite mercy. His mercy endureth forever. His mercy extends to all generations. His mercy is higher than the heavens, deeper than that upon which the earth is founded, and comprehends the worlds and the foundations upon which they rest. And in the seventh, and last place, He is a God of infinite love. Now, then, coupled with these thoughts, these seven general attributes will comprehend his goodness, his holiness, his loving kindness, his long suffering, and every other outgrowing attribute from these seven, that you could imagine, or think about, or read about in the good Book.

Says one, "Is there anything practical about preaching the attributes of God? Is there anything practical in it?" If God be unchangeable and no respecter of persons, I want to say in the next place, the Almighty cannot change in the sense in which we are looking at him tonight. Do not be startled. I am using that word "cannot" in the moral sense. The Almighty cannot change. I will tell you why. It is simple as a b c when

you think about it. He cannot change unless you could reduce his infinite power just a little, and take part of it from himself, or lay it aside. He could not change with reference to his knowledge without reducing it just a little. He could not change with reference to his wisdom without laying aside just enough to change. He could not change with reference to his truth without turning about and telling something besides the truth once in a while. So with his justice; he could not change his infinite justice without indeed sometimes judging unjustly.

Everything that is right is based on principle, and all that is contrary to it is the opposite of all principle. It is simply anarchy in thought, in feeling, in faith, and hence is not based on principle.

The Almighty could not change with reference to his infinite mercy without sometimes being unmerciful, and he could not well be unmerciful toward anybody unless he could change in his crowning attribute called love; but he could not do that without sometime turning and hating somebody, and the Almighty could not do that. Let me ask you, Can you hate anybody unless you know them and imagine they have done something mean to you? And do you need to hate anybody unless there is something to cause you to, and you get mad at them? But you would not bring God down to the low level of the human passion or anger, would you? Nay, the Almighty, the infinitely loving one is not moved in that way. Now, let me just make a deduction or two in the investigation of this question from this premise.

We will all agree so far as we have proceeded tonight, whether we are Latter Day Saint, Methodist, Baptist, or any other kind of faith, or even outside of any church. Now, if this Being, in whom we are enjoined to have faith, is God, as we have seen here tonight, it stands to reason that as an unchangeable, impartial, infinitely just, merciful and loving God, when he originated a plan of salvation, he knew the end from the beginning by his infinite knowledge. All things are present to him from eternity to eternity, as he says, "I dwell in the midst of eternity." Then indeed, he knows enough to ordain the plan of salvation once for all to save mankind, and doesn't have to stop after he has tried it a little while and finds he has made a mistake, and go back and change or improve upon it.

Hence, the plan of salvation, whatever it was in Adam's day, was the plan of salvation in the days of Christ, and whatever it was then, is the plan now; whatever the principles of the gospel were then, they are now. Is not that a logical and a proper deduction from the premises. Again we are told that this unchangeable God, for four thousand and one hundred years from Adam's creation down to the time when John the Revelator disappeared from among

men, that from time to time he gave revelations, and I am told by all Christian people that the record of the revelations are here in the Bible, and of course I would be considered clear outside the pale of so-called Christian religion if I did not believe the teachings of the Bible.

If it be true that the Bible contains the divine revelations given during these four thousand and one hundred years, I want to ask the question, "Did this unchangeable God, just when he finished that book of Revelations and closed it up, did he there change and cease giving revelations to his children?" Now, they teach me in harmony with that idea that God changed, and they say to me, as a worshiper of Him, "You want to be a child of God, and must humble yourself and pray." If I pray to the Lord for knowledge and wisdom, they say, "Bro. Scott, if you want the wisdom and the knowledge you are praying for, go back to the Bible." "Try a game of chance on it and if you are really sincere and earnest, just open the Bible hap-hazard and perhaps the first verse your eye lights on will be just the knowledge you are praying for." I have known people to be superstitious enough to do that. God gave this knowledge to these children of His in olden days, and if you want to know anything, go back to the older children and talk to them. My earthly father never did me that way. There were six of us children. He didn't go to the three younger and say, when they asked him for information, "I expressed my will" to the three older children; if you want to know what I require of you, you go to them and let them tell you; I do not intend to speak to you. You are my children, I am your father, but then I am a little partial. I spoke to the first three children; these latter three shall never hear my voice only through the voice of writings to the first three."

They teach me that kind of an idea. They say that God, at the end of Revelations, one hundred years after the birth of Christ, changed, ceased to give revelations to his children, and almost every modern creed is based on that idea, and nearly every published creed in the world announces that the Bible contains the revelations that God intended for us, and is a sufficient rule of faith and practice, consequently is based on the very idea—this modern theological idea—that the great judge changed, and they tell us it was when He ceased giving revelations to John on Patmos. The unchangeable God changed, consequently, and you are resting, some of you, on that kind of a foundation here tonight. What do you think about it?

If God is unchangeable, if He is infinitely just and has a people today, will He not reveal Himself? He used to reveal Himself through His angels, through His own Son, and when He returned to heaven, He sent down as an official messenger from the worlds of light, from this unchangeable Father, the

Holy Ghost as the grand infinite divine medium through which He would speak to His children. Now can you begin to see why it is that Latter Day Saints believe in present day revelation? Can you see, when you hear them pleading for faith in God, repentance from dead works, baptism and a burial with Christ as a birth of the water in order to an acceptance with God and the justification from past sins, and then tell you the joyful news that through the laying on of hands of God's servants you can receive the Holy Ghost? That leads you right up again to the objection you urged, when we talk about the laying on of hands for the gift of the Holy Ghost, when we bring to you New Testament evidences of these truths. These are only part of the principles of the gospel. When did those principles change? Are they still binding? Do they still form a part of God's covenant called the gospel, made through the Lord Jesus Christ and ratified by His blood? I think too much of the blood of Christ to trample on one of these principles or cast any one of them aside. I think too much of the infinite atonement made to do that, and then the beautiful doctrine of the gift and baptism of the Holy Spirit through which God will give you communication by vision, by spiritual dream, by angel ministration and by prophetic voice inspired by Himself, attuned into harmony with God and giving us instruction essential to our eternal salvation.

Now do not consider me at all over-enthusiastic, or that I am going to the extreme on this question of new revelation. It is not necessary for God to give me a revelation as to my time to get up in the morning, or what I shall have for breakfast, or with regard to the ordinary affairs of each succeeding day; but when I want to know whether God is my Father, whether I have been adopted into His family, whether my sins have been pardoned, I cannot learn that by reading that Peter knew his sins were pardoned. I can read back there what the Father said to the earlier children, but I want to know something about whether He is going to be partial with me and fail to let me know whether I am accepted with him or not. Why should not I talk to one of the beautiful angels when God finds it necessary for me to? I am told in the New Testament, in the gospel, that the angels are ministering spirits sent forth to minister for those who shall be heirs of salvation. Are there any heirs of salvation in the world today? Anybody that wants to be an heir of salvation? Are you afraid of your messengers? Are you afraid to talk to them? We do not contend that God gives revelations to the unworthy and the careless, to the indifferent, to the sleepy; no, not to such when they are found even in the church; but we must live worthy, do that which is right, try to assimilate the character of God as nearly as we can, try to become regenerated, become as

a little child again, then grow up and let all these old weak hindrances fall off. To illustrate the thought in a homely way, we should be transplanted like a little cabbage plant, and when we grow up, let these old desires to swear and drink and chew tobacco and play cards, and engage in other sinful pleasures, let them die off, just like those old outside leaves of a cabbage head while the head forms with fresh, new, splendid material, fit for use. That is the way to do, and when you grow up new, God will talk with you.

The Latter Day Saint elders have been trying so hard to tell the world what a loving God, infinitely just and merciful he is to man, and they object, many of them, to hearing it. Isn't it strange that these glad tidings of great joy to all people are so repugnant to them? If this old Adamic nature would get out of the way, these old dead, rotten leaves of our nature would fall off and give place to the better nature, and let it be developed and commune with God, the world would look at the Latter Day Saints differently.

I have just one more deduction that I desire to make from this premise and then I will not detain you longer this time. The Latter Day Saints are wondered at because they believe that the Heavenly Father has given us a record known as the Book of Mormon. Don't any of you get excited—I am going to talk to you about the Book of Mormon just a moment. That word "Mormon" scares lots of people where I have been. They have all sorts of distorted and fearful and consternating images created in their minds at once; and they think about great big families, women plotting and children quarrelling, and men that are not able to appease all the crowd and all that. If I could just add to the first syllable of the word "e," and if I had the right to add "ey" to the last syllable, you would not have to think of the quarrelling family; you would grab for it at once because it would then be "more money." That is the spirit of the age, but unfortunately the word does not mean that any more than the other, but seeks to tell us about this good Father we have been talking about; tells the same story that the Savior reveals to us, how to get into a condition to have communion with God. The book simply means more good, and I guess that is really all the scare there is in it.

Says one, What is it for? I will give you one reason for it and that is this: Some of you perhaps, attended the World's Fair. You went over there to what is known as the building containing the American antiquities—went in there to see the little representative houses of the Cliff Dwellers, how they had good cities chiseled out of the rocks over there in the Rocky Mountains, in which they lived, also temples, and grand palaces erected over here in Central America, South America. Since this book was published to the world, Catherwood and Stevens under commission from the gov-

ornament of the United States went down to Yucatan in Central America and found at that time forty-two cities lying in ruins, some of them with trees hundreds of years old growing over them and their roots spreading among the rocks that once composed their walls. On the walls are hieroglyphics, and other evidences of written languages, and human existence, of a great population; and of advanced civilizations anciently inhabiting this wonderful western world. Probably more populous settled than it is today, possibly more men and women and children on the face of this continent, from Cape Horn and Patagonia on the south and including all of British America and New Foundland and Nova Scotia on the north than inhabit the continent now; people that builded cities, people that cultivated these farms, people that had governments, people that had written languages, intelligent, some of their very splendid ancient books were burned a little while ago right here in America by some of the early missionaries from Spain, that followed after the discoverers over in Mexico.

I want to ask you this question: the general idea of the world has been that in the modern land of Palestine, the land over in western Asia across the blue Atlantic deep, that in that land God once spoke to men and gave those people the plan of salvation and that that is the only plan, and that only, and that is the only revelation, and that is what makes the Bible, and is the only, and all-sufficient plan of salvation; and contains all that this infinitely loving, infinitely merciful, infinitely truthful, infinitely just, infinitely knowing and infinitely unchangeable Deity ever intended to say. In view of that position, (and it is even contended that the poor heathen today, many of them, are going down to hell because we Christians are so stingy we won't give them more missionaries to tell them the gospel.) they say if they have not the gospel, they are sure to go to the warm place we sometimes hear about. Did this loving, merciful God that you pray to, let these seventy or eighty millions of ancient Americans of intelligence and renown and power and of greatness, highly civilized in writing and in reading and speaking, did He let these intelligent millions go down to an eternal hell because He would not give them a chance to go to heaven? Is that the kind of a God that this sectarian world is pressing me to believe in? Don't you think that the Latter Day Saint idea of God is the better of the two after all? Don't you begin to wonder why you did not see it as the Latter Day Saints have seen it a long while ago? I believe you will, and the more you think about it the more you will wonder why you have not thought about it before, why you have not been a Latter Day Saint.

I want you to answer this argument. The position of the world in their opposition to the

coming forth of that record that God gave on this continent, showing that He had prophets here, that He gave them the plan of salvation, that He showed to them the way of life, that His beneficence extended to them, His infinite goodness, and that they knew of the loving Father and had opportunities of life and glory on the other side. When you step up on the other side at the resurrection and show me some of the old prophets that lived on this western continent, perhaps one by the name of Nephi, one by the name of Moroni and possibly the one that was named Mormon, (and you will, if any of you were worthy to go to heaven) and shake hands with Him, what are you going to think about it when you used to say on this side, "Ah, that was all a humbug and these Latter Day Saints were deceived. Wait until you get over there and have to give it up. You had better think seriously now, and if we have good reasons, logical reasons, from this basis for our faith on this point, then indeed it seems to me that all reasoning people ought to admit, at least, if they do not believe as we do, that we have logical Bible reasons for our faith.

Now, it looks to me like in this age of trouble, in this age of increasing wickedness, in this age when the waves of corruption are spreading over the world one after another in irresistible ways, when the world is moving away from God and many are doubting the Christ, that if they would look into that book, that volume known as the Book of Mormon, and investigate the scientific basis for its truth and existence, and the reasonableness, and its consistency with the character of God itself, that indeed they ought to be persuaded it is correct.

And now I want to try to reach these fathers through their wives. We live in a day, among other evils, of wonderful trouble in the marriage relation, and if the women knew when times were good with them and wanted things to work out right, that they ought to be interested in convincing their husbands that the Book of Mormon contains the word of God, for it comes right along here saying that polygamy and other extravagances and vitiating principles, or rather lack of principles, elements that enter into and destroy the marriage relation and bring about so many divorces. That book says that polygamy is an abomination in God's sight. That book says, "Wherefore, my brethren, \* \* \* and hearken to the word of the Lord, For there shall not any man among you have save it be one wife and concubines he shall have none." Now, persuade your husband that that is the word of the Lord, and he won't be running off so quick if you happen to speak up and make a claim for your rights as a member of the head of the family, once in a while, and try a legal censorship. Get him persuaded that he can have but one wife, else he becomes culpably guilty before God, and I promise you

that order and peace will reign in the family. The Book of Mormon will bring good to the families, good to the children, good to the husband and wife, and, as a result, it will build up society, elevate it, and consequently will bring more good.

Now then, the Book of Mormon tells us that the unchangeable, infinitely just Father of ours that we worship, had a people on this land, and that to them was offered the same salvation offered to us. It is in harmony with God's character, and anything in harmony with God's character will be in harmony with the Bible, and anything in harmony with the Bible will be in harmony with the gospel, and anything in harmony with the gospel will be in harmony with Latter Day Saint faith, and the faith of every other saint that the brother referred to this afternoon, whatever church he belongs to. They will be one with the Latter Day Saints on this point.

Now, don't you begin to see that you wonder already why it is that you have not been a Latter Day Saint a long while ago, and when you wake up tomorrow, after you have slept and dreamed about this, think of it, and think today, tomorrow, and keep on thinking about it, you who are not united with us yet, until you see it, read it, and finally come around and get in harmony with the truth of the gospel of the unchangeable God, of the Christ who is declared, in the Bible, to be the same yesterday, today and forever.

**Destroyed the Source.**

The change in the face of nature caused by the destruction of the mighty forests of Lebanon has permanently impoverished the entire region involved. The Judean valley was rendered arid, and Palestine today can support but few people, because her water courses have been dried up, for the great trees which sheltered the snows and kept the pitiless sun from reaching into the heart of the springs have been destroyed utterly, and are without successors.—Sel.

**A Touching Poem About a Real Incident.**

Among the "Fresh Air" children who arrived at a farm near Pittsfield, in the Berkshire hills of Massachusetts, one day last summer, was a poor little tot who, as she was lifted from the wagon, caught sight of a field of daisies. With a cry of delight she darted to the rail-fence the moment she was set down, and, scrambling under it, threw herself, face downward, among the beautiful white and gold blossoms, clasping them in her arms and sobbing as if her heart were breaking. She had never before seen flowers growing. During her stay she spent all her time among them, and when the moment came to pack her shabby little bag it was found to be filled with flowers. A touching poem about this pathetic incident, "The Fresh-Air Child," by Elliott Walker, is published in the August number of *The Ladies' Home Journal*.

"OUR AIM, MANKIND TO BLESS."  
**DAUGHTERS OF ZION**  
Mrs. H. B. CURTIS, Editor.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

**ADVISORY COMMITTEE.**

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Editor's Address, 111 So. Fuller Ave., Independence, Mo.

"DAUGHTERS OF ZION." How the sound of that name starts memories of a glorious past, fragrant with sweet hope and promise for the great future, from which, as it were, the vision of our hope and faith catches revelations of a city of triumph. A city, the fruition of a long, long warfare with sin, and with all that is imperfect, whose finale will be only seen when "That which is perfect is come, and that which is in part shall be done away." (1 Cor. 13: 10.) A city of triumph whose glorious beauty will only be surpassed by that of its inhabitants, perfect immortals all, and clothed with glittering white, type of their righteousness attained.

A city, whose triumph means all that is good, true, beautiful and useful, and the final destruction of their opposites; the real and triumphant "evolution," the real and complete "survival of the fittest," of every age, and when again God shall in Zion walk and talk with men, it will mark a period more glorious by far than when He did so with Enoch long ago, for in the latter time the entire earth will have been conquered for God.

What are the possibilities of the present which can give the divine right to so royal a title as this "Daughters of Zion?" Surely it is the heritage and right of those who, having obeyed His command, have been buried with Him in baptism and risen with Him in newness of life—whose example and effort are a living invocation, "Thy kingdom come, Thy will be done on earth as it is done in heaven." Not alone whose aim it is to have clean hands and a pure heart, but those who, with that all important work, seek also to advance the cause of right doing and right thinking in the lives and thoughts of others.

This is true and will affect not only the present in results, but in eternity will come in everlasting blessing unto those who make the effort to bring others

to higher standards of life. See Daniel 12: 3: "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and forever."

Truly it is a most profitable work adding to our own talents, be they ever so few, and encouraging others, especially the young to do likewise, avoiding the wrong in every path of life, and by example and precept, and by every righteous method seeking to capture for God and his church the loyalty of human souls; and teaching even to infant minds the Godlike virtue of "loving righteousness and hating iniquity."

Daughters of Zion, by your constitution, and by your God-given right as an auxiliary of the church of Jesus Christ, one of its helps, this is a noble part of your mission, whose heaven is quietly, though perhaps unappreciated by many, already at work in fields even now white for the harvest.

To, with gentle words and unerring counsel, seek through the mothers of the church, and wherever your influence can reach by pen or otherwise, to warn, instruct and equip our youth from childhood, that when they stand on the threshold of home with eager faces turned outward towards the great untried world, they may go forth equipped to rule, at least their own spirits; and thereby become, in view of the testimony of the gospel in their possession, the "salt of the earth" which is not likely to lose its savor.

To send forth the children of the church to school or into the various avenues of labor and trade, or society, unwarned and less carefully educated as to the character of its greatest dangers and pitfalls, means often their going down to spiritual, moral, physical and mental disaster and death; while by utilizing every wise method of education of our young, by the sisterhood and motherhood of the church, means, wherever they may be, the safety of untold numbers of the young, saved for the church, for themselves, for those who love them, and to the world itself, as pillars of light and strength in the midst of moral decrepitude and uncleanness.

As I look over the Zion-land and consider the great work the Lord has given His church to do in the betterment of all who will place themselves under its government, in the providing a place of refuge and safety as the world's wars and troubles grow fiercer, darker, and more cruel, and her selfishness more oppressive and harder to bear, her sins more grosser and denser, and the cup of her iniquity nears the point of overflow, I feel to say in behalf of your work the wide world over, and especially in these regions, Daughters of Zion, be not discouraged; your work of love and education, such as outlined in your constitution and already done and on the way, is of a kind to make the angels glad, even where men may oftentimes fail to perceive its infinite possibilities for good.

Your brother in the one faith,  
H. B. CURTIS.  
INDEPENDENCE, MO.  
www.LatterDayTruth.org

An Apt Reply.

A young British soldier was conducting a party from the United States over the citadel at Quebec. One member of the party was a small maid of nine, and to her the young soldier devoted most of his attention. She was a saucy child, full of enthusiasm, and blessed with earnest, aggressive patriotism of extreme youth.

"Here," said the soldier, as they stood before two worn brass cannon, "are two guns we took from your people at the battle of Bunker Hill," and he smiled in triumph. Nonplussed for a moment, the child was still; then she looked up. "Come home with me," she said, softly, "and I'll show you a whole country we took from your people about the same time."—Life.

"Seemingly frivolous people sometimes brighten the lives of others, and if their life is fitful it may be partly a fault of their nature, like that of the fire fly."

"If all the year were playing holidays, to sport would be as tedious as to work."

Oil Cure for Cancer.

Dr. Bye has discovered a combination of Oils that readily cure cancer, catarrh, tumors and malignant skin diseases. He has cured thousands of persons within the last six years, over one hundred of whom were physicians. Readers having friends afflicted, should cut this out and send it to them. Book sent free, giving particulars and prices of Oils. Address DR. BYE, Drawer 1111, Kansas City, Mo.

Notice of Final Settlement.

Notice is hereby given to all creditors and others interested in the estate of Miriam Atwood, deceased, that I, Andrew Atwood, of said estate, intend to make final settlement thereof at the next term of the Probate Court of Jackson County, State of Missouri, to be held at Independence, on the 9th day of September, 1901.

ANDREW ATWOOD, Administrator.

HOMES FOR SALE

By order of its Board of Directors, the STATES SAVINGS BANK, of Lamoni, Ia., will act as agents for the buying and selling of FARMS AND TOWN PROPERTIES in and near Lamoni. We have already a desirable list of properties for sale and we invite the correspondence of all who desire to purchase a

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Write and tell us what you want and you will be answered promptly and we assure you the information given can be RELIED UPON.

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O I see you are beginning to see I can save you money on anything you want, so my patrons say. A New Wheel, Ladies' or Gents', \$15.00; 2d hand Gents', \$5.00 and \$8.00, nearly new. Ladies' Thistle, fine running Wheel, \$9.00. Fine Tandem for Lady and Gent, nearly new, \$25.00. Oscillator Singer Sewing Machine, nearly new, with a full set of attachments, \$9.00; this is a bargain. A Bentley Organ, nearly new, \$27.00; worth \$50 to \$60.00. Can save you 40 per cent on Pianos, new. Correspond, with a stamp, for anything you want to.

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OMAHA, Neb., June 20, 1901. BLOOD BALM CO., ATLANTA, Ga.

Dear Sirs:—I will write a few lines in praise of the Botanic Blood Balm. It is doing wonders for my son. He has had five doctors. His legs have been sore for two years. When I sent the \$2.00 to you he was suffering intense pain. We received the two bottles and box of salve. Botanic Blood Balm works like a charm. His sores are healing and look healthy. I went to the drug store and bought six more bottles and two boxes of salve. I am taking the Blood Balm myself for I was blood poisoned, and I shake so bad that I can hardly write. It is helping me and I sold three bottles to friends of mine, and one lady has sent to you for a trial package. My son is well pleased with the Blood Balm. He says it will cure him. He will write to you soon and tell you what it has done for him. His name is A. W. Reed, 1914 Charles St., Omaha, Nebraska, and I am his mother.

Yours very truly, Mrs. S. P. JONES. 1817 N. 20th St., Omaha, Neb.

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PASTORAL.

Dear ENSIGN:—Just upon the eve of departure for special work in a foreign field, I desire to thank the Saints for the special encouragement given in the work of the Bishopric by the general response to the appeal for means to liquidate the College indebtedness and maintain the work outlined by the last General Conference.

The increased missionary force; the heavy expense necessary to sending so many to the islands, to Australia and to Europe, make it important that every member of the household of faith perform his or her duty in the work and manifest a valiant spirit in occupying in the extended church service even by sacrifice and patient and zealous work.

Reports of College work for the 17th Inst. indicated a total list of cash and good subscriptions of \$14,156.43. This is indeed moving upward in this particular work, but to reach the goal we must not stop, neither wait to see if the work will not be accomplished without our aid. Let us rather each feel and resolve that it shall not be done without our help.

Let no one feel that my absence for a few months from the office will cripple the work there. Good and faithful men are in charge there and they are in easy communication with Counselors G. H. Hilliard and E. A. Blakeslee, and by just a short delay I shall have ready communication with the office in all important matters also.

It is important that the law of Christ be fulfilled in all particulars if we would reap according to His promises. "The minister must not only work, but he must be very diligent and sacrifice in that work." The member must be equally diligent in his duties and faithful in his sacrifices. Our work is one and its responsibilities binding and fairly imposed upon all. In this grave hour no man or woman should fail of duty.

Stakes have been appointed and all the work required of the Master under the condition of occupancy under this situation of the church must be carried out in its time and place. The Bishopric will strive to meet every condition in its time, but do not think you will help us by pushing matters before the time. A few good souls in the past 18 years thought we were too slow, but time has proven that our work has been ample for every emergency. We did not do some things that we were urged to do, but the law was fulfilled without it, and it is plain now to see had we launched out according to some of the views expressed, we would have been as a ship upon the great ocean without sails or rudder.

Under the law of Stake organization there is to be fulfilled the further law of special consecrations of surplus properties. Every man, woman and child should step forward to fulfill this then. One, two, or a few dozen will not suffice. The application is general and it will require a general compliance. Are we ready and willing to occupy in this? It may be asked. What is the church going to do? Are you going to open store-

houses; set apart inheritances; have all things common, or what? My answer is, we shall fulfill the law as the Lord directs. We are not testing Him, but He is testing us. The first step is to arrange with the Bishops this "first consecration," each to arrange with the Bishop or agent in his own Stake or district, or with the Bishop of the church and all under one rule and one system. This rule or system is that outlined in the revelations and directly outlined by the Bishopric and First Presidency of the church with the counsel and advice of the Twelve and all other officers of the church where it is practical to get their advice and counsel. If these first officers, who are made responsible, fail to give the proper direction and counsel, then the Lord will place others in their places who will.

It occurs to me that there is perfect safety in such an order as this; responsibility of action must rest somewhere and what place is better than upon those who will suffer if they do not move rightly.

We go to our present work confident and trustful that the Lord will look after His own. We also trust the Saints. I believe they will accomplish finally their part of the work and with this confidence we may fully trust that the blessings of the Lord will continue with all.

Faithfully yours,  
E. L. KELLEY,  
Presiding Bishop.  
BOSTON, Mass., July 20, 1901.

PROGRAM

FOR THE RELIGIO CONVENTION TO BE HELD AT RHODES, IA., AUG. 15.

10 a. m.—Business session, reports, election of officers, etc.

3 p. m.—Combined social meeting of Religio and Sunday School, with suggestions along any lines for improvement and advancement of the Religio and Sunday School work.

8 p. m.—Opening exercises. Opening address by district president, J. R. Epperson. Recitation, Maud Park. Paper, "In what way have I been benefited by the Religio the past year?" Perry member. Music, selected by Grinnell members. Paper or talk, "What are the characteristics of a consecrated life," W. T. Matland. Paper, "What is the reason for want of harmony at times between officers and members?" The remedy," Mrs. Nancy Walls. Short story with moral, Mrs. Bessie Laughlin. Music, selected by Perry members. Soliloquy, "To bend or not to bend, is the question," Ida Wert. Paper, "A comparison of the results of the leader and the driver as teacher," Mattie Hughes. Paper, "What elements make a successful teacher," by Perry member. Music, selected by Des Moines members. Recitation, Vinnie R. Clarke. Current events, Charles Richeson. Religio newspaper, Brn. Briggs, Davis and Sr. Bertha Ensle. Gems of thought, contributions. Dialogue, Mrs. Grace and Elsie Russell. Closing exercises.

MATTIE HUGHES, Dist. Sec.

PROGRAM

FOR SUNDAY SCHOOL CONVENTION TO BE HELD AT RHODES, IA., AUG. 16.

9 a. m.—Sunday School prayer meeting in which the aid of the Holy Spirit is earnestly sought in the work of the day.

10 a. m.—Opening exercises of the convention proper. Business session. Reports, etc.

2 p. m.—Opening. Subject, "Where should children be first instructed in the gospel, at home or in Sunday School?" led by Elder Sorenson. Subject, "Is it not possible to so arrange our system of teaching that our Sunday School could be as easily graded as our public schools?" led by Bro. F. Briggs. Paper, "Duty," Bro. Chas. Richeson. Vocal music, selected. Subject, "Would it not be better for our lesson committee to confine lesson notes more exclusively to one lesson text, especially in the intermediate grade?" led by Bro. Aids of Boonesboro. Subject, "Shall we, of the Des Moines district, place libraries in our Sunday Schools? If so, by what means shall the money be raised to purchase

books and what books would constitute a good Sunday School library?" led by E. J. Clark. Subject, "Is not punctuality one of the necessities of a successful Sunday School? If so, on whom rests the greater responsibility, the superintendent or parents?" for general discussion. Subject, "Is not a teachers' meeting necessary to a first class, up to date Sunday School?" for general discussion. "Class drill or first principles of the gospel," in charge of Mattie Hughes. Paper, "Is the belief we have in the Book of Mormon tenable?" Geo. Davis. "Presentation of plan of work whereby all the district officers and teachers may be benefited instead of only those who attend conventions," by the district superintendent; this to be discussed and vote taken as to its adoption.

8 p. m.—Opening exercises. Vocal quartet, Grinnell members. Address by district superintendent, "Object of, and benefits to be derived from holding conventions." Instrumental quartet or duet, Des Moines members. Recitation, Phoebe Pyle. Duet, by Roxie Weeks and May Pyle. Recitation, Ida Wert. Paper, selected subject, E. J. Clark. Recitation, Rollie Richeson. Violin solo, Geo. Davis. Recitation, Kitty Weeks. Vocal duet, F. A. Russell and E. J. Clark. Recitation, Pearl Jamison. Bass solo, M. H. Cook. Duet, Bro. and Sr. F. A. Russell.

MATTIE HUGHES, for Com.

Reunion Notices.

North Missouri reunion off. Because of the continued and severe drought and heat the committee of the North Missouri reunion have concluded it wise to not attempt the holding of the reunion this year, so unanimously declared it postponed till 1902, when it is hoped to have one doubly good. Done this 24th day of July, 1901.

J. M. TERRY,  
In behalf of Committee.  
St. Joseph, Mo., July 26.

The annual reunion of the Northern and Central California districts will be held at Busby Park, Oakland, from August 30th to September 6th inclusive. If you desire to rent a tent and camp, please notify the committee as early as possible. The price of tents is \$1.50 for an 8x10 and \$2.00 for a 10x12, cash in advance. We will have a restaurant conducted by the committee, where meals can be had at a very low price. Those desiring to co-operate will please advise us beforehand. Pres. Joseph Smith, Patriarch A. H. Smith and Apostle Joseph Luff will be present in addition to our regular missionary force. Any further information can be had by addressing, E. B. Blair, chairman of committee, 1244 Adeline Street, Oakland, California.

Conference Notices.

The Pittsburg, Penn., district conference will convene August 31st at 2:30 p.m. at Fayette City, Pa. Sunday School convention same date at 10:30 a. m. Branch and Sunday School secretaries please see that full and correct reports reach their destination in time. We hope to have reports from all the ministry of the district, and as full an attendance as possible. Come and bring the good Spirit with you.  
E. G. PRATT, Pres.  
538 Park Ave., E. E. Pittsburg, Pa. July 23.

Convention Notices.

The Sunday School convention of the Eastern Colorado district will convene at Colorado Springs, Colo., August 23, 1901, at 10 a. m. Secretaries of schools please see that reports are made out correctly and sent as early as possible to the undersigned. Let us make an effort to attend and bring and make the convention a success.  
MRS. L. FISHER, Dist. Sec.  
1228 Cook St., Denver, Colo.

NOTICES.

To Second Quorum of Elders:—I have sent a circular letter to each member of the Second Quorum of Elders: if any member fails to get it, please inform me and I will mail you another.  
F. C. WARKY, Sec.  
2422 Wabash Ave., Kansas City, Mo.

CONFERENCE MINUTES.

The conference of the London district convened with the Saints of the Arthur branch, June 15, 16, and 17, 1901. Conference was opened at 10 a. m. by district president, R. C. Longhurst, Elder R. C. Evans (president of Canada mission) was chosen to preside, assisted by district president, R. C. Longhurst, and vice president, John H. Taylor.

Minutes of former conference read and approved. Statistical reports from twenty-nine branches in district were then read, showing an increase of 186 in membership since October, 1900. Reports were then read from fifteen elders, six priests, and one teacher. Credential committee's report was read and accepted. Secretary's statistical report of district was read and accepted, and is as follows:—From June 16th to October 6, 1900, membership last report, 1982; present number, 2032; gain by baptism 50; by letters 5; loss by death 6; by removal 7. Ministry: 1 apostle, 1 high priest, 4 seventies, 42 elders, 37 priests, 27 teachers, 25 deacons; new ordinations 4, marriages 7.

District treasurer's report was read and accepted, and is as follows: Balance on hand last report, \$25.43; October conference collections, \$38.78; total expenditures, \$64.21; balance in treasury, \$20.00.

Secretary's financial report was read and accepted and is as follows: Expenses for postage, stationary, etc., \$16.72; received from October conference, \$10.00, balance due secretary, \$6.72.

Bishop's agent's report was read, audited and found correct. Officers for the ensuing term were then elected as follows: Bishop's agent, R. C. Evans, London, Ontario; president of district, R. C. Longhurst, Vanessa, Ontario; vice president of district, John H. Taylor, Garafaxa, Ontario; secretary of district, John L. Burger, St. Thomas, Ontario; treasurer of district, Samuel Pope, London, Ontario.

Resolved, That the next conference convene with the Saints of the Ellice branch at Rostock, Ontario, September 28, 29, and 30, 1901.

Moved and carried that district secretary issue a priest's license to Bro. Amos Smith.

The following petition from Religians was read:—To the London district conference assembled at Arthur, we the undersigned committee, having been appointed by a promiscuous assembly of the Religians, met 9:30 a. m., July 15th, do hereby petition said conference that they grant the several locals of this district the privilege of organizing a district association, and that they grant us time during this conference to take such action, and suggest from 1:00 to 2:15 p. m. Sunday.

The matter of church incorporation was again brought up and discussed, and committee reported favorable progress. Business meeting then adjourned.

Saints met at 8 a. m. Sunday for prayer and testimony meeting. Elder R. C. Evans presiding. During this service, thirty-nine testimonies and seven prayers were offered and nine parts of hymns were sung. The Lord spoke in the gift of tongues through Sr. Ada Pycok, admonishing the Saints to be faithful and diligent in serving Him, and He would open the windows of heaven and shower blessings down upon them, that in their present condition, they were not able to receive. Also rebuked some of them for their pride and hardness of heart, and told Saints if they were faithful their sick should be healed through the administration of the elders. Elder R. C. Evans spoke in the gift of tongues and interpretation, calling Brn. Walter Bennett, Clark Russell, Douglas W. Cameron and Nathan Overholt to offices as elders, the last named to act as a counselor to the district president. Elder Geo. Hinely spoke in the gift of tongues and interpretation to the president of Canada mission, Elder R. C. Evans, telling him if he would continue faithful the Lord had a far greater work for him to perform, and to Walter Bennett, telling him his

prayers were heard and if he would consecrate his life to the Lord's service, that the Lord would bless him in all his labors and enable him to do a mighty work. Also spoke to the Saints, telling them to live pure and upright before Him, and pay their tithing and give heed to the teachings of the ministry and they would receive great blessings.

Business opened again at 8:00 a. m. Monday. Minutes of conference read and approved. Conference collections amounted to \$34.23, expenses were to be paid and balance to go to district treasurer.

Resolved, That revelations of Sunday morning be accepted and the four brethren who were called be ordained.

Moved and carried that a hearty vote of thanks be tendered Arthur branch for the kindness and hospitality shown to Saints at conference.

Moved and carried that all committees and officers of conference be released with a vote of thanks.

Resolved, That the district hold a two days' meeting in Stratford, the time of meeting to be left to president of Canada mission.

Two persons were baptized during this conference.

Moved and carried that conference adjourn to meet again as pre-arranged.

JOHN L. BURGER, {Sec's.  
FLORALICE MILLER, }

DIED.

(One hundred words free. One cent for each word over 100, and for every word of poetry. Amount should be remitted with notice, to insure publication.)

HOPKINS.—At Gaylord, Kansas, July 9, 1901, Mary Norma, infant daughter of Bro. and Sr. Wm. Hopkins, born September 29, 1900. Funeral services conducted by Elder L. F. Johnson, at the residence of J. D. Cook.

EVERETS.—At the home of her daughter, Sr. M. A. Turner, 402 Summer St., Mount Washington, Pittsburg, Penn., July 4, 1901, Sr. Mary Everts, aged 93 years. She was born in Armstrong county, Pennsylvania, and was a member of the first organization, was well acquainted with the prophet and was living in Nauvoo when he and his brother Hyrum were so cruelly murdered. The sister has been a member of the Reorganization a number of years, and has been afflicted and blind for nearly twenty years. To her, death came as a happy release. One son and one daughter survive her. Funeral sermon by Elder F. G. Pitt.

"Thou art gone to the grave: we will not deplore thee; Since Christ was thy Ransom, thy Guardian, thy Guide; He gave thee, He took thee, and He will restore thee." For death has no sting, since the Savior hath died.

Solid qualities of integrity, of thoroughness, should outweigh in a girl's estimate of a man, mere superficial cleverness and brilliancy.—August Ladies' Home Journal.

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If your druggist cannot supply you, send us one dollar and we will express you a bottle. Be sure and give the name of your nearest express office. Address, J. C. AYER CO., Lowell, Mass.

# ZION'S ENSIGN

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI. THURSDAY, AUGUST 8, 1901.

NUMBER 32.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

PRICE, \$1.00 PER YEAR, IN ADVANCE.

W. H. GARRETT, EDITOR.  
C. E. MILLER, BUSINESS MGR.

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THE earth was made for man, not man for the earth.

WEALTH doesn't create half as many classes as character does.

GOD so loved the world that He restored the gospel to earth.

WE are ashamed, not of what we are, but of what people think we are.

NOW the earth gets man, but in the sweet by and by man will get the earth.

THERE is a world of difference between intelligent criticising and common fault finding.

GOD uses the weak things of the earth, but after he has used them they don't remain weak.

A CITY is great, not by how many mansions it contains, but how few hovels there are to see.

ABOUT the only way to get rid of some faults that have clung to us for years is to dynamite them away.

IN these rapid 20th century times, we wonder why the ancients wondered at the Seven Wonders.

THERE be might in a mite of dynamite, and a wee bit of love doth more good than many mighty scoldings.

A FOOT rule is just one size, but there are millions of sizes it is not. Error is always in the broad way, the many ways.

SOME people's eyes are built on the plan of an enlarging camera. They magnify the defects they see in others, but with the lens turned inward a great reduction takes place.

## BARNACLES.

The "Great Eastern" had tons of mussels growing on her iron hull; three hundred tons of barnacles! Soft ones, hard ones, large and small ones—barnacles galore. This mighty ship was a colossal failure from a financial standpoint; it took so much coal to feed her there was no profit left. She had a checkered career, punctuated with mishaps and smashups, until finally she was beached and sold for the iron in her. But she was BIG, and plenty of room for barnacles to cling to—three hundred tons of them. Large things, large men, large movements, all offer a fine opportunity for attack, for the accumulation of barnacles of some form. A tiny parasite enters the body of a caterpillar, and grows and propagates its species, and kills the caterpillar. Barnacles are dangerous! They hinder the onward movement of movements. They annoy and destroy.

THE ATTACK ON CHRIST AND HIS GREAT CHURCH  
"The kingdom of heaven suffereth violence, and the violent take it by force." Of course there would be an attack made on such a great character as Christ, and on his church. The electric light, hung out on the yard arm, shining in the blackness of night, attracts, in swarms, the bugs of the air. It is a light to the feet of man, and an object of attractive attack to every vain and foolish tramp bug that is winging his way in the hours of night.

The church went to pieces, the beautiful ship, headed for the port of heaven, sunk under the load of barnacles. The floating debris was seized as being the whole ship, and barnacles, with the voice of men, cried out, "Lo here! lo here! here is the great ship," and the mighty sound, from the accumulation of the debris was called BABYLON, and confusion was multiplied.

THE BEAUTIFUL SHIP AND HOW IT WAS BUILT  
"He is the captain of our salvation." "I have given Him to be a leader and a commander unto the people." And what a conglomerate of interpretation is placed on the orders of this captain!

And God has set some in the church (ship); first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues. That is the way this beautiful ship of heaven was built and commanded. *Where is it?* It was large enough to carry all humanity that wanted to get on board, and safe enough, under the direction of its captain, to

land its load on the shores of paradise. *Where is it?* "We don't need that kind of a ship any longer, been done away with, one built of pastors, evangelists, etc., will carry us safely; a spar or a piece of timber is all we need now."

The orders of the captain were:

Go ye into all the world, and preach the gospel to every creature. He that believeth [the gospel], and is baptized, shall be saved; but he that believeth not [the gospel], shall be damned.

And these signs shall follow them that believe [the gospel]: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

## THE PIOUS PARASITE AND HIS DEADLY WORK

Self appointed officers have changed and so confused the commands of the captain, that, with centuries of years for study, there is a greater difference than ever among those who profess to believe and obey, as to what the commands of the captain really mean. Dismantled ships are sailing the sea, commanded by men who give orders that are directly opposite to those commanding ships sailing for the same port, and by the same chart.

What should we call the variety of specialties that have been fastened on the christian religion, but barnacles? One saying of Christ or the apostles is separated and made a specialty, emphasized and enlarged upon, until its devotees are made to believe they alone are advocating the most important command of God. As the gospel of Christ has six basic principles, taught throughout the record of Christ and his apostles, it can be laid down as an infallible rule, that any organization everlastingly harping on the few specialties they have adopted, are not teaching the whole gospel of Christ, they have simply fastened barnacles on the christian religion.

## A NEW SHIP NEEDED BUILT AFTER OLD PLAN

The times demanded a church really representing Christ and His gospel. An organization having authority of God. One under the direction of the captain, Jesus Christ. One clear of barnacles fastened by human hands, "teaching for doctrine the commandments of men."

The church was again organized, by divine command, after the pattern of apostles, prophets, etc. The gospel ship was ready for passengers. In fourteen years she gathered over one hundred and fifty thousand souls on board, then her heaven authorized steersman was slain; usurpation and mutiny took place, and God rejected that people as a church, but accepted many as individuals. On this rejected "Great Western" were found, after many days, numerous and varied barnacles, but the greatest of these was named POLYGAMY.

God gathered the accepted of His people, placed them on the beautiful ship Zion he had provided, and invites humanity on board to sail up the narrow way that leads to the haven of rest.

C. E. M.

## EDITORIAL ITEMS.

BRO. HILLIARD seems to know the benefit to be derived from having the church literature in the homes of the Saints. He sends in orders right along.

A. J. SHORES, Comanche, I. T., wishes to know the address of Elder W. H. Smart. Bro. Shores wants some preaching done there by any of the elders passing that way.

BRO. JOHN DAVIS, of Tacoma, Washington, advises us there is a man claiming to be a member of the Denver branch, making a practice of borrowing money from the Saints. He is small, of Jewish descent. Look out for him, and any other stranger, claiming to be a Saint, going around borrowing money.

RICHES are earnestly desired by all; even the millionaire would like to be a billionaire. That which is accounted the riches of this world are like the mortal part of man—they perish with time. But the imperishable riches of Christ are offered to every one upon the unchanging and eternal, yet impartial, terms of the gospel. Who will have them?

HAPPINESS, how many seek it, in how many various ways, and how elusive it often is. There is only one absolutely satisfying way in which to obtain it, and that is found in walking the "Narrow Way," the "Royal Road." There is no disappointment to be found there. But how very few there are who are willing to make the sacrifices necessary to attain it.

It is the business of the adversary to embellish and enlarge upon the failings and shortcomings of God's children. It is the work of the Holy Spirit to enable us to exercise charity for others, and to assist us in subduing and overcoming our own weaknesses. Which is the nobler pursuit? Whose side are YOU on in this work?

THE downward road is generally represented to be both rapid and easy, which is doubtless true of those who are CARRIED. But those who have toiled up the precipitous and rocky trails to the lofty summit of Pikes Peak in Colorado, have found that the descent is much more arduous and distressing. So when a well educated and active conscience accompanies the wrong doer, the broad way is often found troublesome and hard to travel. Happily the upward road, while sometimes toilsome and wearisome, is most comforting and satisfying in that which is to be attained at the summit.

## Extracts from Letters.

W. S. STRICKLIN, Weir City, Kansas:

We met with the Saints yesterday and had a very good prayer meeting. If any of the elders come this way give us a call. We live on S. Poke street, three blocks from Main.

J. S. HOMMES, Chico, California, sending for the ENSIGN for Sr. F. Fulton, writes:

This is one of the new sisters recently added to the church in the vicinity of Chico through the efforts of Bro. A. B. Phillips. The work here is on the ascendancy; the prospects encouraging for more additions to the church in the near future.

ELDER WM. SPARLING, writing from Leeds, North Dakota, says:

Am busy as a bee. I find out the gospel has power in it as in days of old. The scattered ones are coming in by twos and threes. The College fund is being liberally subscribed to. Please tell the ENSIGN readers of North and South Dakota, I want to hear from more.

SR. ADDIE ANDERSON, Livingston, Wis., in renewing for the ENSIGN, writes:

We would be glad to have any of the elders call and hold some meetings here, as there is a great need for work to be done at this place; they will find a welcome with us.

GEO. W. HICKS, Mooreland, Michigan, writes:

Am here all alone; don't know as there is a Saint nearer than Grand Rapids, 35 miles away. If there are any in this locality, would like to get acquainted. Any elder coming this way will be welcomed.

WILL E. LARUE, Greenwood, New York, July 19:

The debate between Bro. Sheldon and Rev. Copeland is coming along nicely. Large crowds and excellent interest is manifest. As usual, Spaulding's romance, false stories and abuse is the stock in trade. If opposition is the life of trade I think we will come out all O. K. here. The people are beginning to see that there are two sides even to the "Mormon question," and slang and abuse are not sufficient to down it in their way of looking at it. May right and truth prevail.

BRO. CHAS. P. FAUL, CLARKSDALE, Missouri, July 13:

We are experiencing the passing through a severe drought at present, which will greatly hinder making our coming reunion, August 16-25, a success. Water for stock is getting low, new wells are being sunk. Pastures are burning up, in fact should fire start the whole country would burn over. We are praying for the good Lord to so control the elements to give us a soaking rain. The wheat crop here was good, in fact, the best we have had for years, hay good, potatoes and gardens failure, hence everything in these lines will come high for those that will be compelled to buy.

The reunion committee may declare the meeting off this year for the above reasons. There would be danger of the camp being burnt as the blue grass is twelve inches high, but very dry in the pasture and ground where the reunion would be held. We are hopeful for a good rain in time.

GENERAL CHURCH NEWS.

INDEPENDENCE.

Another good rain last Saturday night. The heat has somewhat decreased.

Elder Wallace Robinson will be the speaker on Sunday morning.

Several of the brethren were fortunate enough to secure Oklahoma claims.

Horace B. and Jesse A. Roberts will be baptized in the font at the church next Sunday at 1:45 p. m.

There will be a meeting of the Stake high council next Monday evening at the church.

Sr. Harriett Vernon left Monday for Australia, and will stop off at England, en route, to visit relatives there.

The little son of Mr. and Sr. M. Loveland was blessed at last Sunday's sacramental service by Bishop R. May and Elder C. G. Gould.

The quarterly business meeting of the branch is to be held the first Monday in September, the object being to hold it just previous to the Stake conference.

Bro. Wm. H. Fuller departed Monday for his new mission field, Chicago, where he is to labor during August, and then he will go on to Detroit, Michigan, for the balance of the conference year.

Don't forget the basket meeting at Chelsea Park next Sunday, August 11th. Good speakers will be there to make the preaching services interesting, and a good, social time can be expected in addition to the other attractions.

Some of the people here with garden room seem to be using the old adage "if you do not at first succeed try, try again," as many are making garden the second time this season. The growers say there was a large demand for seed right after the rain.

You, who are scattered where there are no branches, and those who are in small branches of the church, just imagine what an inspiring sight it is to see about one hundred bright, cheery young people gather in a meeting, as we had at young people's prayer meeting Tuesday eve., all Latter Day Saints. Great things will be expected of these young folks in the future; the young are the hope of the church.

LAMONI, IOWA.

Since last week's showers the weather has been cool and pleasant, with occasional breezes which suggest the change of the season. More rain is needed, however, as the earth is getting dry again, and fall gardens will not be a success without more rain soon.

Elder E. A. Steadman came in from his mission field last week for a short stay at home.

Elder George Montague was the guest of his daughter, Sr. Arema Thompson, over Sunday.

We are glad to be able to inform the friends of Bro. Duncan Campbell, that he is rapidly recovering from the accident in which he suffered the loss of his thumb. The surgeon removed

the stitches Saturday and pronounced the wound as doing nicely.

Elder H. N. Snively is at present prevented from doing missionary work on account of being called upon to nurse a pet, in the form of a felon on his right hand. We trust that it will not prove serious, and that he will not be hindered long from attending to the Master's business.

Services were quite well attended here last Sunday and gratifying reports come from other meetings held in the regions round about.

Sunday pulpits were occupied by Lamoni brethren as follows: At Davis City, Pres. John Smith; Pleasanton, Elder J. C. Clapp; Evergreen, Elder R. M. Elvin, and Bro. J. P. Anderson in the interest of the Sunday School; Greenville, Elders F. M. Smith and C. H. Lake; Lamoni, Elders J. R. Lambert and George Derry. C. C. August 6.

CHICAGO, ILLINOIS.

First Chicago Branch, 8 So. Wood St., Sunday School at 1:30, preaching at 3 and 7:45 p. m.; Central Branch, 3411 Cottage Grove Ave., Sunday School at 9:30 a. m., preaching at 11 a. m. and 7:30 p. m.; West Pullman, preaching at 10:30 a. m., followed by Sunday School, preaching at 7:30 p. m.; Graves' Mission, 2458 State St.

Bro. John D. White, of Independence, visited us on Sunday, preaching at the Central branch in the morning, and on the West side at the evening service. We feel grateful for small favors, but still wish he could come more often.

Sr. Grace Webster and mother, Sr. Williams, leave on Tuesday for Denver. We hope the trip will bring the desired change, and that Sr. Grace may be returned to us with renewed strength.

Bro. and Sr. Penney are under the trial of sickness. Their little girl, Pearl Terry Penney, was very low Sunday evening. Bro. White and Good were called to administer after the evening service. We are not informed at this writing as to her condition since.

Srs. Sherman and Sanderson have returned from extended visits with relatives and friends.

Those who are left in the city during the summer will be glad when all these vacations are over.

There were two baptisms on the South side yesterday, and five last Sunday, so Chicago is still working, if slowly, at least surely, and though the people come in one at a time, our ranks are gradually increasing, and we know that God is caring for the honest in heart.

NOVICE.

ST. JOSEPH, MISSOURI.

Bro. John D. White enlivened our prayer service on Wednesday night by his presence and testimony. He accompanied us to the hospital the following day to administer to Mrs. Hommie who was severely burned some time ago. Bro. John has the spirit of go with him—well that is peculiar to nearly all "Johns."

Bishop C. J. Hunt is in our city for a few days, and preached morning and evening at the church.

Bro. Coventry Archibald kindly filled our appointment at South St. Joseph mission, while we were occupying at the Aspey mission, where we began a series of meetings. We had an excellent service with good spirit and attention and singing. One of our young sister missionaries was there. Elder Best was in charge of the service.

Sr. Ida Pearson came up from "that town on the Kaw river" to enjoy a few days among Saints and relatives in our city. She looks well kept, and the usual expression of happiness is seen in her countenance.

Sr. Russell Archibald and her mother, Sr. Krahl, passed through our city en route to St. Louis, the home of the former.

Sr. G. W. Best and daughter Pearl are on a protracted visit at and near Montrose, Iowa, among relatives and old time acquaintances.

Bro. "Welly" Johnson has about perfected some patents which promise to be of great use and value—a water motor, an air motor, and a rotary pump are among his inventions. The water motor will soon be put to a thorough test. We learn a company has been formed and incorporated to manufacture the machines. We wish "Welly" and the company great success. They are all good Saints.

Sr. Maria Brown, of Cuba, Kansas, called on us for counsel and administration. We did what we could and left her to the tender care of a loving Father. She was recently baptized by Prof. L. G. Gurwell. As you read this breathe a prayer for Sr. Brown.

1913 Holman St., Aug. 5.

ST. LOUIS, MISSOURI.

Places of worship: Rock Church, Glasgow avenue and Dickson street. Services, Wednesday evening, prayer service, Sunday, Sabbath School 9:30 a. m.; preaching at 11 a. m.; social service at 2:30 p. m.; preaching at 8 p. m. Cheltenham, 5731 Manchester Ave., services, Sunday School 10 a. m.; social meeting 2:30 p. m.; preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

Actually we have had a little rain, and we have been very thankful. Today is cool, has been cloudy, and we hope for more rain.

Appointments yesterday: Cheltenham, F. A. Smith, evening service; T. J. Elliott, at Belleville; Ivor Davis, at Oak Hill, evening service.

Sr. Maude Anderson left Saturday afternoon for Keokuk, via boat route. She will undoubtedly enjoy her well earned vacation.

Bro. and Sr. Christenson and family were to leave Saturday evening for the northern Lakes, to be gone some little time.

Srs. Tena Archibald and Emma Dawson returned from St. Joe Sunday.

Bro. S. A. and H. C. Burgess left Sunday noon for the Buffalo Exposition.

Bro. Russell Archibald very smilingly informed us that his "family" arrived Sunday morning. Sr. Krahl accompanied Sr. Pearl and will probably remain a month or two.

Bro. Alex Gillespie, formerly of Allegheny, Pennsylvania, who has been living here for some

months, departed from this life Saturday afternoon last. The family at Allegheny were notified by wire.

Splendid attention was given by the Sunday School as Sr. Lizzie Patterson reviewed the lesson yesterday morning. Fair attendance. We noted Sr. Edna Peat Fath was again teaching her class. Sr. Fath has been sojourning in Lamoni with her parents the past few weeks.

A splendid sacramental service, presided over by Bro. Russell Archibald and N. N. Cooke; three prayers and fourteen or fifteen testimonies, with numerous verses of song, made the time pass all too quickly.

Bro. J. D. White was in the city for a brief visit; attended the Religio prayer service Friday night. Understand he left Saturday evening for Chicago, not being able to find here what he was seeking.

Sr. Johnson's funeral occurred last Tuesday afternoon; the services were in charge of Bro. F. A. Smith.

Our district conference was postponed from the 21st of September until the 28th, by vote of the branch, on account of the Stake conference to be held at Holden, Missouri, on that date, September 21.

Teachers' meetings, Friday evening, 7:15 p. m.

Prayer Union Thursday afternoon, at the home of Sr. Ashton, on Magazine street.

ETNA M. HITCHCOCK. 2510 N. GARFIELD Ave., Aug. 5.

FIRST KANSAS CITY BRANCH. 2324 Wabash Ave., Sunday School 9:30 a. m.; preaching at 11 a. m. and 7:30 p. m.; social service 12:15 p. m. D. E. Winn, pastor, 2305 Belmontaine; telephone 205 Union. Superintendent Sunday School, E. Etzenhouser, 2417 Prospect; telephone 1306. Missionary in charge, J. D. White, 609 Main St.; telephone 1353.

Since the refreshing rains everything seems cheerful; full houses at meetings, and a joyful spirit seems to prevail with all Saints. Our meetings were all that could be well desired. The Sunday School was up to its best. Preaching at 11 a. m. by Elder A. J. Gillen, assisted by Pres. Winn. Prayer meeting in charge of Bro. Pickering and Gillen. A good spirit prevailed, and the Saints were edified and felt blessed. Pres. Winn preached at 8 p. m.

Three new converts of East Mission were baptized by Priest W. O. Hands and confirmed by Elders Winn, Pickering and Gillen.

Bro. W. H. Pease gospelized at the tent with good interest; F. C. Warnky at Holiday; A. J. Gillen in the evening at Northeast mission.

Pres. J. D. White is making a visit to St. Louis.

Sr. H. Ashbaugh has returned from a visit with Saints and friends at Stewartville.

Sr. Tessie Williamson, of Independence, visited Sr. Mary Warnky last week.

There will be no meetings at our church next Sunday; most all Saints and friends are intending to go to Chelsea Park and attend the union meeting of all the branches of this city. An enjoyable time is anticipated.

All last week thousands of people witnessed nightly, at

Troost Park, the moving, life-like pictures of the life of Christ. It is certainly the wonder of the age; the pictures represent Him from the cradle to the ascension. Almost a death stillness prevails with the great throng of people from beginning to the end.

F.

SAN FRANCISCO, CALIFORNIA.

Services at "Druid's Temple," Cor. 14th and Folsom Sts., Sunday School 9:45 a. m.; preaching 11 a. m. and 7:30 p. m. Sacrament meeting on first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

Our Sunday School held its regular session Sunday morning at 9:45. There was a good attendance, and much interest taken in the lesson and exercises. At 11 a. m. Bishop C. A. Parkin delivered quite an interesting discourse to an appreciative audience. In the evening John A. Saxe was the speaker. There was good attendance at all the services.

On Wednesday, the 17th, Bishop Parkin united in marriage Bro. J. Wesley Parks and Miss Ruby Carter. May happiness attend them.

Our prayer meeting Wednesday evening was enjoyed by all; the time was profitably spent in prayer and testimony.

Sr. Mark H. Forscutt is here; she has recently arrived from Reno, Nevada; she is present at all our meetings.

Bro. J. A. Saxe's family have been spending a few weeks at Irvington, but are home again. Their voices are a great addition to our singing.

Sr. Ella Lytle, our Sunday School superintendent, is camping in Niles canyon.

Our city is filled with members of the "Epworth League." They have assembled here from all over the union in their grand convention. Thousands of them are scattered all over the city. They seem to be earnestly engaged in their work. It seems too bad that they cannot see and understand the truth. Our city is nicely decorated and illuminated for them. And while they meet in their great assembly and make such a magnificent display, we meet in our little church and humbly preach the gospel to an interested few.

May God's cause prosper. GEO. S. LINCOLN.

July 18.

LETTER DEPARTMENT.

CENTRALIA, Kan., July 27.

Editor Ensign:—I have just arrived here from district tent at Wetmore, which is now in charge of Bro. Roberts and Beebe. To me the tokens of success for tent work are quite flattering this year. I am fully persuaded that the hand of the Lord is with this method of reaching the people when properly conducted. I do not believe that all ministers are adapted for tent work, but I feel to thank God that He has servants who are qualified for this particular work. Already the brethren are making a good impression at Wetmore, which is a new place for our work, and, with a little time and means, honest souls will, I believe, be gathered in. Let not the Saints in the district be slow in rallying to their support by sending money, for it takes money to carry on the Lord's work. How encouraging when one branch president wrote me, sending donations, "when you want more, be sure and let us know." God bless such cheerful givers. How great will be their reward

for well doing. Bro. Roberts remarked the other day that if the Saints would furnish the fuel, he would furnish the wind. While we had the tent up at Hoyt we were obliged to ask the world for assistance, and received in response the sum of \$3.75.

I am giving my attention to the reading and study of the Book of Mormon during my spare moments. How plain and simple is the fulness of the gospel as therein contained: what rich diet it affords to souls hungering after righteousness, yet how deplorably neglected is its reading and study in the homes of the Saints. I know now of only one Sunday School in the district that has a Book of Mormon class. This is by no means a good showing for church development in the study of the books. While I believe the *Quarterlies* are all right in their place, why not also have advanced classes in Book of Mormon and Doctrine and Covenants studies. May the day hasten when such will be the case. I am convinced of the fact that, as a people, we are by far too ignorant concerning the contents of these inspired records. Before now I have been thrown among the families of other churches, and have been agreeably surprised to find there the family altar erected as it was with good Cornelius of old, and a portion of the holy word read every day. I tell you, that to my mind, this is a terrible rebuke to many of the Saints, the professed people of God. Instead of being a light to the world, the world is a light to us in many instances. Let us, then, shake off every lethargy that seems to bind us, hands and feet, from doing every known duty which God has enjoined upon us, ere we can rise in the scale of spirituality.

How cunning the devil is in making us believe we have no time to do this or that. How readily we find time to do our own will in preference to doing the will of our heavenly Father. This work requires perseverance and determination to do the right under all circumstances; live higher and holier lives, as becometh children of a holy God.

Many stay away from meetings on account of the heat or cold, when they wouldn't for a moment think to stay away from field or shop. What the church needs is busy workers in order that they may save themselves and others too. Let us take for ensample the tried and true of other ages and climes, and not be a whit behind in serving our God as we should, in the beauty of holiness, in the way of all truth revealed in the revelations of God.

FRANK J. PIERCE.

COUNCIL BLUFFS, Ia., July 20.

Dear Ensign:—In spite of the heat we are trying to keep in motion. Bro. R. Wight and the writer have been laboring at Honey Creek, preaching every other night with increasing interest. Despite the heat and it being harvest, good crowds were out and the attention excellent. We were invited on Thursday night to a private house to preach, where we found a number of anxious souls waiting to hear the truth. The writer spoke informally with good liberty. It seems that nothing will keep the people at home. We are encouraged with the outlook here, and think there will be an ingathering of souls soon. One has already asked for baptism and more will follow.

August 3d we begin a two days' meeting in a grove on Honey Creek. We anticipate a good time. A cordial invitation is extended to the branches and all others to attend. Bring well filled baskets and enjoy a spiritual feast as well. Stop at Honey Creek station; grove less than a mile from station. Bro. Chambers is at Atlantic; we expect him to be with us.

We expect to baptize a noble woman the 4th Sunday, near Grandma Bardsley's place, and others are expected. Bro. D. Parish favored us with a sermon at Honey Creek last Sunday. He is in the work soul and body. Bro. F. M. Cooper will preach at Crescent Sunday mornings during the summer, and at Council Bluffs at

night. So the good work goes on, thanks to God, the giver of all good. The writer goes to Underwood tomorrow, to preach, and then across the country to join Bro. Wight on the Pigeon creek where we hope to establish preaching points at a number of new places. Crops are suffering badly, and all are praying for rain.

Nothing is needed here now but a united effort on the part of the Saints, a godly life before the world, and a desire to support the work in a financial way—live in harmony and love. Have the promise of some new subscribers after harvest.

May God bless every interest of this work in all the earth is my prayer.

In gospel bonds,

J. S. STRAIN.

2519 7th avenue.

CHICAGO, Ill., July 29.

Editor Ensign:—Another successful Rally Day service was held at the Wilmington, Illinois, Sunday School, yesterday, July 28th. The writer met with the officers and teachers of the school Saturday evening, and after explaining the object of our Sunday School association, and the benefits to be derived as a result of membership therein, arrangements were completed for the exercises that were to be had on the following day. This school was organized about one year ago, and is being very nicely superintended by Sr. N. Campbell.

In addition to the organ, a cello and a violin rendered the music very beautiful. Sr. Robson is the organist, Sr. Jean Allott played the cello, and Bro. Elmer Kahler, the violin; each one performed their part admirably. The program was composed of songs, recitations, reading and a Sunday School object lesson. Elders A. J. Keek and Henry Southwick, of the missionary force, were present and added to the interest.

At the close of the meeting a resolution was passed by the unanimous vote of the school, making application for membership in our district association. Well may the North-eastern Illinois district feel proud of this addition to our number. With the Barb City school, of DeKalb, and the Sandwich school, and this last addition, we will have three good schools added to our number. We are in hopes of getting the Ladd school to fall in line with our onward movement by the time of our convention, which will convene in Chicago, September 6th. While at Wilmington we listened to an interesting sermon that was delivered by Bro. Keek at the morning service; the undersigned occupied the pulpit at the evening service.

The spirit of unity, love, and an earnest zeal for the great work, was made manifest on the part of all, both those who are in the church and those who are investigating. Bro. Southwick will remain for a few days and do some preaching; and before he leaves will baptize at least two, and we are in hopes that others will also take the important step. The Saints and friends at this place have not forgotten the former missionaries that labored here, as we heard many very kindly mentions of the names of Brn. H. E. Moler, J. B. Roush and F. G. Pitt.

May the Lord continue to bless the Saints and friends of Wilmington in their efforts to spread the gospel seed.

In bonds,

F. M. PRYR.

DICKEY, Idaho, July.

Dear Ensign:—Since our district conference, June 8th and 9th, Bro. A. J. Layland and I have been traveling together, Brn. Albertson and Wight accompanying us as far as Bliss, Idaho.

En route there from Malad we held meetings at different points in Cassia county, and at Hagerman, Lincoln county. Saints and friends treated us kindly and at the latter place some of the Saints are anxiously awaiting the pleasure of the missionary in charge to organize them into a branch.

At Carey, on Little Wood river, Blaine county, the Mormon bishop gave us the meeting house two nights. We were kindly cared for by Sr. Ward who is making her presence felt for

good among the people here. We hope it may ever be so.

On Silver Creek a band of "Followers" from Oklahoma have settled and by energetic effort have made some accessions to their numbers. They are very boastful of the "sigus following," proving their faith by taking up serpents, so they say. Their presiding officer, Apostle Smith, is reputed to talk in tongues; but in two meetings I attended he used principally a tongue of slander, abusing and ridiculing other churches and preachers including "Joe Smith," who he denounced as a "fraud, false prophet," etc., "falling to teach foot washing, and practice the holy kiss, unless it was among the ladies." I noticed, however, that he didn't slight the ladies. I promised them to try and return when time permitted and defend the work of Joseph Smith, also to examine their pretensions. Smith refused any discussion, quoting as excuse Romans 1:29. I suggested that "they who live in glass houses ought not to throw stones." However we were promised a hearing if we returned.

At Arco Bro. Herbert Jones' family treated us royally, and the 14th inst. two of their sons and a daughter-in-law made covenant with the Master, Bro. Layland baptizing them, and at confirmation and sacrament service a general determination to move forward was expressed. Bishop King, of Lost River postoffice, gave us use of their hall two nights, but attendance was small.

Yesterday we drove to this place, taking dinner with Mr. D. P. Wells, of Houston, en route. He was anxious we should return and preach there, and suggested that he might send for some Josephite friends and help start the work there in that way.

We found Bro. Wm. Bradshaw and family in this, Thousand Spring valley, where he has lived about twelve years, rearing a large family and establishing a reputation far and near as a christian and able defender of the Josephite philosophy. His nearest railroad point at present is Blackfoot, one hundred and twenty miles distant, but the survey of the road that is being rapidly built from that place, west, runs within two miles of his place.

We have traveled something over five hundred miles since leaving Malad, and expect to continue together to Blackfoot, when Bro. Layland will perhaps drop me off and continue his journey alone, visiting some other points on his way home, adding perhaps a couple hundred miles more to his drive.

Our labors thus far have been productive of good and we trust more fruit will be manifest.

In bonds,

S. D. CONDIT.

WALLACEBURG, Ont.

Dear Ensign:—It has been some time now since I have seen anything in the comforting pages of your paper from this place. We are a little band of covenant makers, and some of us are trying to prove worthy of the name we bear. If we would all live according to our desires we would be worthy of the spiritual blessings of God.

Sunday, the 14th, we were pleased to see the smiling face of Elder Green and daughter, Sr. Mary, who came in time to take part in the Sunday School. We were also comforted in listening to an encouraging address by Sr. Mary, who is secretary of our district Sunday School association. In the evening Elder Green preached on the coming forth of the Book of Mormon, which was very interesting, as some of us have not heard many sermons on that subject. We were also made to rejoice a short time ago by hearing some grand, soul inspiring sermons from one of God's chosen servants, Elder A. C. Barmore, who stopped here on his way to Forest to do tent work. Many wished he could have stopped a while with us. I don't wish to murmur, but I can't help thinking that the admonition given to Peter, "Feed my sheep," is neglected in these last days. Many times the elders have been sent to preach in branches, who are called to

preach to the world, therefore the sheep are neglected and are still hungering. If this happens to meet the notice of Bro. T. A. Phillips, of St. Thomas, there are some here patiently waiting to hear him break the bread of life to hungry Saints.

In hopes of eternal life,

MRS. LIZZIE CAMPBELL.

ANN P. O., Mo., July 16.

Dear Ensign:—We are still striving to stand in defence of the "old ensign." In some places the people are not disposed to take very much notice of us. But we keep pressing on, hoping the time is not far distant when the artillery at Springfield can be turned loose on the people of this south Missouri district. Pop guns are all right to keep on the frontier in the brush, but what can we do without the artillery and wheel horses. The cry all over the district is to send on the "wheel horses."

The people in this country are looking awfully blue because of the drouth. Crops are burned up. Land agents will not have a very fat time this year. People are pulling out of this region by the wagon loads. Its a difficult matter to get people to consider the gospel when their daily bread is not in sight. We have been busy most of the time, preaching every night to the few. We had an interesting time at West Plains, preaching on the street to a large crowd in front of the court-house. Many of the business men and county officials heard us. We distributed many tracts.

We had a pleasant sojourn with the Pomona Saints. While there I pulled off my coat and commenced (my maiden effort) electioneering for the college. Though the Saints are poor and times hard, they subscribed over twelve dollars in behalf of Graceland. "Long live the college." I have been convinced that the college debts should be paid. While in the Pomona branch we opened fire on the citizens of Pomona for the first time, in the school-house. Some interest was manifest. The work should be continued. We met old Grandma Burnett, who will be eighty years old here next birthday. She is an old pioneer in this latter day work, and loves to dwell upon the gospel theme. (Grandma is afflicted but happy and cheerful. It's a consolation to know that the gospel can do so much for people.

We have had some experience in this country with what is known as the "mountain boomers." It's horrible to think of. So far we have managed to escape. Bro. Davis caught one by the tail and commenced to look pale, so I reminded him of his "best friend," and we started down the hill behind fleet-footed Dan.

At the present writing we are holding a union meeting with a Campbellite preacher in an arbor. History deals in surprises and paradoxes quite as startling as this.

Saints, remember us in your prayers. We are trying to look on the "sunny side."

In bonds,

A. M. BAKER.

EONO, I. T., July 15.

Dear Ensign:—Since General Conference I have been doing considerable preaching, but at the present am not doing very much as I have to take care of my harvest, but I think after about two weeks I can get at my Father's business again.

I have been wonderfully blessed in all of my labor, and I feel strengthened and encouraged in this great latter day work. The closer that I live in compliance with the commands of our heavenly Father the more light and liberty that I enjoy.

Myself and Bro. Hillen just closed a ten days' arbor meeting with fairly good attendance. I preached there again last night with a large attendance: the arbor would not hold all the people. Latter Day Saint preaching is at a premium in this part of God's vineyard: the territory needs more preachers; Bro. Riley and myself are doing nearly all of the preaching that is being done now.

I administered baptism to a promising young man yesterday, and after preaching last night another request for baptism for this afternoon.

Your brother,

H. J. THURMAN.

PITTSBURY, Ill., July 10.

Editor Ensign:—In justice to "Doctor" Dowie, will you allow me space in your columns to compare his report of his Elijah speech with that part reported in "Jots by the Wayside," in ENSIGN of July 4th?

"Jots" says, "I am Elijah the prophet, who appeared first as Elijah himself, second as John the Baptist, and who now comes in me, the restorer of all things. Elijah was a prophet, John was a preacher, but I combine in myself the attributes of prophet, priest and ruler over men. Gaze on me then, I say it fearlessly. Make the most of it, you wretches in ecclesiastical garb. I am the prophesied of by Malachi." Leaves of Healing, edited by Dowie, reports it thus: "Elijah's first manifestation was that of prophet, in the reign of Ahab, king of Israel. His second manifestation was also that of priest, as John the Baptist was. But of Elijah's final manifestation all the Scriptures had said that the physical, psychical and spiritual embodiment of Elijah, must take the form of prophet, priest and ruler of the world. I say it fearlessly, that by the revelation of God I am, and shall be, that."

"Jots" says, "I will take no counsel in my methods of government, nor will I ever rest till all other forms of government are driven from the earth; God must be placed foremost in the constitution. The government of the people, by the people, and for the people is mere twaddle." The nearest utterances to these in the Leaves of Healing report are: "I take my commission from God. \* \* \* I never asked my wife, nor my overseers, nor my people, what they think of this. I have never consulted with flesh and blood as to my making this declaration. The only question with me is this: What does God think? \* \* \* The day has come when the God of Elijah will tear down the altars of Baal in every Masonic lodge throughout the world. The day has come when the God of John the Baptist will tear down the thrones of adulterous Herods, and hurl adulterous princes to the depths of well merited infamy. \* \* \* This I preach and this is my work. \* \* \* The prophet of God must establish the principles of Theocracy. Democracy has failed. The government 'of the people, by the people, and for the people' is simply an embodiment of selfishness. \* \* \* The only true principle of government laid down in the Word of God is the government of the people by God, and for God—a Theocracy. \* \* \* While I am loyal to the flag under which we stand, and would countenance no rebellion nor any violence, I at the same time declare that in the constitution of this nation the name of God must be placed, and the authority of God must be recognized."

"Jots" reports: "Listen to the first message from heaven through your prophet, pay your tithes and offerings into the Lord's storehouse or you will be damned." Leaves of Healing reports: "Unless you pay your tithes and offerings into the storehouse of God you are a nation of thieves. [quotes Malachi.] Will a man rob God? Yet you rob the \* \* \* even this whole nation."

Mr. Dowie is so much attacked now that he has not time or opportunity to reply to all of it. I thought it only proper courtesy to him to see that he had a fair show in our paper. You will note quite a difference in the two reports above. I do not say which is correct, only allow Mr. Dowie to speak for himself.

I am not a follower of Dowie, his "restoration" came too late.

Your brother,

ADAM J. KECK.

Notice!

Notice is hereby given that the reunion of the St. Louis district has been postponed for this year on account of the extreme heat and drouth, with other good and sufficient reasons. It has been deemed best for the work to dispense with the reunion for this year.

In bonds,

F. A. SMITH, Sec. of Com.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

ZION'S REDEMPTION.

BY ELDER A. WHITE.

[Published in *Autumn Leaves*, December 1890, republished here as being of interest under the advanced step taken by the church at last General Conference.—Ed.]

During the summer of 1885 my mind was very much exercised about the manner of the redemption of Zion, which was caused by the manifestation of the Spirit, both in tongues and in prophecy, given at several different times through the summer and through several different persons, and all agreeing that the redemption of Zion was very near at hand, and some saying of it as "even at the door."

I had been thinking of Z. H. Gurley and J. W. Briggs, and what they had done for the cause; and after all they had fallen, although they had occupied such high positions. This caused me to wonder how the weak ones of the church could stand, if men who had received and borne such great testimony could be so shaken in their faith with regard to tithing, the doctrine of gathering and the redemption of Zion, as I knew that the church had accepted these doctrines, as well as the Book of Doctrine and Covenants, in which they are taught. I had understood from reading section 63, paragraph 8, of the Book of Doctrine and Covenants that the redemption of Zion would be by purchase.

These things caused me to doubt whether the before mentioned gifts were of God or not, as it appeared to me to be an utter impossibility for the Saints to purchase this land anywhere in the near future, because of the very high and rapidly advancing prices of all real estate in this region of country.

These things were a very great trial of my faith, because of the seeming impossibility for the land of Zion to be redeemed in the short time indicated through the gifts, without the intervention of the power of God.

These thoughts caused me to exclaim, "Oh! Lord, why suffer thy people to be tried so severely in this matter? Why not reveal unto thy people that which will relieve them of this great trial, and let them know how the redemption of Zion shall be," when I heard a voice (which I understood to be the voice of God) saying, "The time was when my people might have redeemed Zion, if they had kept my counsel, but now it has passed out of their power. I will redeem Zion in its time, and I will do it in this way." Then I saw a narrow and very bright red ring which enclosed Independence and a portion of the surrounding country, the center of which seemed to be a little southwest of where I was standing on a high spot of ground.

Then he said, "Do you see that ring?"

I said, "Yes."

Then he said, "I have sanctified all of the ground inside of this ring, and I will not suffer any person to live inside of this ring except those who keep the celestial law. Now mine elders shall receive an endowment, and it shall be the same endowment that Peter had when he judged Ananias and Sapphira." I was given to understand that only such elders received this endowment as were chosen by the Holy Ghost at this time. "Now all written law ceases on the inside of this ring, but on the outside it shall continue as it is. Now my judgment commences inside of this ring which is the judgment of the Holy Ghost, that no sin may escape. By the written law and the judgments of men, many guilty ones go unpunished, and many of the innocent suffer. You read in my word that Zion shall be redeemed by judgment. Many of my elders misrepresent me in regard to my judgment. They say it is storms, pestilence, earthquakes, etc., but this is not what I mean. I mean the judgment of the Holy Ghost, and as you see Peter yonder judging Ananias and Sapphira by the Holy Ghost, so shall the judgment be here. Death is laid at the feet of every person."

Then the vision opened to a very great distance, where I saw Peter judging Ananias and Sapphira by the Holy Ghost. Then looking back to near the center of the ring, I saw the judgment going on, yet at sufficient distance to prevent me from knowing any one engaged in it. There were about ten or twelve men standing with their backs toward me, and about four or five feet to their right stood a man judging some person who was in front of them, yet hid from my sight by the other men. Immediately there was a very great excitement around where the judgment was going on, which soon extended to all parts within the circle, all seeming to know that every one must immediately get out of the ring or come up and be judged by the Holy Ghost, which proved fatal to all whose consciences did not hold them guiltless; and I saw many hastening to get outside of the ring. Some ran, some walked and others went in wagons, one of whom I noticed more particularly. After he had driven over the ring, he turned alongside of it with his right hand toward me, so that I could see the tears running down his cheeks, and I was enabled to hear what he was saying to himself. He said, "Now I have lost this great blessing because I have not lived up to my privilege." I was also given to understand that he could soon prepare himself by repentance and faithfulness to return and be able to abide the judgment, which he immediately sought to do.

I also noticed another one, on foot, who did not care for, or know, what he had lost, but seemed to be glad he had escaped the judgment, and showed no signs of repentance. I understood that both of these were Saints. I looked back to where

the judgment had been going on, but it had all vanished. Then I asked to know what degree of perfection would have to be attained to enable one to abide the judgment, and to have it manifested by pointing out some one that I knew. This He refused to do, but would tell me what kind of a character could abide the judgment and what kind of a character would have to go out.

He said all those whose words had been just and true, all those in whose hearts there is no guile or deceit, can abide the judgment. He also told me that the following characters could not abide the judgment; all those that forgive with their lips, but not with their hearts; all those who have not spoken the true sentiments of their own hearts.

I had formerly believed that the land of Zion would comprise a great portion of America, which caused me to say, "If this is all the land of Zion, it is a failure, as I understand it."

Then He said, "It is wisdom in me to sanctify but a small portion at a time, for you saw that many went out, and if I had sanctified a large portion there would so many have gone out that it would have left a great part of the land desolate and waste; but by sanctifying a small portion at a time there will enough remain on the inside with those who are on the outside who are prepared, who will be invited to come in immediately to build up and occupy the places that are going to waste; and when all of the land on the inside is filled up, I will move out the line and sanctify another portion as you read in my word, "The borders of Zion shall be enlarged." This is what I mean. It is wisdom in me to prepare my Saints in this way for my coming. If I did not prepare them, they could not abide my presence. If I should come unto them in their present condition, my glory would destroy them."

I was given to understand that the time had now come that the gospel should go forth from this place to every nation, kindred, tongue and people, with signs following; and it should go forth by those who received this endowment, and that they had power given them to smite the earth with all plagues as often as they would, such as lightning, plagues, earthquakes, etc.

After I saw the foregoing vision I was very much exercised in my mind over it, as it was so different from anything I had ever thought of. I commenced reading and studying the Book of Doctrine and Covenants to see if it would corroborate any such idea, and immediately after I had finished it, which took about six months, I dreamed that I was telling the vision to some person, and told it all right until I came down to where I saw the judgment going on, and I said he laid death at the door of every house.

Then I heard the same voice that I heard in the vision saying to me in an emphasized tone, "Tell it as I told it to you. You have misrepresented me. I told

you I would put death at the feet of every person."

I said, "I see I have misrepresented a little, but I thought it would not make any difference."

He said, "It does make a difference, for this belongs to the vision I gave you and is a part of it."

I awoke immediately after this. I never told the vision until I received the above dream.

INDEPENDENCE, Mo.  
Origin and History of the Aztecs.

The solution of a problem which has agitated the minds of archaeologists and ethnologists for a half century past and which is now occupying the chief attention of the Smithsonian institute and every other antiquarian organization in the new world and the old, is likely to be found in extensive explorations now being made near Phoenix, Arizona.

In excavations which have just been begun five miles east of this city, it is believed, will be found records which will give the origin and, at least, a part of the history of the strange people who occupied this continent before the invasion of the red man and the coming of the Spanish explorer. Not only does the preliminary work indicate such an outcome, but it is already bringing out new evidence of a civilization existing in pre-historic times in many ways nearly the equal of the height of cultivation achieved by modern peoples.

Not the least important, and, perhaps, one of the most interesting facts already revealed is the certain knowledge that the earliest settlers, the Aztecs, or their ancestors, whoever they may have been, were possessors of a form of organization bearing astonishingly close resemblance to the Masonic order. Indeed, within the last few days stone figures have been found upon which are carved the exact lines of some of the insignia of the Masons. Last week Dr. James Miller, president of the Arizona Antiquarian society, who is in charge of the excavations, secured a stone which gives indisputable foundation to the theory that Masonry existed among the Aztecs. The stone is as large as a lad's fist, and on one side are engraved the square and compass, now the chief emblem of Masonry. On the opposite side are the interlocked figures 9 and 6, now the sign of Cancer, and on another side is the double triangle. In several places large boulders have been found on which are duplicates of the inscriptions, besides figures of a hieroglyphic nature, depicting scenes, animals and reptiles of various kinds. The find is already attracting great attention from Masons, who are anxiously awaiting further excavations.

No one but an archaeologist who has investigated, can have comprehension of the vast evidences of a prehistoric people in all parts of Arizona. From the Mexican line to the Grand canon is a succession of ruins of cities, settlements and fortresses. In the valleys are immense piles of clay and stone, in most instances worn by elements of ages to

shapeless masses of debris. In the hills near by are stone fortresses and lookout posts guarding the entrances to the valleys. Farther to the north are the cliff dwellings—marvelous structures, designed, doubtless, for habitation from which hostile tribes could be repelled with greater ease than in the lower valley.

Of all the immense heaps, which indicate a formerly populous country, the greatest one lies about five miles east of Phoenix. The mound is 200 feet long, over 100 feet wide, and from ten to twenty feet in height. For miles around are lesser mounds, some on high land and some down in the river bottom. From all appearances the large mound was the central figure in what was a settlement of larger size than any city of modern Arizona. Three higher places in the big pile indicate steeples or domes, and the archaeologists are of the opinion that the structure was a temple. The walls, made of adobe and rock, are in some places ten feet thick, and extend for many feet into the earth. Many of the smaller mounds have been leveled by the farmer, and in them have been found scores of relics in pottery, beads and stone implements. Farther down in the river bottom small parts of ruins have been found, and excavation has revealed the fact that at some time a heavy flood has buried many of the houses and covered them over with deposits washed down by the mountain torrents. It is believed, in fact, that the city of Phoenix is built over the buried ruins of a once great community.

In the higher lands are frequently found lines of the irrigation ditches of that remote day. In more than one place deep cuts through solid rock are mute witnesses of the industry of a race whose laborers excavated without any powder.

The excavations in the largest pile already have reached through the strong outer wall and penetrated a small chamber. Here were found Dr. Miller's Masonic emblem and a quantity of pottery, including a cremating urn containing ashes and small bones. It is believed by conservative students of archaeology that in the inner chambers will be found the tangible proofs of the origin of man in the western hemisphere.

The work of the archaeological society contemplates the most ambitious and exhaustive researches that have yet been attempted. At entrances to the Salt River valley, on the north and south, in four places, stand the remains of ancient fortresses. From these points of vantage can be observed every avenue approaching the valley. On these works will begin the next operations of the society. The largest fortification lies fifteen miles north of Phoenix and at the entrance where would have come the savage northern tribes. The stronghold consists of a series of stone works situated on a butte 150 feet high. Its heavy walls are capable of sheltering 500 men, and higher

up is another but smaller wall, doubtless intended as a place of retreat. Fifty feet above the two is a small reservoir, from whence the defenders received their water supply. Scattered about the rocks have been found many thousand stone arrow points, an indication of scores of conflicts with the Northern red men, the Navajo and the Apache, who are credited with the ultimate conquest of the Aztecs. In a lower stockade of the fortress is a large cross engraved on a stone, and below it are the figures 1541. The marks are partially effaced by time, but are sufficiently plain to lead to the belief that they were placed there by Coronado and his men, who explored this valley in that year.

Work is also to be done at Casa Grande, a famous ruin near Florence, the walls of which are still in fairly good condition. In the north, from Phoenix nearly to the Utah line, the cliff dwellings are to be carefully explored. In many places these ruins never have been visited by scientists, and, in several localities—notably in the fastnesses of the high mountains south and east of Ponto basin—never have been viewed in the interior by white men.

Steps will be taken to protect the ruins from the despoiling hand of the vandal, and already guards have been placed at Montezuma's castle and Montezuma's well, Casa Grande, and other great relics, to protect them from marauding visitors. In fact, the Smithsonian institute has decided to secure a government protectorate over many of the ruins, and hold them as the national parks are kept. Montezuma's well is a large circular opening formed by volcanic action, and is 400 feet across and 100 feet deep. The precipitous walls are lined with remains of the homes of cliff dwellers. Several miles away is Montezuma's castle, a prehistoric dwelling set in a cliff 200 feet high.

Through Dr. Miller, who is doubtless the most capable, conservative and conscientious ethnologist and antiquarian who has made a study of the work, will be carried on an attempt to complete the relations which link the Pueblo Indians with the Aztecs. The Pueblo traditions tell of the journey, from a far southern country, of their ancestors to the north; of great growth and vast cities. There was a long period of prosperity and then the wars with savage tribes, and the Aztecs were driven still farther north and the race was divided and broken.

The Zuni and Hopi tribes, both of Pueblo stock, adhere to the practices of which the Aztecs left evidences. They have their secret organizations, using, in many instances, the insignia which was customary with the Aztecs. They are fire worshippers, as were the Aztecs, and from some of the mounds in this valley have been taken pottery and stones engraved in almost the identical manner employed by the Pueblos. In many instances these pictorial works

bear close resemblance to ancient Japanese figures, and in some of their characteristics the Hopi and Zuni people are similar, in a slight degree, to the Japanese. From these facts the investigators gather that the race possibly sprang from Oriental origin, or that Japanese were shipwrecked on the coast of America after the race here was established, and by mixing with the natives, have left traces of their nationality, which have been carried down through the ages.—*Denver (Colo.) News*, June 30, 1901.

THE NINETY AND NINE.

Since the coming forth of this latter day work, many precious truths have been brought to light from the fact of God having a prophet in the world to guide and direct His people into light. One noticeable feature of the work has been the translation of the scriptures by direct revelation from on high. That there has been a need of a work of this kind is evident from the fact that many of the brightest lights of the nineteenth century, after years of study, have presented to the world what is known as the Revised Version, but we think in many instances the King James' Translation is superior to it. As direct inspiration is not claimed for the work, it would not seem strange if the mistakes of man should be made manifest in many instances. As the Lord has declared in ages ago through His word that He would do nothing but He would reveal His secrets unto His servants, the prophets (Amos 3: 7), it stands us in hand to investigate this record that was given by direct inspiration from heaven to His servants in these last days, the work being commenced in the year 1830, the month of June, and being completed July 2, 1833.

It would take many hours to show a title of the errors that have been corrected by this translation, but one in particular we wish to notice at this time, "The ninety and nine." As the reading is found in the King James' version, it would be understood that the ninety and nine were in the same condition as the one that was being sought after. The reading is as follows:

"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it?"—Luke 15: 4.

Now, all the Bible students will agree that the wilderness in a scriptural sense means in the world, or in sin, so you can readily see the condition of the ninety and nine if we accept the statement as recorded above. But notice the difference as recorded in the Inspired version:

"What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine, and go into the wilderness after that which is lost until he find it?"

Thus we see plainly the contrast. Oh, that more would see the glorious light of this latter day work and come to a saving knowledge of its truth.

F. M. BALE.  
WILLIAMS BAY, WIS., JUNO 17.

When Only One Man Was Fought.

WRITTEN EXPRESSLY FOR THE ENSIGN.

"When God wants to have a new truth presented to this bigoted old world, He don't select weaklings to be his mouth-piece; but sends forth the sturdy sons of men who will battle for the truth.

The old world is slow to accept that which is new, and as Heine says: "We do not take possession of our ideas, but are possessed by them. They master us and force us into the arena, where, like gladiators, we must fight for them."

Science and religion have had to fight for the truth they possess; and often the fight has been within their own domain. When Italy was profoundly agitated by the issue which Galileo had raised, and while the church was preparing to make him retract his dangerous heresy, it was a Professor of philosophy at Padua, notorious for his anti-religious tendencies, who refused to look through Galileo's telescope and thus submit his theory to verification.

It was no further off than 1838, that Madame Daguerra, the wife of the inventor of photography, had an earnest consultation with one of the medical celebrities of the day, concerning her husband's mental condition. After acquainting the physician with the many indications of Daguerra's mental aberration, she added, with tears in her eyes, that the concluding proof of his insanity was his absolute conviction that he would succeed in *making his own shadow to the wall*, or in fixing it on magic metallic plates. It was finally decided to send him to the well known lunatic asylum at Bicetre. Two months later the world of art and science was stirred to its centre by the exhibition of a number of pictures actually taken by the new process. So the "lunatic" became the father of photography.

In Harvey's day, the college of physicians of London completely ignored his wonderful discovery. Half a century after he had communicated his new fact to the world, the Paris Royal Society of Medicine gravely listened to an essay which classed his discovery among the impossibilities.

When Benjamin Franklin communicated to the Royal Society of Great Britain the report of his experiments, showing the identity of lightning with other electrical phenomena, the report was greeted with a shout of laughter. The idea of asking science to learn new truths by playing with paper kites.

Galvani, whose name has been stamped on one of the most familiar forms of this stupendous force, wrote: "I am attacked by two very opposite sects—the scientists and the know-nothings. Both laugh at me—calling me the 'frogs' dancing master. Yet I know that I have discovered one of the greatest forces in nature."

When Castellet told Reaumur that he had reared perfect silkworms from the eggs laid from

a virgin moth, the story was scouted. It certainly seemed contrary to one of the widest and best established laws of nature, yet, as one of our distinguished scientists says: "It is now universally admitted to be true, and the supposed law ceases to be universal."

Napoleon referred the subject of steam navigation to the Academy of Science, and it was promptly pronounced "a ridiculous notion."

When George Stevenson first projected the idea of railroad traveling, the British House of Commons would not seriously listen to his plans. The French Academy voted the Engineer Perdonnet a strait-jacket for his offer to build railroads. Robert Stevenson, son of George Stevenson, led the chorus of England in ridiculing the French project of digging a canal at Suez. The phonograph was pronounced "impossible."

Here we have a short record of man's antagonism to the introduction of new truths and conditions. But when we contemplate "man's inhumanity to man" upon the introduction of religious truths, we wonder if the end of persecution is as yet.

The Seven Bibles of the World.

The seven Bibles of the world are the Koran of the Mohammedans, the Tri Pitikes of the Buddhists, the Five Kings of the Chinese, the Three Vedas of the Hindus, the Zendavesta of the Persians, the Eddas of the Scandinavians, and the Scriptures of the Christians.

The Koran is the most recent of all, dating from about the Seventh Century after Christ. It is a compound of quotations from both the Old and New Testaments, and from the Talmud.

The Tri Pitikes contains sublime morals and pure aspirations. Their author lived and died in the Sixth Century before Christ.

The sacred writings of the Chinese are called the Five Kings, the word "kings" meaning web of cloth. From this it is presumed they were originally written on five rolls of cloth. They contain wise sayings from the sages on the duties of life, but they cannot be traced further back than the Eleventh Century before our era.

The Vedas are the most ancient books in the language of the Hindus, but they do not, according to late commentators, antedate the Twelfth Century before the Christian era.

The Zendavesta of the Persians, next to our Bible, is reckoned among scholars as being the greatest and most learned of the sacred writings. Zoroaster, whose sayings it contains, lived and worked in the Twelfth Century before Christ.

Moses lived and wrote the Pentateuch fifteen hundred years before the birth of Christ; therefore, that portion of our Bible is at least three hundred years older than the most ancient of other sacred writings.

The Eddas, a semi-sacred work of the Scandinavians, was given to the world in the Fourteenth Century.—*Sci.*

Are We Like Our Father?

A missionary arrived at the kraal of an African chief, and on being presented by the interpreter he was asked whether he had brought a present with him.

"Have you brought me a blanket?" said the chief.

"No," said the missionary, "but I have brought you something much better than that; I come with good news."

"And what is your news?"

"I have come to tell you about your heavenly Father, He who has made the world, and has given you cattle, sheep, goats, your cassava and eddoes, your mangoes, guavas, loquats."

He was impatiently interrupted by the chief, who inquired: "Does God give me all these things?"

"Yes, he does."  
"And He is your Father?"  
"Yes, He is."

"Well, I should think," said the chief, "that if you were anything like your Father, you might give me one blanket."—*Banner.*

Suffering is Appointed for the Soul.

Fulfilling these exalted duties in nature, suffering is also appointed for the soul. With more than a father's affection, with more than a mother's love, God sends pain to men. Suffering comes under divine commission. Sorrows do not riot through life. Men are not atoms buffeted hither and thither. "Troubles are appointed to refine away our grossness; to transmute selfishness into self-sacrifice; to destroy vice; to transfigure all our life. Refused, troubles bruise without softening; crush without maturing. Accepted and rightly used they change their nature and become joys. Tears are seeds; planted, they blossom into joy and gladness.

In his celebrated painting Delaroche has assembled a court of universal genius. Around an imaginary art tribunal stand the sages, orators, philosophers, reformers and martyrs who have achieved eminence.

Strange, passing strange, that those who stand in the forefront, pre eminent for their ability, are alike pre eminent for their sufferings! Denied his ambition and the promised land, Moses leads the immortal band. Blind, Homer feels his way. Then comes Paul, flogged and stoned out of all semblance of a man. Exiled, Dante, too, is there, whose Inferno in life best interprets his Inferno of death. There, too, is Milton, broken-hearted and blind. Now comes One who leads all that godly company. His name is "above every name." And whence His supremacy? This is His secret: "His visage was so marred more than any man, and His form more than the sons of men."—*Ladies' Home Journal.*

"To do an uncongenial task well, that is noble. To do uncongenial tasks which are not ours to do, that is sublime."

"It is well enough not to be too much saddened by the sorrow about us, but it is far nobler not to be hardened by it."

Chip Basket.

I found the following terse screed upon the "Five Talents," and hope it will impress others as it did me:

"The last man to go to for a helping hand for any new undertaking, is the man who has plenty of time on his hands. It is the man and woman who are doing most who are always willing to do a little more.

"The people who are tired of life are not those who work, but those who are too proud or too lazy to do so. Many of the rich are morbidly restless, while those who have to earn their daily bread are comparatively contented and happy. The Bible says that 'the sleep of a laboring man is sweet, whether he eat little or much' (Eccl. 5: 12); and the busy worker has health and blessing which the listless idler never knows."—Selected.

I trust that the majority of those who shall read this, shall be of the busy, active class, and that immediately upon reading they shall extend the "helping hand" to Graceland College.

From Caldwell, Kansas, comes the following from a Zion Hope:

"Dear Bro. Elvin:—I send you \$2.00 for Graceland College, which I earned helping mamma. Mamma has been reading to me in the Herald about the Lord wanting the debt paid, so I send my offering.

"Yours, GRACE E. MASON."

Here comes another little maiden, the child of a faithful missionary:

"LAMONI, IOWA. Bro. Elvin:—I put half a dollar in this letter, which I earned for the college. I hope it will soon be paid for. I am only eight years old, but I would like to go to school there some day.

"Your little friend and sister, ALICE CHASE."

Will the rank and file of Latter Day Israel allow the hope of this child to be blasted? I trust not!

From far away Terryville, Connecticut, writes a brother who united with the church almost two years ago, sending his contribution. He says: "I was a man out of health, but followed my employment with difficulty up to the time I became a Latter Day Saint, and I have never had another day's sickness. To God be all the praise."

We might add many others, but space forbids, and past experience indicates that we are not yet done calling for needed aid.

Serious! permit me, dear Saints, to ask your consideration of: "Behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in no wise lose their reward. But he that doeth not anything until he is commanded, and receiveth a

commandment, with doubtful heart, and keepeth it with slothfulness, the same is damned."—D. & C. 58: 6.

From a business point of view, there was no necessity for God speaking in relation to Graceland College, for those who had to do with this institution exercised their free agency under the direction of a resolution of the General Conference in a good work, a work that has already reflected credit to the cause, and in time to come I believe will be one of the brightest gems of our church work.

Now that God hath spoken, while will those stand who with slothfulness comply, or those who totally disregard?

This work of aiding Graceland rests upon all Saints, in all localities, and none can escape, it is for weal or woe unto one and all.

For Graceland, ROBT. M. ELVIN. LAMONI, Ia., Box 224.

A Hint From Henry Clay.

A well-known southern politician, who died just before the Civil war, not infrequently spoke of an incident that took place in his first term in Congress, in which he received a lesson in statecraft from the great Whig leader, Henry Clay.

"I was a young man and an enthusiastic Whig," he said, "and I entered Congress quivering with eagerness to serve my party and to distinguish myself. I was on my feet shouting 'Mr Speaker!' a dozen times a day. I opposed even petty motions made by the opposite party, and bitterly denounced every bill, however trivial, for which they voted. Before the session was half over, I had contrived to make myself personally obnoxious to every Democrat I met.

"One day, after an ill-tempered out-break on a question of no moment, I turned and saw Mr. Clay watching me with a twinkle in his eye.

"'C——,' he said, 'you go fishing sometimes?'"

"'Yes.'"

"'Don't you find that the best rod is the one that gives a little at each joint? It does not snap and break at every touch, but bends, and shows its strength only when weight is put on it.'"

"I caught his meaning. I had seen him chatting familiarly with the very men whom I was berating. Yet I knew when the great interests of parties clashed, he was the one man whom they feared.

"I set myself then to learn patience and coolness. It is the strong, flexible rod which does not break under the big fish."

To come down from national to domestic life, it will always be found that the fretful, quarrelsome member of the home is of little use in a crisis. It is the man and woman of coolness, reserve, and good humor who control the emergencies in the household, as men and women of this type have always done in all human history.—Sel.

"The secret of success is constancy to purpose."

"He prayeth well, who loveth well both man and bird and beast."

A FEARFUL FREAK OF FASHION.

Written Expressly for the ENSIGN.

The feet of Chinese women have been the subject of much written and oral comment, but how they obtain their "golden lilies" is not so well known.

There are several styles of binding the feet. The material used in all cases is a small roll of cotton webbing several inches wide. Of course the process is begun when the feet are tender and pliable, often as early as the fifth year.

The "foot former" bends all the toes, except the great toe, under the instep, which is thus forced up. When the foot has become quite pointed, with a decided arched instep, the heel and toes are tightly wound, pressing them toward each other, thus cruelly preventing any growth of the foot. Of course this means untold pain to the poor victim, all because of this fearful fashion.

These bandages are left on for weeks at a time, until the foot has lost all resemblance to its original shape, and becomes a mere stub, that makes it impossible for the poor victim to use as God intended. The binding continues through life, which means life-long agony for the devotee of a horrible fashion.

During a state function at Peking, at which the ladies of the American representatives located there were invited, the American spirit of audacity and aggressiveness was made manifest in the following manner:

Several of the American ladies determined they were going to use what influence they had to help stamp out this ancient custom of feet binding, so approaching one of the "first ladies of the land," they asked her why she didn't use the power she possessed to abolish this senseless and cruel fashion. The reply was a surprise, "You think this fashion cruel and barbarous, that is your point of view; now if you think this of us in regard to binding our feet with cloth, what do you suppose the educated ladies of China think of your system of binding the waist with steel and whalebone, distorting the most important functions of the whole body. Feet binding injures the feet alone, but your terrible system must injure the whole body. We wouldn't think of treating our daughters that way."

NAIVE.

WRITTEN EXPRESSLY FOR THE ENSIGN.

Stanley on one occasion, while in Africa, stayed a few days at a friendly village of the natives. In conversation with the dusky belle of the place, he discovered some remarkable ideas held by this "beauty." She said the white man was very nice, all but his feet, and they were ugly to look at; the poor white man didn't have a single toe! Stanley didn't at first comprehend the situation, but eventually it dawned on him that this unsophisticated child of nature thought that his boots were part of his feet, so he pulled off his foot wear, after which demonstration that he had toes, greater respect was shown him by the lady.

We wear faults so much that the uncharitable think they are part of us, but the gospel will "pull them off" if we are only patient and earnest.

OUR AIM, MANKIND TO BLESS. DAUGHTERS OF ZION Mrs. H. B. CURTIS, EDITOR.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

ADVISORY COMMITTEE.

- Mrs. Mary E. Hulmes, President, Independence, Mo. Mrs. H. H. Robinson, Corresponding Secretary, No. West Electric Street, Independence, Mo. Mrs. B. C. Smith, 214 So. Spring St., Independence, Mo. Mrs. Luana Eitzenhouser, 513 Main St., Kansas City, Mo. Mrs. Clara Frick, 208 So. Fuller Ave., Independence, Mo. Mrs. Callie B. Stebbins, Recording Secretary, Lamoni, Iowa. Mrs. Anna Murphy, Treasurer, Independence, Mo. Editor's Address, 111 So. Fuller Ave., Independence, Mo.

DEAR Daughters of Zion, come and let us have a little chat together about a few "don'ts" we should give up for the benefit of all. Don't always be finding fault with one another, for surely a fault-finder is not a very desirable companion to be with, as they will have a tendency to draw you down with them. Don't, when in church, turn around every time the door opens; we not only appear restless and uneasy, but are apt to lose something in the sermon that might be a good thought for us to remember; and it annoys the speaker, makes him feel that the people coming in are of more interest to the congregation than he is. Don't whisper or write notes; wait until after church, then you can talk. And above all, don't chew gum at home or on the street, and especially in church. I have noticed some of the sisters chewing just as hard as they could, and often wished they could see how they looked. I know they would be willing to stop the practice.

Don't harbor ill feeling toward each other, but try and help one another build noble and spotless characters.

We may find it hard sometimes to overcome the many little faults (I sometimes think the little faults are the hardest ones), but think of the victory we have gotten over ourselves and the enemy; he surely frowns when we succeed and smiles at our failures. So do not get discouraged by our many failures, for we cannot expect to reach the top by a single bound, but ascend to the summit round by round. Every fault overcome makes it easier to live down the next. So we will place on the tablet of our heart the motto: "If at first you don't succeed, try, try, again." Not once, but many times, till we come out conquerors.

Don't be tale-bearers, try and discourage the habit, always remembering we would not like to listen to some unpleasant story about ourselves, so we should be

willing to do to others as we would have them do to us.

Don't use slang or vulgar words, for I think, above all, that is low and unchristian like.

In 1 Corinthians 15: 33, we read: "Be not deceived; evil communications corrupt good manners." And also 1 Thessalonians 5: 22, "Abstain from all appearance of evil." It would be well to read the 23d verse of the same chapter. In that we find the blessing given to those holding themselves spotless, for God does not look with the least degree of allowance on sin, so we should try and keep our minds and hearts pure, and our lips from speaking evil. There is not one in the band of Christ's followers who want to be left out when we are summoned on the great day of judgment, before Christ the great Ruler. As He opens the book to examine us according to the deeds done in the flesh, we will want to hear Him say, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." So let us be faithful to God and ourselves, so when the sifting time comes we will not be counted as chaff.

I find the more we study the Word of God and the church books, the less time and inclination we have to do other things. May we all live so we will be a happy family when the earth is redeemed, and all its peace and harmony, is my prayer.

J. M. BRAIDWOOD. CHICAGO, Illinois.

The Meaning of "Lady."

The much abused word "lady" is modified direct from the early Anglo-Saxon, and means "loaf giver;" for the highest ideal of woman in those days was to be a good manager of her household in every particular; bread was then the real staff of life. The Delineator for September devotes its illustrated cookery article to the subject of bread in its various forms and every "lady" should study the article.

Restrictions of French Girl Life.

"The program of what a French girl may or may not do is drawn up very precisely," declares Th. Bentzon (Madame Blanc), in The Ladies' Home Journal for July. "Unless she is poor and has to earn her own living she never goes out alone. The company of a friend of her own age would not be sufficient to chaperon her. It is an established rule that novel-reading is a rare exception. She is entirely subject to her parents' will in the matter of reading. And if she asks to see anything at the theatre except a classical masterpiece, or an opera, they will tell her that such a thing is not considered proper, feeling sure of her silent submission. After she is fifteen years old she is generally allowed to be in the drawing-room on her mother's

reception days, but must keep to the modest and secondary place assigned her: pouring the tea and presenting it, courtesying to her elders, answering when spoken to—in short, undergoing her apprenticeship. She has but few jewels, and under no pretext, any diamonds. Custom does not permit her to wear costly things; nor does it give her the right, in general, to have a money allowance worth speaking of, for her personal use. She receives a trifling sum for charity, her books and gloves. A young girl never takes the lead in conversation, but always the married lady the precedence, and she finds it quite natural to occupy the background."

**A Thing Worth Knowing.**

No need of cutting off a woman's breast or a man's cheek or nose in a vain attempt to cure cancer. No use of applying burning plasters to the flesh and torturing those already weak from suffering. Soothing, balmy, aromatic Oils give safe, speedy and certain cure. The most horrible forms of cancer of the face, breast, womb, mouth and stomach; large tumors, ugly ulcers, fistula, catarrh; terrible skin diseases, etc., are all successfully treated by the application of various forms of soothing oils. Send for a book, mailed free, giving particulars and prices of Oils. Address DR. BYE, Drawer 1111, Kansas City, Mo. (Cut this out and send to some suffering one).

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By order of its Board of Directors, the STAMPA VINGS BANK, of Lamoni, Ia., will act as agents for the buying and selling of FARMS AND TOWN PROPERTY in and near Lamoni. We have already a desirable list of properties for sale and we invite the correspondence of all who desire to purchase a

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Notice is hereby given to all creditors and others interested in the estate of Miriam Atwood, deceased, that I, Andrew Atwood, of said estate, intend to make final settlement thereof at the next term of the Probate Court of Jackson County, State of Missouri, to be held at Independence, on the 9th day of September, 1901.  
ANDREW ATWOOD,  
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TRAINS WEST.		a.m.
No. 95—Wichita and K. C. Mail	12:49	
9—Kansas & Nebraska Lim.	4:34	
93—Tex. Joplin & K. C. Ex.	5:15	
3—St. Louis Express	6:33	
73—Lexington Branch Pass.	8:35	
7—Fast Mail	10:00	
p.m.		
91—Joplin and K. C. Mail	3:16	
3—St. Louis Mail and Ex.	6:17	
5—St. Louis Mail	6:55	
71—Lexington Branch Pass.	8:45	
TRAINS EAST.		a.m.
No. 98—K. C. & Wichita Mail	2:52	
72—Lexington Branch Pass.	6:53	
6—St. Louis Mail	7:27	
92—K. C. Texas & Joplin Mail	8:33	
2—St. Louis Through Mail	10:17	
p.m.		
78—Lex. Branch Passenger	6:10	
4—St. Louis Through Mail	8:40	
& Pass.	1:47	
94—K. C. Tex. & Joplin Ex.	1:30	
8—St. Louis Through Mail	1:30	
& Pass.	9:30	
10—Kan. & Neb. Limited	11:12	
Nos. 7, 9 and 10 do not stop.		
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TRAINS WEST.		a.m.
No. 73—Lex. Branch Pass.	8:30 a.m.	
71—	8:40 p.m.	
TRAINS EAST.		a.m.
No. 72—Lex. Branch Pass.	6:56 a.m.	
78—	8:15 p.m.	
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No. 116—Local Way Freight	7:45	
14—Mo. State Express	8:30	
p.m.		
60—Higginsville Accom.	5:51	
10—Chicago Vestibule Lim.	5:40	
signal for Marshall & east	6:25	
12—St. Louis Vest. Lim.	8:40	
WEST BOUND.		a.m.
61—Higginsville Accom.	9:20	
p.m.		
117—Local Way Freight	2:40	
13—Mo. State Express	5:17	
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For sixty days I will cure any case of Piles or Haemorrhoids for \$25.00, guaranteed, just one-fourth regular price. Terms cash. Send stamp for reply.

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Rooms 6, 7 and 8, over  
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using tobacco. "QUIT-TO-BAC" makes it easy to stop using it. Three boxes, postpaid, only \$1.50 with POSITIVE GUARANTEE to cure or money cheerfully refunded. U. S. postage stamps taken.  
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Peoria, Ill.

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The Happiest World.

With a flavoring of love,
And of liking quite a lot,
And a knack of feeling beauty
In every earthly spot.

RIPLEY D. SAUNDERS.

JOTS BY THE WAYSIDE.

BY T. W. CHATBURN.

"Ujens" down there in old
Kentucky and Tennessee must
look sharp, or you will lose your
laurels in the tobacco business.

AUSTRALIA.

AN APPEAL TO ALL SAINTS.

At the last annual conference of
the church in New South Wales it
was decided to make an effort to
raise money to buy a printing press

Missionary work has been going on
here for over twenty years, and only a
few hundred have been gathered into
the fold.

Who will help us to buy a printing
press? It will be the property of the
church and not of any one person.

The church college must be paid for,
and we do not want to hinder, but
Australia needs a little help, and as a
child who cannot yet walk alone turns
to mother for help, so do we turn to
the church in America to assist us.

"There is no rest when the
mind is doing double duty."

"Do not have upon your con-
science the guilt of rebuking a
sunny nature. It may mean al-
most life to some one, even to
yourself sometime."

Dow City Annual Reunion.

REDUCED RAILWAY RATES.

Rates have been procured over the
lines of the Western Passenger Asso-
ciation in Iowa, Illinois, Wisconsin,
Minnesota, Nebraska and Missouri on
the certificate plan.

A number of able ministers have
promised to be in attendance to help
make the reunion a success.

C. E. BURTERWORTH,
for Committee.

Reunion Notices.

Please notify the Saints through
your paper, that hay and corn will be
plentiful at the market price, and on
account of recent rains there will be
an abundance of pasture; also straw
will be on the ground for the Clinton,
Missouri, district reunion, to be held
at Wheatland, Missouri, beginning
August 23. Done by order of com-
mittee.

J. SANDAGE, Sec.

Tents for the annual western Iowa
reunion, which convenes at Dow City,
Iowa, September 20, 1901, can be had
at the following prices: 10x12, \$1.00;

Five miles north of the city of
Janesville, Wisconsin, on the farm of
Bro. O. N. Dutton, the Latter Day
Saints will hold a reunion, beginning
September 21st, lasting until the
30th. District conference the 28th
and 29th.

We hope the Saints will make an
effort to attend, and come prepared to
care for yourselves, and not be a bur-
den to others. Tents can be rented
cheap, and all those wanting tents,
and all those coming on the cars,
must drop a card to J. O. Dutton,
Milton Junction, Wisconsin, R. D.
No. 1, and you will be met with team
at Janesville. The missionary force
of Wisconsin are invited to attend,
and all others who can.

W. A. McDOWELL, Dist. Pres.

Important to those attending reu-
nion of Northern California. The
Southern Pacific Co. has discontinued
the printing of rebate certificates for
use of attendants of conventions. In-
stead, the attendant must make ap-
plication to agent, at time and place
of buying ticket, for return rebate
certificate. Let all use them and if
fifty are used, one-third fare will be
accepted on return trip.

C. A. PARKIN.

"The struggles of the weak
are sometimes ridiculous to us,
but who shall say they are not
sacred in the sight of God."

Conference Notices.

Eastern Maine conference will con-
vene at Jonesboro, August 31st and
September 1st. Come all, and let us
have a season of refreshing from the
presence of the Lord.

J. N. AMES, Pres.

Convention Notices.

The Northwest Kansas Sunday
School association will convene in
convention at Blue Rapids, Kansas,
on Monday, August 26, 1901, at 10:30
a. m. All Sunday Schools of the dis-
trict are especially requested to send
reports. Please send all reports to

HARVEY SANDY, Dist. Sec.
LINN, Kan., Aug. 3.

NOTICES.

All Sunday School and Religio
workers and all those who are inter-
ested in that work, will please bring
Quarterlies and August Autumn Leaves
and Wainowed song books to the
Northern California reunion at Oak-
land, which convenes August 30th.
Subject for special consideration,
"Duties of Local Officers of the Re-
ligio."

C. C. JOHNN, Chr. of Com.
2418 M St., Sacramento, Cal.

DIED.

(One hundred words free. One cent for each
word over 100, and for every word of poetry.
Amount should be remitted with notice, to insure
publication.)

REMYNGTON.—Sr. Mary A. Reming-
ton, June 26, 1901, at St. Louis, Mis-
souri. She was born December 25,
1838, at St. Louis, Missouri, and was a
resident of said city all her life; be-
ing baptized into the Reorganized
Church of Jesus Christ of Latter Day
Saints May 16, 1878, by Elder R. D.
Cottam, and confirmed by Elder Wm
Smith. She lived and died firm in
her faith in the restored gospel; her
mother, four brothers, and two sis-
ters, with other relatives and friends,
mourn her loss. May she rest in
peace.

JOHNSON.—Sr. Catherine Johnson
was born January 24, 1821, in Ren-
frewshire, Scotland, was baptized in-
to the Reorganized Church of Jesus
Christ of Latter Day Saints at St.
Louis, Missouri, February 1, 1868, by
Elder John Clark, confirmed by Elder
James Anderson. She died July 28,
1901, at her home in St. Louis, Mis-
souri. She leaves one son and one
daughter, with several grand-child-
ren, to mourn her loss. She has
lived a long, eventful life, and may
her spirit find rest in the paradise of
the righteous. Funeral from rock
church.

LAMBERT.—Sr. Jane Lambert, wife
of Bro. Richard Lambert, departed
this life at their home, near Adrian,
Illinois, July 26th, at 7:10 a. m., aged
76 years, 11 months and 27 days. She
was born in Lancashire, England, Aug
ust 2, 1824; was baptized in England
by Elder Joseph Fjelding when she
was aged 16 years. In a short time
came to America, arriving at Nauvoo
in the spring of 1841. She was mar-
ried to Richard Lambert at Nauvoo,
April 10, 1843, by James Smithers.
was baptized into the Reorganization
by James Burgess, November 5, 1843,
and confirmed by him and D. H. Smith
same day. She was the mother of fif-
teen children, twelve of whom survive
her, namely: John H., Montrose,
Iowa; Joseph R., Lamoni, Iowa; Wm.
T., Adrian, Illinois; Mrs. Mary Sig-
fried, Adrian, Illinois; Daniel F., La-
moui, Iowa; Mrs. Margaret I. Head,
Stewartsville, Missouri; Mrs. Agnes
Stevenson, Adrian, Illinois; Geo. P.,
Adrian, Illinois; Mrs. Hattie Rodfield,
Morton's Mills, Iowa; Alexander F.,
Blackwell, Oklahoma; Mrs. Ellen Pitt,
Adrian, Illinois; and Mrs. Susie
Mapes, Ferris, Illinois.

The funeral services were conduct-
ed at the Saints' Rock Creek church,
Elder James McKiernan delivering
the sermon to a large audience of
sympathizing relatives and friends of
the family. The interment took
place at the Rowell cemetery. All
of her children were present except
Alexander F.

Jas. McKiernan.

Why I Memorize the Bible.

I am a busy housekeeper, but
every day brings tasks that em-
ploy my hands, leaving my mind
idle. It is while doing these
things that I learn verses from
the Bible, or review those al-
ready learned. The results are
surprising, but there is no se-
cret about my success except
that I began and have kept on.
Sometimes I am too tired and
dull to learn, and then I wait un-
til next day and try again.

I find that this memorizing is
good mental discipline. At first,
being long unused to such study,
it was difficult for me to learn
even one verse correctly, but,
with a determination to have
every "and" and "the" right, I
can now commit to memory ac-
curately and rapidly.

I find, too, that the constant
repetition of high thoughts and
noble language improves my
own thought and expression, es-
pecially in prayer.

While committing the Bible to
memory, cares, worries, bitter
thoughts, vain regrets, morbid
fancies and all the jumble of
things that lumber an unoccu-
pied mind are crowded out. By
frequent repetition, rich mean-
ings often stand out clearly in
the lines, which would otherwise
escape my notice. This growing
familiarity with the Bible makes
it ready for use in guiding my
own way and in helping others.
How can I walk and talk with
God unless I have in mind some
word of His to which I can re-
spond, or which satisfies my own
questions and aspirations?

Some time I may be deprived
of reading, and then what riches
I shall have in this store of Bible
verses hid in my heart! Often
at twilight or in sleepless hours
I say the sweet words over with
a sense of comfort and compan-
ionship, that otherwise I should
miss. Then besides all this, I
believe that one of the greatest
joys heaven will consist in trac-
ing out God's providences in the
light of His word, and for that
reason I can never be too famil-
iar with the Bible.—Hannah
Journeyman, in Bible Reader.

"If you want to learn just how
a man estimates himself, just
watch him get displeas'd at
what is being said by a preacher
or speaker and rush off, and then
declare that one-half the crowd
left."

Coughing
" I was given up to die with
quick consumption. I then began
to use Ayer's Cherry Pectoral. I
improved at once, and am now in
perfect health."—Chas. E. Har-
man, Gibbstown, N. Y.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, AUGUST 15, 1901.

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## ZION'S ENSIGN.

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W. H. GARRETT, EDITOR.  
C. ED. MILLER, BUSINESS MGR.

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Of the Reorganized Church of Jesus Christ of  
Latter Day Saints.

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When desiring your address changed, give both the old and new address.

Papers will be discontinued one month from the time subscriptions expire, unless ordered continued.

In making remittances, money orders are preferable for they are absolutely safe. If you can avoid it, do not send coin or stamps. Canadian stamps are an onerous loss, and Canadian currency is only worth thirty cents on the dollar to us, for that is all we can get for it at the banks.

Letters should be addressed, and orders and drafts made payable to

ENSIGN PUBLISHING HOUSE,  
Independence, Mo  
Box B.

## TWINS.—Love and Charity.

SAY, are you filling your mission in life?

SOME people have a mean way of saying what they mean.

THIS latter day work wants young people of positive opinions.

It is very evident Diogenes just came out of politics before he went on that famous hunt.

PROVING some one's unrighteousness doesn't help to establish your standing before God.

FOR some purposes steel is only useful when it is crushed. Rebel not when the heavy hand of adversity is upon thee.

THAT man who has so much sense that he can't make room for a little non-sense is sorely afflicted indeed.

It's a mistake not to make mistakes, as the only man who doesn't err, is he who doesn't do or say anything.

In these days of many trusts, the man who minds his own business is in danger of not having any business to mind.

You cannot judge a book by reading the first or last chapter. You cannot judge a person's whole life by a few of their actions.

A LITTLE lie often does more harm than a big one. When an individual tells a whopper, every body knows he is lying and are not deceived thereby.

LATTER DAY SAINT ministers are sent out, not to tell what other churches have not, but what their church has.

THERE was only one man out of twelve that gained the reputation of being "that disciple whom Jesus loved," getting wet and having hands laid on us is not alone going to obtain that love.

## EXTRAVAGANCE

Men are spending their lives in devising ways to save the waste products of our factories and mills. The most marvelous results are now obtained from the residuum of our manufacturing establishments, that formerly was thrown over the dump. Even the common tin can is now placed in an oven, and after the solder is melted off, is then cast into sash weights.

Sawdust has become an important by-product. Compressed into bricks, with tar, it is employed for making gas. Bricks of clay and sawdust are recommended for building purposes, being only half as heavy as ordinary brick, and taking plaster direct without lath. The distillation of wood alcohol, and various chemicals from sawdust, has become an enormous business.

Our whole industrial system educates us to be saving. We are taught to be frugal so we can be extravagant. One of our wealthy men walks several miles daily to his business to save car fare, but he has given several million dollars away.

## EXTRAVAGANCE IN ALL NATURE

If we take the lexicographer's definition of extravagance as "waste," strictly speaking, there cannot be any extravagance in nature. If we should place a piece of wood in a hollow air tight vessel, and then bring it to a white heat, every particle of that wood would remain, but in a changed condition. So it is in the universe, it is "air tight," nothing goes to waste, there is simply change of form. But if we look upon extravagance as that which is useless, nature is extravagantly extravagant. The sun pours out into space, light and heat in immense abundance, but only a small particle is utilized, the balance apparently goes to waste. Flowers are blooming in lands and nooks of the earth that no appreciative eye but God's ever sees. There is extravagance in the universe that is worthy of God; as is recorded in the Doctrine and Covenants, p. 280:

I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine; and it is my purpose to provide for my saints, for all things are mine; but must needs be done in my own way; and behold this is the way, that I, the Lord, have decreed to provide for my saints; that the poor shall be exalted, in that the rich are made low for the earth is full, and there is enough and to spare; yea, I prepared all things and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.

When Jesus fed the multitude there were twelve baskets full too much. God has made sufficient of everything, even with the curse upon the earth, plenty abounds somewhere.

## EVILS OF ECONOMY

It is a law governing labor that the cheaper the laborer lives the less does he receive. Where living is cheapest, wages are the lowest. The poor man must be educated to demand more, the rich man must be taught to waste less, as is recorded in Doc. & Cov., p. 222: 4:

And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just; and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents; yea, even an hundred fold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.

Grinding poverty, the necessity of practicing perpetual economy, is not beneficial to character, and is not conducive to the advancement of the race, notwithstanding the noble examples we have had of character amidst poverty. The two halves are learning more and more how each of giving, this knowledge, disseminated by the various periodicals of the times, is acting as a schoolmaster to promulgate rational equity.

## CIVILIZATION'S MANY DEMANDS

One of the chief distinguishing characteristics between civilized and uncivilized nations, is in regard to their demands upon nature. Demand separates the human from the wholly animal kingdom. As will be treated on in closing, it is the deciding point in defining who are the true followers of Jesus Christ. Civilized man demanded a better light than a pine knot and now he has electricity, he demanded a superior means of transportation than a horse or an ox cart, now he rides in a Pullman palace car. The printing press, the telegraph, every invention, is the result of demand. Modest demands are not always virtuous. The most highly civilized nations are those that demand the most. Mr. Carnegie's many libraries are becoming the means of educating the masses that they are no longer satisfied with the comforts of a cold dog before a warm fire. The "extravagantness" of the rich are educating the poor to make larger demands; for instance, the summer vacation is a modern diversion from, admitted, the modern "strenuous" life, invented by the rich and now enjoyed by tens of thousands of the middle and lower middle classes. They now demand it. The leveling process is going on, then there will be an elevation of the whole level, without any mountains or valleys.

## THEOLOGICAL EXTRAVAGANCE

Or religious or spiritual extravagance and economy.

As civilized nations are those who righteously use the laws that govern the universe, and the material that God has provided, so we can unerringly decide who are the real, advanced people of God by this rule: **THEY WILL BE THE ONES WHO ARE MAKING THE LARGEST USE OF THE LAWS, FORCES AND MATERIAL GOD HAS PROVIDED FOR THE SAVING OF THE HUMAN FAMILY.** Every student of God's word knows that the Lord, throughout the sacred pages, is ever inviting the sons of men to "Come, partake of the water of life freely," and it is an infallible sign of either a wandering from God, or a total lack of acquaintance with Him, when the laws He has given are not used. The more we righteously demand of God, the more pleased He is. It don't need a multiplicity of Bible quotations to prove this. Now, where does this place the professed followers of Jesus Christ who use not the different forces He has placed in His church, and where does this place those who do not make use, even, of His church at all? Where does it place those who use not the means God has placed in His church for healing the sick, as recorded in James 5: 14.

## GOD PROVIDES WHAT MAN SHOULD DEMAND

Where does it place those who use not the avenue of revelation for direction in church and individual matters, and even deny there is such a means appointed of God, although He has said, "The Lord God doeth nothing except He revealeth His will unto His servants, the prophets." It is written in Eph. 4: 11-13:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and in the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

Where does it place those who demand not and use not these means of God for perfecting the Saints, for bringing themselves unto "the measure of the stature of the fulness of Christ?" Stanley met pigmies in Africa, who, living under the dense overhead vegetation, had never seen the sun, and when told of the glorious orb of day, were incredulous of its existence. They didn't receive the benefit of sunlight and were pigmies. If we are so economical as not to want and use the God appointed means heaven has ordained for our growth, we will be spiritual pigmies, and no amount of argument can make it otherwise. "Whatsoever the Lord doeth, it is forever, nothing can be put to it, nor anything taken from it." C. ED. M.

## Extracts from Letters.

BRO. MACK DAVIS, Wabash, Wabash county, Indiana, in renewing for ENSIGN, writes:

We believe that great good can be done at this place if an elder should, in passing this way, stop and preach for us. We will find a place for him to speak in, and he will be welcome at our home.

Mrs. C. J. Young, Madison, Maine, in renewing for ENSIGN, writes:

I should be lost without the ENSIGN, as it informs me of what the church is doing. I can't understand how any of the Saints can get along without the church papers. I hope some elder will be sent here as there are a number of persons who wish to hear one of our ministers preach.

JAMES W. BRYAN, Elkhardt, Texas, writes:

May I request Sr. G. R. Scoggins to send to the above address the date of Bro. Scoggins' visit to Texas and the organization of the Lone Star branch in Nacogdoches Co., Texas. As local historian for Texas I need that information.

L. G. GURWELL, writing from Belleville, Kansas, says:

Bro. Jos. C. Vaughn and I just closed a profitable meeting five miles east of Belleville; four were baptized. One of the greatest displays of Satan's power I ever read about or heard of, was witnessed by Bro. Vaughn and I while here. We go 14 miles north-west of here to begin preaching tonight.

WILL E. LARUE, writing from Philadelphia, Pennsylvania, Aug. 8th, says:

Just returned from Baldwin, Maryland, where our district conference met on the 3d and 4th inst. Also held a few grove meetings in that vicinity. Interest is moderate. "Wait till we get our new church done;" it is fast being completed, made out of the best stone and brick that can be found in this "city of brotherly love," in a fine location. 610 West Lehigh Avenue will reach me.

A. S. LISTER, signing herself Mrs. A. L. N., of Pryor Creek, Indian Territory, writes:

My step-daughter, Mrs. Lula Cunningham, has been baptized lately, which has caused me to rejoice. People are becoming interested here, and are reading the church literature. The Missionary Baptist preacher reads all of my papers and pamphlets, and seems to be interested.

ELDER W. A. GOODWIN writing from Hood River, Oregon, July 25th, says:

July 8th Elder A. M. Chase and I left Condon, my home, for Hood River, where he had been holding forth in the gospel tent for a week. On the 10th we began meetings again to a small crowd in the city; continued for a week and then moved the tent into the country where the attendance is on the increase and the interest also. There are five Saluts living here, Bro. Will Chapman and family, and Bro. Thos. Chapman and family; they are striving to let their light shine. The Advent Christians are on the war-path. Propositions have been submitted at their request and in a day or two we shall know the worst. We are feeling well and hopeful in the work.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Finding it necessary to have a central place for correspondence, etc., I have had a desk placed in the north room in the basement of the church. Any one wishing to see me on branch or stake business will find me there when in the city or when not engaged in outside pastoral work, at from 10 a. m. to 5 p. m. If absent, any communication left with Bro. Horton will receive prompt attention upon my return.

G. H. HULMES.

Bishop Ellis Short will occupy the pulpit next Sunday morning.

Elder Jas. Roberts will preach at Lee's Summit next Sunday morning and evening.

Elder W. H. Garrett is expected to return from his vacation in the early part of next week.

Elder Charles Fry, of Iowa, is in town this week.

Sr. Tessie Williamson left on Monday for Chicago on a business trip.

Bro. Thos. Hamilton, who has been ruining a shoe repair shop here for some time, has moved with his family to Holden, Mo.

It is reported that Bro. Joe Luff, son of Bro. John Luff, Sr., is suffering with pneumonia at Marquette, Mich. He was a former employee of the ENSIGN.

Sr. Geo. E. Harrington and children arrived from Elwood City, Pennsylvania, Monday, to make their home again in Independence. Bro. Harrington will not return for some time.

More than 12 million dollars worth of poultry and eggs were shipped out of Missouri during the year 1900.

Under normal conditions potatoes sell for 50 to 75 cents per bushel. They are now selling for \$1.40 per bushel. Apples can usually be bought at same price as potatoes. Corn is 15 cents per dozen, great, large ears that reminds one of a far western settlement, the survey is large, but the settlers are few and straggling. Eggs have sold this summer as low as 3 dozen for a quarter. Butter is 15 to 20 cents per pound.

Elder W. N. Robinson was the speaker at 11 a. m. Sunday, and Pres. Geo. H. Hulmes in the evening. The social meeting was well attended, nearly every chair was occupied.

The work of putting up the new electric light plant is soon to be started. The city will own and operate it.

Bishop May announced that on the first Sunday in September he would receive subscriptions for Graceland College, and requested that a special effort be made on that date to help pay off the debt.

Every branch should have a supply of the new sermon tract, "Objections Answered," by Pres. Joseph Smith; 25 cents a dozen at ENSIGN office.

## LAMONI, IOWA.

Elder E. A. Steadman returned to his mission field Saturday evening.

Elder George Montague was still with us Sunday and was the speaker of the morning hour. He showed clearly from the three books that "consecration," the "gathering," and "all things common," are the results of purity of life and unity of purpose, which must prevail among

the people of God before these conditions of organization can be realized. His effort was well received and much appreciated.

Elder D. C. White came in from the Nodaway district last week and was the speaker for the evening hour. He gave a spirited discourse upon the practical features of the christian warfare, and showed the necessity of being a Saint in deed, and not in name only. The attendance was fair and the attention good.

The Religio will hold an ice cream social the latter part of this month. The exact date will be announced later.

At the last business meeting of the branch our presiding deacon, Bro. Chas. Brackenbury, resigned, and Bro. Will J. Mathers was elected to fill the vacancy.

Lamoni brethren occupied Sunday pulpits at various places of worship in the Stake as follows: F. M. Smith and C. H. Lake, Davis City; H. A. Stebbins, Evergreen; R. S. Salyards and W. A. France, Hatfield; F. M. Weld, Lucas; J. D. Stead, Surprise school-house.

Pres. John Smith and Elder R. J. Lambert went to Green-ville to fill an appointment made the day before, but after waiting an hour and no one appearing to meet them, returned without holding any service.

The local brethren are doing good work in the vicinity round about. Great interest is being taken in the question of "consecration," and activity seems to be on the increase in most places. C. C.

August 13.

## ST. JOSEPH, MISSOURI.

Sr. Isabella Shields, formerly the wife of Bro. John Burlington, deceased, passed away at her home in Wathena, Kansas, on the 5th. She was laid to rest in beautiful Mt. Mora, the services occurring at the church here. She leaves a husband and five children—Sr. Isabella Jackson, Sr. Robert Winning, Sr. D. H. Blair, Bro. James and Elder John Burlington. Her husband was to the needy, and from providing for the missionary she turned not away.

To us the past eight days have been very pleasant, as each night we have been engaged in a very interesting series of meetings at the Aspey mission where many are inquiring the way of truth. The attendance, and attention and spirit have been excellent, for which we praise the Lord. Sr. Josie Isleib has rendered us great assistance by her musical talent; also Srs. Pearl Smith, daughter of Elder H. O., Sr. Tillie Garlich, and the Srs. Reidel. The meetings will continue indefinitely.

Bro. Chas. Hubacher and wife, Mina, started Saturday on their vacation trip for Denver and adjoining points of interest in Colorado. They go with the good wishes of all for a week of much needed rest from close application to business. Bro. Charles is stock manager, and Sr. Minna is head bookkeeper for Huttig, Moss Mfg. Co.

Bro. Best looked happier than usual last night, at our excellent meeting of which he had charge,

and in looking around for a cause, aside from the good attendance, we discovered the presence of his wife, who had just returned from her happy visit to her old home in Iowa. Pearl also returned with her.

Mrs. Hamme, who was severely burned some time ago, and who was taken to a hospital, succumbed to the severity of her burns, and other causes, on the 8th, and was buried from our church here on Saturday. The sermon was by the writer. Many strangers heard of the fullness of the atonement. She leaves a husband and two small children. During the service at the church a telegram was handed him, stating that his mother was dead in Milwaukee, having died about the same time that his wife did. Truly a double bereavement—a wife of four years and a mother. What could be a greater loss?

Bro. Wm. Lewis and C. E. Guinand occupied at the church respectively on Sunday. Bro. Coventry Archibald at South St. Joseph last night. Coventry is one of our willing boys, ready always to say, "the best I can I'll do."

Bro. John Burlington and wife are spending a few days in our city after the burial of his mother. They contemplate a change in location, and may possibly choose St. Joseph as their future home.

Sr. Robt.-Jackson was quite sick on Friday of last week. Her sickness prevented the starting of Bro. Jackson on Saturday for Colorado, where he goes in search of health.

Sr. Ralph Brown, of Valley, Nebraska, attended our service at South Park yesterday morning. She is visiting her sister, Sr. Eliza Hawkins.

Sr. Oma Kinder is visiting relatives in Lamoni and other points near there; her little sister Dolly went with her.

Bro. and Sr. A. Hart, from Emporia, Kansas, sojourned in the city last night en route by team, to Lamoni, Iowa, where she will engage in educational matters.

Sr. Sadie Collins was seen making a train for Stewartsville, Missouri, where lives her mother.

Sr. Kinnaman, we heard something about peaches being ripe.

Bro. Swen Swenson and C. P. Paul came to the city and purchased a new tent and equipments for the district. It will be first pitched at old Far West where a protracted effort will be made. Bro. Swenson and B. J. Dice will operate it.

Bro. Wm. Ephraim Summerfield, one of the pioneer elders in this region, and who is still active in missionary work, passed through en route to Agency to hold some meetings.

We are pleased to learn that the work is being established in Chillicothe. Bro. Adams and others have done well, with Bro. R. S. Parker, who is an Elijah, who has prepared the way before them.

Yours for advancement,  
J. M. TERRY.

1013 Holman St., Aug. 13.

## ST. LOUIS, MISSOURI.

Places of worship: Rock Church, Glasgow avenue and Dickson street, services, Wednesday evening, prayer service. Sunday, Sabbath School 9:30 a. m.; preaching at 11 a. m.; social service at 2:30 p. m.; preaching at 8 p. m. Cheltenham, 5731 Manchester Ave., services, Sunday School 10 a. m.; social meeting 2:30 p. m.; preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

Lost! Noah N. Cooke; from his home in St. Louis wended his way Saturday last to Osage county, where he expects to be engaged in gospel work.

Visitors from out of town yesterday: Bro. Dunn from St. Joe; Bro. Butler, his daughter and nephew; present at the morning service.

Elder F. A. Smith was the speaker at morning and evening service yesterday, Bro. John Beard assisting. Bro. Smith also presided at prayer meeting last Wednesday evening.

Last Thursday the funeral of Bro. Gillespie was conducted from the undertaking rooms of F. Droste. His son from Cleveland, O., was here taking charge of the last sad rites. Bro. Geo. Gillespie attended prayer service Wednesday evening.

Last Tuesday evening at Cheltenham the ice cream social passed off pleasantly. A feature of the program was a solo by Bro. Alfred White.

Bro. A. Allen and A. White were in the city part of last week, leaving for their mission field after a brief visit.

Returned: S. A. and Harrel Burgess from the Buffalo Exposition Sunday evening.

A good attendance Sunday evening service. There were a number of strangers present.

Appointments yesterday were as follows: Ivor Davis, Cheltenham; R. Archibald, Belleville; J. J. Billingsky, Oak Hill.

## ETNA M. HITCHCOCK.

2510 N. Garrison Ave., Aug. 13.

## FIRST KANSAS CITY BRANCH.

2324 Wabash Ave., Sunday School 9:30 a. m.; preaching at 11 a. m. and 7:30 p. m.; social service 12:15 p. m. D. F. Winn, pastor, 2306 Bellfontaine; telephone 205 Union. Superintendent Sunday School, E. Etzenhouser, 507 Massachusetts Building. Telephone 613. Missionary in charge, John D. White, 609 Main St., Telephone 1358.

We are well prepared for such lovely weather as we are now enjoying, since the abundance of rains we are now having. In almost every back lot we can see men and women at work with a hoe working in their gardens. Many of the stores have had better trade in garden seed the last few weeks than they had last spring, and all kinds of garden truck is growing like magic. The large gardens in the suburbs of the city have revived wonderfully and soon vegetables will again be plenty.

The Sister's Aid Society will hold an ice cream social next Thursday evening on the lawn of Bro. and Sr. F. C. Warnky, 2422 Wabash avenue. They will also have on sale many useful articles of their own make, which they expect to dispose of.

Nearly all of the Saints went to Chelsea Park to the union meeting last Sunday. Early in the morning it rained, but cleared up about 8 or 9 o'clock, and the sun came out and the whole day was delightful, and the attendance was very good.

At 11 a. m. Apostle I. N. White called the meeting to order; Sr. Cordie White was chosen organist; Bro. W. H. Pease chorister. Bro. H. R. Mills lead in prayer, and Bro. M. T. Short preached a very instructive sermon; it was well received. At the noon hour the tables which belonged to the park were brought into service, and the beautiful grove looked perfectly lovely, and a happier lot of people are seldom ever seen. At 2:30 Elder J. A. Gillen presided over the meeting, Bro. F. C. Warnky lead in prayer and Elder R. J. Parker was the speaker, his subject was, "The Restoration of the Gospel." At 4 p. m. a good prayer and testimony meeting was enjoyed, Elder H. R. Mills and Bishop Ellis Short being in charge. At 7 p. m. Pres. J. D. White preached a good sermon. Quite a number of outsiders, who are investigating and are near the kingdom, were present all day and enjoyed all the meetings.

At night Elder J. A. Gillen preached at the Northeast mission; Elder F. C. Warnky in the Baptist chapel in north Kansas City to a full house. He will begin a revival meeting there next Monday night, and extends an invitation to all Saints, who can, to come and assist. He has a good interest in that part of the city.

Elder and Sr. Pickering and Sr. Spangler have gone on a visit to Colorado and Utah. Sr. Chas. Householder, from Stewartsville, is visiting Bro. and Sr. Henry Ashbaugh. Sr. Maude Warnky is making a protracted visit at Independence. Don't stay too long, Sr. Maude, the Sunday School is needing you. F.

August 13.

## BENTON PARK, MO.

On July 1st, Bro. E. Etzenhouser and family moved into camp here.

Bro. Nephi May, and wife, for merly Anna Crick, are spending their honeymoon in camp here.

Bro. and Sr. Ordway's children, Ada, Clifton and Ora, are visiting with Sr. Etzenhouser.

Srs. Ida Pearson and Maude Warnky have been visiting here.

Sr. Eunice and Bro. Robert Winn attended teachers' meeting at Sr. Etzenhouser's camp last Thursday evening, others started but the attraction at Fairmount Park, just across the way, Banda Rossa, was too great for them.

Bro. and Sr. Horton and Sr. Eva M. Bailey were callers last week, in the interest of the Sunday School work.

Since the drouth is broken it is delightful in camp, our only inconvenience being the distance from church privileges.

ANON.

August 13.

## DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening. Zion's Religio-Literary Society Sunday evening at 6 p. m.

We are having light showers nearly every day, and the weather is much more pleasant.

Bro. and Sr. Chas. Hubacher, of St. Joe, were in the city Sunday and attended the Religio service.

Bro. Henry G. Cole, of Boston, has been spending a few weeks with his sister-in-law, Mrs. Morris, near Denver, and left for home Monday. He and daughter Corrine were in attendance at the Sunday morning services.

Sr. Crowson, of Alton, Illinois, is visiting friends in the city.

Saturday evening a host of Saints and friends met at the home of Bro. and Sr. W. H. Fishburn, 1228 Cook street, to celebrate the 20th anniversary of their marriage. A very pleasant evening was spent and several nice presents were left by the departing guests.

Bro. Henry Hamlin has returned from Idaho satisfied that Denver is as good a place as there is anywhere in the west.

The concert given by the Religio Thursday night, the 8th inst., was fairly successful in a financial way, and would have been a success in a social way if some person had not tampered with the piano, thereby spoiling the instrumental music. If they are getting any satisfaction out of such procedure they are welcome to it. The choruses by the choir were excellent, some of them being very fine, as also the duet by Bro. J. W. Gilbert and Sr. Susie Shupe. The recitation by Sr. Floy Lewis was grand. As a whole the renderings were excellent. At the close a beautiful watch and chain were presented to Bro. J. W. Gilbert, by the Denver Saints, as a token of their appreciation of his untiring efforts to advance the song service of the branch. The matter had been kept a secret and Bro. G. was taken completely by surprise.

A reception will be given Bro. and Sr. Gilbert by Mr. Frank and Sr. Blanch Lewis Tuesday evening, at their home, 1638 Pennsylvania avenue, and they will leave Thursday via the D. & R. G. for San Francisco, to sail later for their missionary field, the South Sea Islands. We wish them success in their field of labor and a safe return to us at the close of their work in that far off land.

The preaching Sunday, both morning and evening was by Elder J. B. Roush.

S.

SAN FRANCISCO, CALIFORNIA.

Services at "Druid's Temple," Cor. 14th and Folsom Sts. Sunday School 9:45 a. m.; preaching 11 a. m. and 7:30 p. m. Sacramento meeting on first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

The Sunday School was as interesting as ever last Sunday morning, and the usual interest taken in the studies.

At 11 o'clock we had preaching by Bishop Chas. A. Parkin. The church was well filled with members and friends. In the evening John A. Saxe was the speaker. Quite a number of strangers are hearing the word. There are some present at all of our services. Our general attendance is better now than it has been for years, and our sermons are spiritual and instructive.

There was a good attendance at the Wednesday evening prayer meeting. A good Spirit pre-

vailled throughout, and nearly all present took part.

The Sisters' Prayer Union met Thursday afternoon at the residence of Sr. Roy Davis, 164 Julian avenue. An interesting time was had.

The Religio met Friday evening at the same place, and with the studies, music, etc., the young and old passed a very pleasant evening. The value of the seed sown at the Religio cannot be measured as yet, but will surely bring forth fruit.

Our city is now passing through a trying time on account of the strike. The Labor Union teamsters are striking to make the merchants acknowledge the union. They are also trying to prevent all non-union teamsters from driving. As a consequence very little freight is being moved, and very little fruit, merchandise, etc., is being taken from the docks. The few teams that are moving are under police protection. Many of our mills, factories, etc., are closed until the affair is settled. There is serious trouble ahead. Another of the signs of the times.

GEO. S. LINCOLN.

July 27.

LETTER DEPARTMENT.

CHICKASHA, I. T., July 17.

Dear Ensign:—In regard to the debate that was pending between Elder D. Collins, of Thompson, Nebraska, of the Christian church, and me, to be held at the Matthewson school-house, in Canadian county, Oklahoma, the debate was brought about by Elder Collins having lectured against us there. I replied to him. I had received the sanction of both the missionary and sub-missionary in charge, and also their consent, and also the good-will of the president of the district, to hold the debate. I have now turned the matter over to the sub-missionary in charge, as I find the few Saints who live where the debate is to be held prefer to have Bro. I. N. White to do the debating, they agreeing to pay his way there and return. I freely consent, for I assure you I do not want to stand in the way of Bro. White, if they can get him.

I have been stopping with Bro. J. F. Mantering for a month or so. He and Sr. Mantering are the only Saints in this community. Their little babe was sick when I came, and gradually became weaker. Seemingly the last ray of hope for his recovery was gone, but today there are some indications for a change for the better. They finally carried him to the doctor, and he told them there was nine chances against him where there was one for him. Bro. and Sr. Mantering having lost one little child before leaving Missouri, did not want me to leave them, so have tarried, but owing to excitement over the new country, drought, and no congregation, have not preached any, save a few times when I first came, in a school-house near by, which drew one of the (Christian) great men from the town of Chickasha to reply to me. They do not believe in the more excellent way as laid down by Bro. Paul of New Testament times. What a noise and smoke he did make, but that was all. It's the lightning that kills, not the thunder.

I will try my chance for a claim in the new country. Drawing will begin July 29th; August 6th is the day set for opening. Should I fail to get a home I will not cry; but the time to get a home is while we can. So can't do much in the way of preaching until after the opening.

Fraternally,  
D. E. TUCKER.

STOCKTON, Cal., July 31.

Editor Ensign—I herewith give you a brief statement of my work in the Tolerant mission, as I have named it.

I commenced paying rent on the 27th of June, but did not get opened for visitors to amount to anything until after the 4th of July. From that time to the 30th I have given tracts and talked with one hundred and eighty-one persons. Quite a number of those who have obtained tracts have come back and talked with me three and four times, and a few are manifesting some interest. I have put into people's dooryards five hundred and thirty ENSIGNS, ninety-five HERALDS and ninety AUTUMN LEAVES. We have held small meetings every Sunday with from eight to fourteen in attendance, and if my health would have admitted I could have done much more, but I am thankful I am able to do the little I have done, and I feel so much better not to be eating the bread of idleness. I hope to build up the work here again in the course of a year, the Lord so willing and health permitting. I shall soon be out of tracts; who will send some? I am out of Autumn Leaves and sermons. Any one wishing to send tracts, it would be well for them to consult me as to what kinds I need. California Saints, who will donate "Presidency and Priesthood," by W. H. Kelley, "Voices of Warning," and other literature, that I can have, send them right along; now is the time.

My health is about as usual. My brethren and sisters, remember this mission with your books, tracts, papers, and means first, then with your prayers, and it will prosper sure. I am,

Your brother in the gospel covenant,  
A. HAWS.

807 East Main St.

CORAL, Mich., Aug. 5.

Editor Ensign—Bro. Irwin and I began tent meetings here August 29th, and have been holding forth ever since; our crowds have not been very large, but the interest seems to be increasing. Two were baptized yesterday; one is eighty years of age, the other sixty-eight. Both seem to rejoice that they have been able to hear the gospel preached in its pureness.

The gift of tongues, as the interpretation were made manifest in our midst in our services yesterday; thanks to our heavenly Father for his blessings. I desire to say to the Saints of Southern Michigan that Bro. Irwin and I are operating the tent, opening up the work in new places, and the expenses incidental to such work are always more or less, so we solicit the aid of all those in this part of the mission who desire to see the work advance. If you can help us a little financially it will be gratefully received, and it will assist us in getting the gospel before the people. Address W. D. Ellis or Chas. E. Erwin, Coral, Michigan.

In gospel bonds,  
W. D. ELLIS.

SUGAR CITY, Cal.

Editor Ensign—I am indeed a stranger in a strange land. We came to this place a few weeks ago. If there are any of the brethren in this part of the country, I would be so glad if they would call on me, or if any of the traveling elders pass through here, I want them to be sure and come. We live in the east part of town.

If any of the Saints would like steady employment this fall, this is a good place. A man with a good team can make from five to six dollars a day hauling beets to the sugar factory.

Your sister in the faith,  
MRS. J. R. DIBBLE.

CARIBOU, Me., July 23.

Editor Ensign—I came to this section two weeks ago, found the people very busy haying, which prevented me from holding meetings a great deal during the week. Sunday is a busy day with us however; have been holding our services in a small grove in the edge of this village. Quite a number in attendance last Sunday. The few Saints living here are very much scattered, yet nearly all were present on Sunday morning to partake at the Lord's table. A good meeting indeed; many good testimonies were borne and beautiful songs

sung. The Saints are laboring here under some difficulties, and all things considered they are doing very well. There are several just now investigating the work; what the outcome will be remains for time to tell.

Recently there has been two cyclones here accompanied by hail, that has done considerable damage. Some buildings blown down, and some fruit trees destroyed, and also other crops suffered; beside it blew the groves down. The hail stones were so large they destroyed grain and glass. It is reported that at Limestone pieces of ice fell measuring ten inches in length, but I cannot vouch for it. It has been very hot; the thermometer registered 116 one day last week, yet the crops are looking fine; frequent showers fell to push them along. Grains are looking elegant, and judging from the looks of the tops there will be an abundant yield of the tubers. Last year this (Aroostook) county harvested four million barrels of potatoes. Possibly no other country in this world equals this county for potato growing. This country resembles that around or near Independence—it is becoming more expensive to grow potatoes now as the old farms require more fertilizing.

S. O. FOSS.

WEAUBLEAU, Mo., July 22.

Dear Ensign:—Soon after General Conference I started out in the mission field, associated with Bro. C. P. Welsh. Labored with him for a while. Bro. Moler, our missionary in charge, called me in and placed Bro. T. R. White and I with the district tent. We set up at Roscoe, the place of our domicile. We held forth ten or twelve evenings. Attendance was fair, good attention given throughout our stay there. Two young ladies, having been convinced that we were preaching the gospel of Christ, yielded obedience, seeing that it was necessary for them to be born again of the water and of the Spirit, then yielding obedience to the fourth principle, the laying on of hands, and as a result of their obedience, they have become the daughters of Christ. May the Lord bless them in this, the day of perplexities that are upon the earth. There are many more at Roscoe who are almost persuaded to obey the restored gospel. We shall not forget to mention that the business men of Roscoe contributed very liberally to our tent fund for which we are very thankful, and our God will not forget to reward them for the favor.

We thence moved a distance of eighteen miles to Collins, a small town on the Gulf R. R. Put up tent July 6th. Our attendance was not large, but those that did attend were men and women who made no profession whatever, but I am sure our efforts will not be in vain. This is the hardest place I ever struck. I distributed one hundred or more tracts over the town, invited the people out to hear us, tried every way to interest them with the truth, but could not. Our tent was finely located, the directors having given us permission to locate on their school-grounds near Main street, where there was plenty of good water, but this would not entice them to come to the place of worship. I am sure we, as God's servants, have done all required of us, so we leave the rest in the hands of God. Our next move was to Weaubleau, five miles east of Collins, in Hickory county. This place is as full of prejudice as a rattlesnake is of poison. No one of our missionaries has ever been able to get them out. We have been here four nights only; we are of the opinion now that our attendance will be fair; some are already interested and it may be the tide is turning at this place for good. When the time of the gentiles is ended, this nation will be given in the hands of the Jews, for God has so decreed it. We are told by those best posted in statistical matters that the Jews own almost seventy-five per cent of the wealth of this nation in the way of mortgages, and if this be the case, such dearths as we have upon us at present, would not have to continue long until they would control or own this country entirely. Well, some-

thing has got to happen to favor scattered Israel, and God will hasten it in His time. Let us, as we have been admonished by our brother and missionary in charge, purify ourselves quickly. May we all walk worthy of the blessings of God in the prayer of your missionary in the gospel of Jesus Christ.

J. N. STEPHENSON.

BALD KNOR, Ark., Aug. 1.

Editor Ensign:—Bro. Joe Ward and I have held a series of meetings at Benville, Henderson and Wheeling, respectively, in July, at each of which we had good attendance and interest, and enjoyed good liberty in presenting the word.

Bro. Ward has done the pioneer work in North Arkansas, encountering, and overcoming to a great extent, stubborn prejudice and fierce opposition. We are now able to make a second canvass of above points, where we are meeting with large crowds and baptizing a few, and leaving many nearly persuaded, while others are laying aside their prejudice and are investigating.

Bro. and Sr. A. A. Farra live at Wheeling, and were uniting in their efforts to care for the preachers and make the meetings a success. We also acknowledge kindness of Bro. I's father, mother and sister, Miss Bertha, who contributed no little to pleasure of our stay there. Mr. Farra, though a believer of the faith, has never been obedient, but is a liberal minded man, and was the only one in his neighborhood, in Ohio, thirty years ago, who would furnish a home for the elder, Bro. Wagoner, while he presented the gospel there. We hope soon to see him in the covenant of peace.

An all night's ride in a lumber wagon last night landed us at Mammoth Springs, Arkansas, at 4 this a. m., where we boarded the train for Bald Knor. We go on to Sallito to mornover, near where the Ingleside camp meeting begins, Saturday 3d. We return here August 11th, where camp meeting will begin, and thence to Martin's Creek, Sharp county, for similar meeting, August 28th to September 8th. We are glad to inform the Saints that Bro. H. O. Smith will be with us at each of these meetings. Our Baby Bilhorn organ is a magnet, it is equal to one missionary.

Bro. Ward and I find plenty to do in the northern part of the state, while Bro. Jackson and Babcock are active and pushing the work in the southern part.

A few of the Saints are taking up the home study of the Quarterly, and two Sunday Schools are still on deck. This field seems now to present a favorable outlook for work. We must have six missionaries next year if possible.

In the faith,  
W. S. MACRAE.  
Field address, Mountain Home, Ark.

MACON, Mo., July 31.

Editor Ensign:—The work is onward in Macon. Bro. Corthell and the writer are operating the district tent at this place, having begun here the 18th inst. Thus far we feel that some good has been done. At first our meetings were poorly attended, but through the influence of Bro. F. Palfrey we secured the city park, and are holding forth there now with fine interest and fair crowds. Bro. J. A. Tanner will be with us tonight; we expect Bro. I. N. White Saturday. The Saints at Bevier have assisted us in our singing, and with the help of Bro. Palfrey we have been able to make ourselves heard here. We are at the home of Bro. P, who has cared for us well, and has sustained the financial end of the battle. May the Lord bless his home.

We have issued an invitation to the people of Macon to hear the angel's message, and hope to reach the ears of the honest in heart.

Your brother,  
WALTER W. SMITH.

Every branch should have a supply of the sermon tract by Pres. Joseph Smith, "Objections Answered"; 25 cents per dozen at ENSIGN office.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

THE CAUSE AND ITS EFFECT.

In the 29th chapter of Isaiah, the last verse, we read as follows:

"They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

By reading the context, or the whole chapter, we are given to understand that just before Palestine should be restored to its former fertility, the Lord was to do a "marvelous work and a wonder." He was to cause a physical change over the land of Palestine, of a universal nature, but the greatest effect was to be that "they also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

God's educating power was to be so made manifest, that the result would be apparent to the children of men. Latter Day Saints claim that in 1830 the church of Jesus Christ was organized, under command of God, after the pattern of apostles, prophets, etc., and the gospel was restored to earth in fulfillment of Revelation 14: 6; that this happened a few years previous to the restoration of Palestine, which marvelous event took place in 1853, when the former and latter rains were restored, as Frank G. Carpenter, the well known correspondent, wrote, "to the great astonishment of the people there."

If God really has started this "marvelous work and a wonder" spoken of in Isaiah, we have a right to look for the effects the text says would take place. Has there really been any marked change since the introduction of what we call the Latter Day work, which started in 1830? If a great change has taken place, what has been the cause of that effect, as we must admit that every effect is the result of some cause. If those who "erred" shall "learn doctrine," will it not be by the introduction of the truth?

Now, here are some late clippings that show what the LEADERS in modern theology are thinking about.

"A BETTER DAY AT HAND—REV. THOMAS ROBENT SEES HOPE OF BETTER THINGS IN THE NEW THEOLOGY

"Rev. Thomas Robent, pastor of the First Congregational church, Braddock, Pa., yesterday morning discussed 'The New Theology.' He said in part:

"More acutely than ever do we feel that there is a theological revolution at the doors. By a thousand signs it is clear that the theology of the churches has changed and is still changing. There is tremendous strength in the onward movement.

"I am convinced that the essential living question in modern theology is the doctrine of the Scriptures. With the fall of the old doctrine of the infallibility of the Scriptures, the great mass of medieval theology must like wise go—then will rise a new the-

ology upon the world like the dawning of spring.

"The new theology, however, is working towards a return to fundamental principles, and the dawn of a better and brighter day is at hand." [Extract from sermon as printed].

A "return to fundamental principles"—that implies that there has been a wandering away from them, an apostacy in fact, which intelligent christians everywhere admit took place in the church of Jesus Christ. The "better day" then would be a restoration of Christ's church and his gospel, "which came not in word only, but in power and in demonstration."

Here is a clipping from the writing of one of our foremost religious educators:

"THE FAITH AND THE SAINTS—REV. GEORGE HODGES ARGUES THAT THE FORMER SHOULD STAND JUST AS IT WAS AT FIRST DELIVERED.—THE MANY ADDITIONS WHICH HAVE LED TO ACCUSATIONS OF HERESY.—ORIGINALLY VERY SIMPLE AND BRIEF.

"Ye should earnestly contend for the faith which was once delivered unto the saints." Delivered once for all. That is what the word means. It denotes an act which need not be repeated. Thus it is said in another place, in contrast with the sacrifices which the high priest offered every year, Christ was 'once' offered. That one offering sufficed. And this one deliverance of the faith St. Jude would teach us is sufficient. The true word has been spoken. Any other word must be compared with this, and be approved only in proportion to its agreement with this authoritative and final utterance.

"The christian preacher was very sure of his sermon in those days. St. Paul was so absolutely certain that he was teaching the whole doctrine of God, that he did not hesitate to say that if even an angel from heaven should preach any other gospel he would thereby be proved to be, not only a mistaken and heretical, but even an accursed angel. There was no doubt about it. The light that shone from heaven illuminated the mind of Paul so that there was not a shadow in it. 'I know,' he says, again and again. He did not guess; he did not argue cautiously from the known to the unknown; he did not read a shelf of books on this side of the question, and another shelf of books on the other side; and add up two columns of resulting figures and thus come to a conclusion which he might tentatively hold until another book should make a change in his position.

"THE COURAGE OF HIS CONVICTIONS.

"No man ever lived who was more sure of anything than St. Paul was of every article of his belief. That was what gave him his enormous influence. He went about people who were perplexed and puzzled, asking questions and getting no answers, not knowing what to think; and he spoke in a good, loud voice, so that everybody could hear, and in plain words, which the

simplest could understand, and taught men without hesitation, without reservation, promptly, definitely, and with unqualified assurance, as Moses might have preached when he came down Sinai hill, having talked with God.

"St. Jude has the same confidence. The faith, he says, has already been delivered to the saints. We have the truth. He is aware, indeed, that this truth is questioned, that some bold folk even deny it, preaching sermons quite different from Jude's. But his sense of certainty is not disturbed. He fears lest some of his congregation may be unsettled, and writes this letter to confirm their faith; but his faith falters not. Bold he stands, like a shepherd by his flock when the wolves howl in the neighborhood, shouting defiance.

"Regarding St. Jude's earnestness, however, there can be no question. He halted not between opinions. He was thoroughly satisfied in his own mind. He knew what he believed and had no doubts about it. He was as sure of it as he was of his own being. St. Paul and St. Jude represent the attitude of the other christian teachers of their time. All things were against them. The influential people of the towns in which they preached gave them scant and disrespectful hearing; the religious leaders of the time were in opposition, having no faith in their new gospel; to the philosophers and the book-writers the whole movement seemed not even of enough consequence to be amusing. Public opinion—that dread, mysterious, terrifying adversary—was stout against them. In these timid days, when a review article frightens us out of our faith, and a popular novel makes us afraid for the foundation of our religion, and when even the orthodox fall into dismay at the remote imagination of heresy, and feel that the whole church is descending precipitately into the Great Bad, we may well applaud the robust faith of that earlier time when no attack, no argument, no majority of unbelief and opposition, stirred from their sure confidence the men and women who had put their faith in the gospel and the living God.

"A LAMENTABLE CHANGE.

"What makes this difference? How comes it that we seem less secure than they were? What is it which causes this lamentable change in the tone of christian preaching? Several reasons might, no doubt, be given, but one reason I wish especially to offer and to emphasize. The faith which these staunch believers had and preached was a simpler faith than ours. It was like the creed of the blind man whose eyes Jesus had opened. This one thing I know. The scribes and Pharisees plied him with hard questions, and he had no ready answers, he was no match for them in argument. But that did not for an instant disconcert him. How this and that may be, he says, I know not. This one thing I know, that whereas I was blind now I see.

St. Paul goes out upon his mission intent upon essentials. He refuses to be distracted from his supreme purpose. He tells us that he definitely resolved to preach nothing save Jesus Christ and Him crucified. That Jesus Christ had come from God and gone back to God, very God of very God, opening the blessed heavens, and that He had died to save us from our sins, this one thing he knew.

"The faith which was so strongly held in that early time was the faith which was once delivered to the saints. That is a somewhat different thing from the faith as it was afterwards delivered by the theologians. It may be that our departing from the fine serenity of the fathers, is due to some confusion, which they happily knew not, as to the actual contents of the faith.

MANY ADDITIONS MADE.

Presently the observations of the fathers upon the faith of the saints came to be added to that faith, so that men were now urged to earnestly contend not only for the brief and essential gospel, but for the interpretations, true and false together, which had been put upon the gospel. The christian must believe not only St. John and St. Paul, but also St. Athanasius and St. Augustine. Some of these comments upon the faith corresponded to the conclusions of a similar process which had gone on among the Jews and had resulted in what Jesus called tradition. He said that they made the word of God of more effect through their traditions which they had 'delivered,' using the word of the text. Again was the word of God made of more effect in the same way. Some good man wrote in the margin of his Bible his ideas about the philosophical nature of the Holy Trinity, and a hundred years after these ideas were accounted as sacred as the Bible itself.

"We are still in the midst of the inevitable confusion into which such a confounding of text and comment leads. We must accept the faith which was once delivered to the saints, and also as of equal value the remarks upon that faith which have since been made, in the pulpit or in the council chamber, by John Calvin or Martin Luther, or the Westminster Assembly of Divines—a condition of things of which St. Paul never dreamed, and to which he would not have submitted; no not for an hour. Indeed, to such a pass have we come that he who questions the infallibility of those excellent commentators, and suggests that saints and scholars of the twentieth century may perchance be as wise as they, is thought to have made a treacherous attack upon the faith itself.

"The faith, as we have seen, was simple, not only in its lack of extended explanation, but in the brevity of its details. It touched the great essential verities. These were not, indeed, the only truths which might be gathered out of Holy Scripture, but they were the chief of all. St. Paul, who delivered unto the saints

the fact of the resurrection of Jesus Christ, spoke also of the personal adornment of christian women, of the manner in which the hair should be dressed, and of the wearing of veils. But St. Jude's congregation knew very well what 'the faith' meant. They knew that it included only the great facts of the work of the divine Redeemer.

"THE BEGINNING OF HERESY.

"Gradually, as theologians had leisure to assemble the many statements of the New Testament and tabulate them, one detail after another was added to the faith. Presently it was required of christians that they should believe in these minor details even as they believed in the essential verities. And then authoritative interpretations of these minor details were added to the statement of the faith. So that by and by he who differed from his neighbors in his thoughts about the holy communion was held up to reputation as a heretic. Whoever could not subscribe to the prevalent idea of predestination had denied the faith. The doctrine of baptismal regeneration, variously defined, was set among the articles of the faith. And finally it came to pass that one might be accused of departing from the faith who differed from the opinion of some unknown Jewish scribe as to the date at which some book of the Old Testament was written.

"We are still in the midst of this confusion. The faith has fallen into the condition of the sacrament of baptism in the middle ages, when it was surrounded by such a perplexity of symbols that the congregation knew not whether the baptism was the pouring of water, or the sprinkling of salt, or the putting on of a white robe, or the anointing with oil. What is the faith? Is it the doctrine of absolution, or the fact of the descent of Christ into hell, or the episcopal constitution of the church, or the Mosaic authorship of the Pentateuch?

"Thus have we fallen into our unhappy divisions, and are bewildered amongst many counselors, and perplexed amidst opposing voices; thus has that earnest contention for the faith, to which St. Paul exhorts us, become an angry contention betwixt brethren, a strife over small things, during which the faith goes neglected. It is well, indeed, to contend for the faith against those who deny it; but it is necessary today, as it was in Christ's own time, to defend the faith against those overzealous supporters of it who would first hedge it about with their own interpretations and then defend the hedge as if it were the faith itself."

The leaders are "learning doctrine." They have discovered the fact that they haven't the faith, and are telling it right out in "open meetin'."

When the boy, Joseph Smith, was told by revelation, that none of the creeds were right, but were an abomination in God's sight, he only heard then what theologians admit now, they are "learning doctrine;" why?

Here is another one that has "murmured:"

"WAS SEVERE IN DEALING WITH OLD DOCTRINES—REV. T. M. HARTMAN DISCUSSED CHANGES THAT HAVE TAKEN PLACE—CAUSE OF THE DECADENCE.

"Changes in Christian Doctrine" was the subject last night of the sermon preached by Rev. T. M. Hartman, pastor of the First Cumberland Presbyterian Church of McKeesport. It was the fourth in a series of sermons on "The Religions Progress of the Nineteenth Century." He was severe in his handling of some of the doctrines which he declares have gone out of date. In part he said:

"It requires no prophet to see that many of the old dogmas once dear to the makers and worshippers of creeds, have long since been outgrown. It is ruinous to insist, in this day of broad scholarship and thorough research, on the old plenary theory of Bible inspiration—that God used men like penstocks in writing the Bible, and the Bible is a complete and only revelation of the Divine Being. The old doctrine of "total depravity"—that men are physically, intellectually and morally depraved, that we have inherited the curse of eternal death, that all the human race is plunged in disaster because of the misdoings of the first pair—has no longer a place in modern religious thought. The doctrine of election and reprobation is dead. That a just, wise and loving God would elect a small part of the human race to eternal life, and condemn the large majority to eternal death, and that God is as much glorified in the damnation of the many as He is in the salvation of the few, has long since become unbearably offensive to human consciousness, though the doctrine still lingers in some of the creeds.

"The doctrine of retribution has also been wonderfully modified in the latter part of this century. The smoke of the furnace has been cleared away by the rising of the sun of righteousness. Not only is the monstrous doctrine of infant damnation, as preached fifty years ago, expelled from modern thought, but the pearly gates have been found sufficiently wide for numberless multitudes of hitherto condemned adults to pass through. Retribution is relegated to the conscience, and the conscience is the creature of heredity, education and environment."

What's back of all this broadening of interpretation of the word of God?

Here is a quotation from a sermon delivered November 18, 1900:

"ITS WEAK SPOTS—REV. ALFRED NICHOLSON POINTS OUT PROTESTANTISM'S FLAWS—LACK OF AUTHORITY FIRST.

In the East End Presbyterian church yesterday the pastor, Rev. Alfred Nicholson, preached a striking sermon on "Weak Spots in Protestantism."

"His text was, 'Every kingdom divided against itself is brought to desolation.' His sermon was as follows:

"The present decade is one that has bred and bristles with repellent forces, both numerous and grave. Organ is in conflict with organism; progeny with parents; individual with corporate interests; statal with national issues and personal caprice with canonical obedience. This may be a sign of development, it may be a sign of independence of thought, it may be a sign of retrogression, it may be a symptom of anarchy. The significant individualism of the age appears in all the departments of man's life and labors. As an honest and hardworking teacher of good morals and sound doctrine I have not scrutinized, without alarm, the effect of the present tendency upon the whole area of Protestant christianity, and what is more lamentable, upon the very vitals of christianity itself. The protean forms of ecclesiastism are of no more moment to me than monkish jungles, but as a rational and moral being endowed with parental responsibility and immortal aspirations, I cannot but view the present outlook of gospel vigor with apprehension, discouragement and doubt.

"We make the claim that Protestantism is composed of those who, having protested against the innovations of medievalism, endowed posterity with the apostolic form of christianity. If Protestantism as we see it is essentially apostolic christianity, then God pity us! What advantage to us if we have fought with beasts at Ephesus. Let us eat and drink for tomorrow we die.

"PROTESTANTISM TODAY.

"The beginnings of Protestantism are lustrous in the character of its founders and the spiritual heroism of its defenders, and to Presbyterianism in particular God has granted spiritual giants who impressed its institutions with order and decency and coherence. Let us look at our Protestantism, and especially our Presbyterianism, today. Let us mark with shame and sorrow her weakness as she totters to her fall. We do not gloat over her decay as an enemy. We rather give the alarm that we may repair to our original stronghold and from her neglected arsenals clothe ourselves with those weapons that will silence her enemies and regain her lost possessions.

"The first and fatal weakness of Presbyterianism today, and generally of the entire Protestant fabric, is lack of authority. This weakness is vital. It is as undeniable as it is deplorable."

Protestantism was a protest against the errors of Catholicism, but who "with authority" is to protest against the errors of Protestantism? It reminds one of the rhyme:

The river Rhine, as is well known,  
Washes the city of Cologne,  
But oh ye gods, what power divine,  
Can ever cleanse the river Rhine!

Is there not need today for just such a "marvelous work and a wonder" that will help these perplexed, murmuring religious instructors, and teach them "doctrine" as it is promised in the 29th of Isaiah?

Here is a quotation from an

address made before the Christian Endeavors at the time they held their convention at Cleveland, Ohio, several years ago:

"An address on 'International Fellowship' was delivered by Rev. F. R. Dauley, D. D., of Springfield, Illinois:

"Fellowship among all the forces of the Church of Christ comes to us with an imperative command in view of the threatened condition of our civil and religious institutions which we are concerned to defend and preserve. For the Church to remain divided would be the madness of insanity. Ultra-montanism has taken advantage of a divided Protestantism to banish the Bible from our public schools.

"The one American institution which above all others is pre-eminently essential to good citizenship is our free public schools. The sinful division of Protestantism has well nigh surrendered the stronghold of our christian civilizations. More than ever before the age demands a co-related and co-ordinated unity of all the diversified forms of church life."

What kind of an organization should succeed this "sinful division of Protestantism?" Can we ever hope to have any church superior to that which Christ organized? Should we not investigate then, a church that claims to be the church of Christ restored to earth, preaching the old Jerusalem gospel as is recorded throughout the New Testament? The church of Christ is sometimes called the kingdom of God; is that what this great light in the Protestant world wants, who uttered the following in December 30, 1894:

"The kingdom of God for which we pray is coming just as fast as we can make the road for it. When we really want it, and open the way for it, it will be here. That strong promise of Jesus Christ, 'Ask and ye shall receive,' holds absolutely true. Society gets everything that it asks for. Only we must not think that asking is but a matter of the lips. We really pray when our hearts utter the prayer, and when, having done our part, we ask God to do His, such prayer is always answered.

"When a wrangling church, divided into competing denominations, broken into parties, and too busy fighting christian against christian, to have much time to fight the devil—when such a church prays for the speedy coming of God's kingdom, God does not heed the unmeaning prayer. He waits for a real invitation. When we make his way straight, when we clear some of our unrighteous obstacles out of it, he will come."

The Lord has said, "this gospel of the kingdom shall be preached in all the world as a witness, and then shall the end come."

In 1880, when this Latter Day Saint church was organized, there were very few countries that would permit the gospel to be preached among their inhabitants. There was an effort made by this church to present the gospel, as it has been re-

stored, to every crowned head. In November, 1841, a letter was written to Queen Victoria, and in December, 1841, a "proclamation" was published in the *Times and Seasons*, the organ of the church, some extracts of which appear below:

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews. And behold and lo, this shall be their cry; and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about; yea, let the cry go forth among all people; awake and arise and go forth to meet the Bridegroom. Behold, and lo, the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord.—D. & C. Sec. 103, par. 3.

And now verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel, flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell on the earth; and this gospel shall be preached unto every nation, and kindred, and tongue, and people, and the servants of God shall go forth, saying, with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come, and worship him that made heaven, and earth, and sea, and the fountains of waters.—D. & C. Sec. 103, par. 7.

See how the way has been opened so the gospel can be preached to "every nation, kindred, tongue and people."

The following is taken from *The Christian Union Herald*, published by the Presbyterian Board of Publication:

"ENGLAND.—One hundred years ago, when Carey went forth as the first foreign missionary, England was so hostile to his work that she forbade his passage on an English ship, or his work under the English flag; today England is the heart of missions.

"FRANCE.—In '71 McAll commenced Protestant work. Repeatedly he has been decorated, and now is knighted by the government.

"ITALY.—Thirty years ago a Protestant was not permitted to bring a Bible into Rome; now thirty Protestant churches stand under the shadow of St. Peter's dome.

"TURKEY.—Religious toleration was decreed in 1856; its realization is bitterly contested, but the political power is rapidly drifting to men educated in Roberts' College.

"CHINA threw open her gates in 1858. Hon. S. W. Williams, her great historian, said 'before his death: 'God will do a work for China in the next few years that will astonish the world. At the present rate of increase she will be nominally christian in the next fifty years.'

"SIAM.—When the first missionary landed, a Siamese scholar said with a sneer: 'Have you come to overthrow Buddhism with a toothpick?' When he left, broken in health, a Siamese statesman said: 'You have undermined Buddhism in Siam.' The king and queen now support the christian schools.

"COREA.—One of her leading statesmen is translating the Bible. He says it is the greatest work he can do for his country.

"JAPAN.—Thirty-seven years ago it was death for a christian to set foot on her soil. The law read: 'So long as the Sun shall warm the world, let no christian be so bold as to come to Japan, and let all know that if even the christian's God violate this command, he shall pay for it with his head.' In 1856 our Christian Republic knocked for admittance, and the gates that had been locked for three centuries swung open.

"MADAGASCAR.—The first convert died a few years ago. He had seen his people transformed from savage, cannibal tribes to a christian nation and prohibition state; 70,000 converts, and the church pass from a persecution of twenty five years, whose blazing fires and boiling caldrons could not weaken the converts nor check their increase.

"INDIA.—Eighty-five years ago Henry Martyn said: 'The conversion of a Hindu would be next to the resurrection of a dead body.' By the close of this decade, at the present rate, there will be two million converts.

"THE ISLANDS OF THE PACIFIC.—Forty years ago they were inhabited by naked, savage cannibals; today there is scarce an idolator. Darwin saw them when the first missionaries went out, and said: 'You might as well try to civilize a cow.' A few years ago he visited the same islands, and wrote: 'I would not have believed that all the missionaries in the world could have produced such a change.'

We are searching for causes. What is the cause of all this foreign toleration since 1830? And what is the cause of this unrest and dissatisfaction, as pictured by this writer, Rev. T. H. McMichael, November 3, '94.

"CHRISTIAN LOYALTY

"BY REV. T. H. MCMICHAEL.

"An aged Father in Israel, one who has since passed to his reward, one day as he laid his hand upon my shoulder used words like these: 'I almost tremble as I look at the future, as I think of the grave questions that are to meet you of the coming generation, and of the strength and courage that will be needed to meet them aright.' And are not these words descriptive of the age in which we are to live and act? It is a time of crisis. Conditions are changing with wonderful rapidity Old things are passing away, a new order is being ushered in—W. T. Stead calls it 'A crucial period in the history of the human race'—another speaks of it as 'A transition state in modern civilization'; another terms it 'A period of preparation.' Every breeze bears to our ears the whispers of revolution, in the social, political and religious worlds. From Germany, from England, from France, we hear the wild tramp of surging masses. From the Hermit Nations of the Orient comes the news of the crumbling of traditions and customs centuries old.

"We turn to our own land, and do we not stand appalled as we look to the unrest and fermentation that is going on all about us? Grave questions, questions of national and world-wide moment are everywhere pressing themselves upon us, and in no gentle voice are demanding solution.

"Throughout the whole order of things there is unrest; there is discontent; there are clashing interests, each cutting athwart the other. On the horizon are dark clouds. Out of the gathering blackness comes the moaning of a storm, as the mariner on the mighty deep views with apprehension the lowly cloud bank, so the wisest of our land today are turning white, anxious faces to the future, and are asking whereunto all this will grow.

"THE REMEDY.

"But is there no hope, no remedy, no way by which the troubled elements may be stilled? Long years ago when that little sea, nestled among the mountains of Galilee, grew boisterous, when the wind clouds frowned in blackness, and the storm swept down those mountain gorges until the little fishing bark of the disciples was beaten and tossed and well-nigh shattered by the angry billows, it was the form they discerned, dimly outlined through the darkness, the form of him who walked those waves that gave those disciples hope, and it was when he spake, 'Peace be still,' that the winds fled away and the waves crouched like spaniels at his feet. It was a miracle—it is a parable. Amid the disturbances of these present times, and the darkening clouds that overshadow—where is hope? Have you any, save as you discern the form of him who walked the waves of Galilee—and though you may hear a babel of voices, hear you any voice save his voice that reassures your heart, and speaks with such authority as to command the wind and the waves? Yes, it is the presence of the Man of Nazareth alone, nail-pierced and thorn-crowned, that can bring peace to the disturbed conditions of today. It is the gospel of the crucified One—the gospel of the blood and of the cross, that is the power of God unto salvation, and it is when this touches and permeates our civilization at every point that warring elements will be at rest. 'Neither is there salvation in any other.'

"THE APPLICATION OF THE REMEDY.

"Here, then, the hope, the remedy. But how is it to become efficient? 'Ye are my witnesses unto the people.' 'Ye are the light of the world.' 'Ye are the salt of the earth.' 'Ye are debtors both to the Greeks and the barbarians, both to the wise and the unwise.' 'Go ye into all the world and preach the gospel.' The application of the remedy. The proclamation of the gospel, Christ has committed to his church, to the company of them that believe. It is the only and all-sufficient remedy, but whether it will prove such here or not depends upon those who have received it; their faithfulness, their zeal, their loyalty.

"PRESENT OPPORTUNITY.

"There is a tide in the affairs of men, which, taken at its flood, leads on to fortune. Omitted, all the voyage of their life is bound in shallows and in miseries.

"In the history of our nation, as of the world, is the tide not at its flood? Do not all these changes, this upheaving of old foundations, proclaim it to be a time of wonderful possibility; of wonderful promise for the church of Christ, if she but prove herself equal to the occasion and to the demands of the hour?

"And especially is this not true of the church of America? Not only does she do battle today for her own homes and freights; but for humanity. Gettysburg was the decisive battle of the Civil War. Round Top was the key to that battle; about that little wooded knoll surged and struggled with Titanic strength the contending armies. Had the division of the Union army there stationed, had Hancock and Sikes and Sykes and Humphrey fallen at that point and in that hour, who can tell what the result would have been? 'America Christianized' means the world Christianized,' says Prof. Hoppin. 'If America fails the world will fail,' says another. 'I believe,' says Dr. Strong, 'it is fully in the hands of the christians of the United States, during the next ten or fifteen years, to hasten or retard the coming of Christ's kingdom in the world by hundreds or perhaps thousands of years. Truly then,

"We are living, we are dwelling, in a grand and awful time, in an age on ages telling, To be alive is sublime.

"Yes, to be living during the next decade, the next quarter century is sublime, if we realize and rise to meet the responsibilities that are upon us, but shameful, criminal if we do not. Gettysburg is here. Those now in the prime of life are engaging the enemies' vanguard, already we hear the rattle of their musketry, but upon you, now young, just entering upon the activities of life, will break the full tide of this battle. It will be yours to occupy and hold Round Top against the enemies' fierce assaults. Thus never did that exhortation of the old battle-scarred veteran of Tarsus to his son Timothy come with more of ringing force than it comes to you today: 'Thou therefore endure hardness as a good soldier of Jesus Christ.' Never was more needed, absolute and unwavering loyalty to him 'whose you are and whom you serve.'"

What gospel is it that is going to help the nation but the gospel of the KINGDOM.

It's a time for the faith once delivered to the Saints to be made manifest. Christ said one sign that should precede his second coming would be that this gospel of the kingdom would be preached. Some of our brightest theologians admit they have not been preaching "the faith once delivered to the saints." Hear the angel's message in Revelations 14: 6, 7:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach

unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Instead of worshipping the God of the creeds, that have been so misrepresenting him, the nations are to worship the true God. If the gospel has been preached on earth ever since Christ left, why should the angel bring it to earth when it was here. The facts are, men have been teaching, and are universally admitting it, for doctrine the commands of men. The gospel has been restored, the gospel of power; the church has again been established, its force is being felt, and "they that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

C. Ed. M.

Be Interested as Well as Interesting.

Entertaining conversation is not alone dependent upon a well-stored mind, a ready wit or broad culture. It lays under contribution qualities of heart as well as head, and should reveal sincerity, sympathy and simplicity. We must feel an interest in our subject before we can inspire it, and enthusiasm is contagious when it is sincere. It gives animation to the face, vivacity to the manner, and has a thought-compelling power that aids fluency of expression.

Sympathy and adaptability are created in a measure by the desire to please, but one must be sensitive to the mood of one's audience and quick to perceive when some one else wishes to speak. There are talkers who metaphorically take the bit between their teeth and run away with a subject. When they finally cease no one has anything to say, despairing of opportunity.

Without simplicity no conversation has charm. The moment we perceive that it is labored, or that the speaker seems to calculate the effect of his words, if unnecessary mention is made of desirable acquaintances, or there is a display of attainments or mock-innocent vaunting of advantages—that moment do we feel only contempt for the affectation and pretense. Truth has a marvelous power of making itself felt, in spite of what is said. Self-consciousness is but egotism under a less severe name, and self must be forgotten before we can add to our speech the grace and dignity of simplicity.—Mrs. Burton Kingsland in *Ladies' Home Journal*.

"THE Books and Utah Mormonism in Contrast," enlarged new edition, is now ready. Bro. E. L. Kelley's splendid argument against the "revelation" on polygamy is contained in this edition. Price 12 cents each; 3 for 30 cents; 15 for \$1.00.

"The More Excellent Way," by Elder T. C. Kelley, 10 cents each. "Three Bibles Compared," by Elder R. Etzenhouser, 25 cents each.

OUR AIM, MANIFEST TO BLESS."  
**DAUGHTERS OF ZION**  
 MRS. H. B. CURTIS, EDITOR.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "making to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

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Editor's Address, 111 So. Fuller Ave., Independence, Mo.

JUST now, when the attention and desire of those who are older, is concentrated in the effort to devise some means to interest the young and keep them within the pales of the church, the thought has come to me, that work, good wholesome work, and not continual novelty, will serve to keep the young alive in gospel, and that idleness fosters the feeling of discontent and unrest, that is responsible for so many of our young becoming dissatisfied and uneasy.

There are so many avenues of usefulness open to the young, and along the lines of church work, too. We have been used to relegate to the fathers, mothers and officers of the church, the duty of visiting the sick and aged, and caring for the poor and helpless.

Why need this be? Do not the old and sick love to see a fresh, young face, and imbibe some of the enthusiasm of youth? Will it not put new strength into them to enter, even ever so little, into a life they have left behind them? Read to them, chat with them of the great outside world, from which they are shut out, and minister to them in the thousand little ways that are so dear to them, and you will find abundant recompense both here and hereafter.

Every one of our girls should have, and strive to foster, the strong mother instinct that makes any woman lovely in the sight of God and man. Girls, do you never see neglected little ones, who are without the proper mother care, either from carelessness on the part of the mother, or perhaps because they have none? Is there nothing for you to do here? Can you not sew, mend and make over for such little unfortunates? Christ says, "Inasmuch as ye do it unto the least of these, ye do it unto me." Is there not reward enough in that, or shall we go through life not seeing, not noticing any of the little things to do, that bring such rich returns, and then in turn become a bur-

den ourselves and an added responsibility to those who have already so much to do? Do we have to be bribed to stay in the church, and think you your crown will be as glorious?

Boys and girls, you who have reached the age of young man and womanhood, think for yourselves, see for yourselves, act for yourselves, and, by so doing, help to roll along this work.

God, in His Word and in every phase of nature, gives us to understand that He abhors idleness, and that the idle shall not be equal partakers with the industrious. Are you not, in a sense, spiritual idlers when you wait to be moved along in this work instead of using the means God has placed within your reach, to help yourselves. Arouse to a sense of your responsibilities, pray earnestly and without ceasing, for more strength to do your duty; enter heartily into what you find to do, and your discontent will disappear like dew before the rising sun.

You may not even need to go outside of your own home to find something to do. Do you never see your mother overburdened, have you done all that you could? Can you make, mend and make over your own and others' clothes? Can you do all kinds of housework well?

Entertainment for the young is eminently right and proper, but rather let it come as a well earned reward than as a means to keep you in the service of God. Enjoy yourselves all you can, be happy as you can now and all your lives, but strive for that strength that will enable you to serve God, because it is right and for your eternal welfare to do so.

Parents, in the name of Christ, whose glorious appearance we are waiting for and so soon expecting, see to it that your children are reared in the love of the gospel, as well as learning its precepts, and one of the most prominent sources of concern of those who bear the burden of the latter day work, will be removed.

The Politest Moment of Her Life.

Mademoiselle Cassini, niece of the Russian ambassador to Washington, is a personality in diplomatic society in the United States.

She frankly adores America and things American, and because of this she has been helping the butler in his struggles with the English language. This butler is over six feet high and might have served as a body guard to Catherine the Great.

He firmly believes he is also a diplomat, in his way. He knows how to keep persons out of the house in six languages, including the patois of the muzhiks; but he cannot speak English, and this is his tragedy.

It never entered his head that he would be called upon to use

the English. The tongue had not been needed in Europe and a diplomatic position in the new country had not been reckoned on when he began the acquisition of his accomplishments. In Washington, English, and not French, is the official language; and the giant funkys is humiliated in his own eyes.

Mademoiselle Cassini found out the reason and at once began his English lessons. He learned with the desperation of the exile. He has begun to put phrases together.

The other day a lady of the social set called. She rang the door-bell herself and asked if Mademoiselle Cassini had returned from a trip. She is very small and dainty and she had to tilt herself back to look up at the powdered giant. He spluttered, turned scarlet, went white, then roared out, "Mademoiselle will return yesterday."

For an instant the two looked at each other, "Then I will come yesterday to see her," the lady answered. She afterward said that it was the politest moment of her whole life.—Saturday Evening Post.

The Combination Oil Cure for Cancer

Has the endorsement of the highest medical authority in the world. It would seem strange indeed if persons afflicted with cancers and tumors, after knowing the facts, would resort to the dreaded knife and burning plaster, which have heretofore been attended with such fatal results. The fact that in the last six years over one hundred doctors have put themselves under this mild treatment shows their confidence in the new method of treating those horrible diseases. Persons afflicted would do well to send for free book giving particulars and prices of Oil. Address Dr. BYE, Drawer 1111, Kansas City, Mo.

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By order of its Board of Directors, the SPATES AVINGS BANK, of Lamoni, Ia., will act as agents for the buying and selling of FARMS AND TOWN PROPERTY in and near Lamoni. We have already a desirable list of properties for sale and we invite the correspondence of all who desire to purchase a

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While you attend to your daily duties I will furnish you a list, if desired, of prominent men and women in Missouri who have been cured of piles in all forms, of thirty years' standing. I use no knife, no cutting, not a drop of blood lost. I cured myself in 1895, since then I have cured one hundred and fifty-two cases without one failure. For sixty days I will cure any case of Piles or Hemorrhoids for \$25.00, guaranteed, just one-fourth regular price. Terms cash. Send stamp for reply.

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Mobile, Alabama. TO THE BRETHREN AND FRIENDS IN THE NORTH AND WEST: I can sell Corn, Oats, Hay, Bran, Flour, Potatoes, Apples, Cabbage etc. in car load lots to wholesale and retail dealers here. Will also purchase for brethren and friends in Alabama, Mississippi and Florida, supplies of all kinds at wholesale prices, plus a reasonable commission. Correspondence solicited. I would like to receive shipments of Hens, Chickens and Eggs from Kentucky, Tennessee, Alabama and Mississippi and near points in Florida. I am in a situation to dispose of them to advantage. Mobile is a port from which produce and goods are shipped to foreign countries, as well as a distributing point for surrounding country, hence special freight rates are made to this point. Do not ship anything without correspondence. Write and I will give you probable prices and freight rates. Brethren and friends, let us work for our mutual benefit; we can save, in many instances, several middlemen's profits. Wheat and specialties can be obtained, farmers can load a car themselves, or two or more unite and do so.

R. R. TIME TABLES. MISSOURI PACIFIC—MAIN LINE DEPOT.

Table with columns for TRAINS WEST, TRAINS EAST, and CHICAGO & ALTON. Lists train numbers, destinations, and times.

CHICAGO & ALTON.

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Homeseecker's tickets on sale Aug. 6th & 20th, Sept. 2d and 17th, good to return within twenty-one days from date of sale. Special excursions to Colorado and Utah, July 10th to August 31st inclusive, good returning thirty days from date of sale. Tourist's rates and information in regard to routes will be given at any time. H. T. CRUMP, Agent Mo. P. Ry.

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PRICE LIST. FROM PALMYRA TO INDEPENDENCE, by Elder R. Etzenhous, 444 pages; Cloth binding, \$1.00; Paper binding, .65. AUTOBIOGRAPHY OF ELDER JOSEPH LUFF, 377 pages; cloth bound; 3 illustrations. Reduced from \$1.00 to .75. THE BOOK OF MORMON VINDICATED, by Elder I. M. Smith; 112 pages; Paper cover, 4 for 1.00; each, .30. CLOTH BOUND, 2 for 1.00; each, .60. THREE BIBLES COMPARED, by Elder R. Etzenhous; paper binding, 5 for \$1.00; each, .25. SPIRITUAL GIFTS AND THE SEER OF PALMYRA, by Elder M. H. Bond, of the Seventy; 58 pages, paper bound, with fine engraving of the author. .25. FAULTY CREEDS, by Elder R. C. Evans; 6 for \$1.00; each, .17. THE BOOKS AND UTAH MONHEISM IN CONTRAST, by Elder R. Etzenhous; paper cover; 15 for \$1.00, 3 for 70c; each. .12. THREE LADIES AND BARK, by Elder R. Etzenhous; paper cover; 3 for 25c; each, .08. THE RESURRECTION OF THE WICKED, by Elder W. J. Smith; 39 pages, paper cover, 3 for 25c; each, .08. WAS HEA FALSE PROPHET? by Elder J. W. Peterson of the Quorum of the Seventy; 39 pages; paper cover; engraving of author; 3 for 25c; each, .08. THE BOOK OF MORMON AND ITS TRANSLATION, by Elder R. Etzenhous; 72 pages, paper cover; 3 for 25c, each, .08. THE LEGAL SUCCESSOR, by Apostle J. W. Wright; 60c per doz.; 3 for 25c; each, .08. APOCALYPTIC OF THE CHURCH, by Apostle J. W. Wright; 40 pages, paper cover; 3 for 25c; each, .08. THE MORE EXCELLENT WAY, by Elder T. C. Kelley; 68 pages; paper cover; each, .10. THE JOSEPH SMITH INTERVIEW, by Elder Joseph Luff's answer to Elder B. Parker; by E. L. Kelley; per hundred 90c; per doz. 15c; 6 for 10c; 2 for .50. IS WATER BAPTISM ESSENTIAL TO SALVATION, by Elder Joseph Luff; 90c per 100; 15c per doz; 3 for .45. WHAT WE BELIEVE, The Epitome of Faith, with quotations given in full. 20c Per doz.; 2 for .40. EVANGELIA LOST, a duet for soprano and tenor, words by J. Cole Moxon; music by W. H. Lief. .25. "SABBATHARIAN THEORIES A DELUSION," by Elder A. Haws; each 15 cents; 4 for .60. SERMON PAMPHLETS. The following pamphlets 5 cents each, 3 for 10 cents, 6 for 15 cents, or 25 cents per dozen: "Objections Answered," by Pres. Joseph Smith. The position of the church clearly defined. 42 pages. "The Two Ways Illustrated," by Elder A. H. Parsons, 50 pages. Signs of the Times, Revised and Enlarged by Elder J. S. Roth; 70 pages; illustrated. "The Book of Mormon; Evidences of its Divinity," by Elder R. C. Evans; 58 pages. "The Law of Life," by Elder F. M. Cooper; 38 pages. "The Restoration of Israel," by Elder S. W. L. Scott; 46 pages. "A Retrospective View of the Reorganization," by E. C. Briggs; 36 pages. "Modern Knowledge of the Antiquities of America," by Elder H. A. Stebbins; 34 pages. "Creed Making; Man Shall Not Add To Nor Take From the Word of God," by Elder I. M. Smith; 36 pages. "Antiquarian Evidences Concerning the Book of Mormon," by Elder E. L. Kelley; 40 pages. "Joseph Smith; Was He a Prophet of God?" by Elder R. C. Evans; 40 pages. "Gospel Antiquity," by Elder Joseph Luff; 36 pages. "God is Light," by Elder W. H. Kelley; 46 pages. "Why I Left the Baptist Church," by Elder W. H. Kephart; 33 pages. "The Marriage Relation," by Elder J. W. Wright; 41 pages. "The Personality of God and Doctrine of Christ," by Elder J. S. Roth; 38 pages. "Save Yourselves," by Elder I. M. Smith; 34 pages. We also fill orders for all Herald office publications. Address all orders and make all remittances to ENSIGN PUBLISHING HOUSE, Box B, Independence, Mo.

20 ACRES

of the best land in Southern Iowa, lies only 1-2 mile from Public School and L.D.S. Church, in Lamoni. For Sale Cheap and Easy terms. Address "Owner," Lock Box 7, Lamoni, Iowa.

Notice of Final Settlement.

Notice is hereby given to all creditors and others interested in the estate of Miriam Atwood, deceased, that I, Andrew Atwood, of said estate, intend to make final settlement thereof at the next term of the Probate Court of Jackson County, State of Missouri, to be held at Independence, on the 9th day of September, 1901. ANDREW ATWOOD, Administrator.

OICUR beginning to C

O I see you are beginning to see I can save you money on anything you want, so my patrons say. A New Wheel, Ladies' or Gents', \$13.00; 2d hand Gents', \$5.00 and \$8.50, nearly new. Ladies' Thistle, fine running Wheel, \$9.00. Fine Tandem for Lady and Gent, newly new, \$25.00. Oscillator Singer Sewing Machine, nearly new, with a full set of attachments, \$9.00; this is a bargain. A Bentley Organ, nearly new, \$27.00; worth \$50 to \$60.00. Can save you 40 per cent on Pianos, new. Correspond with a stamp, for anything you want, to War. C. Cummins, No. 401 W. Madison St., CHICAGO, ILL.

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Evansville, Ill., July 16, 1901. Mr. Ordway.—I will drop you a few lines in regard to your Quit-tobacco, and must say, after the use of one box and a half I am completely cured; have no desire for tobacco at any time. It cannot be recommended high enough. Thos. J. Shelly, Box 92

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### Twenty Years of the St. Louis Mite Society.

One more year, and the St. Louis Mite Society will be a man or at least will be old enough to vote. In the fall of 1880 there were residing in St. Louis an elderly gentleman and his wife, who were in very poor circumstances. Their destitute condition became known to a few of the good sisters who at once consulted together to see what they could do to provide help for this aged couple. While engaged in this worthy cause they began to realize that in "union there is strength," and also that "the poor you have always with you;" and one of them, we understand it was Sr. May, now of Lamoni, suggested that they band themselves together and cast their little mites for the benefit of the worthy pair of the church or any other worthy objects.

They there and then began uniting their efforts in behalf of the poor, but it was without a formal organization. In a very short time, however, they decided they could do more and better work with a permanent organization with duly elected officers and committees. Accordingly, twenty years ago today, or February 21, 1881, the following sixteen sisters met and adopted by-laws and elected officers: Mary May, Grace Remington, Pheby Smith, Sarah Hales, Sarah F. Burch, Evaline Burgess, Maria Cooke, Marian Hall, Catherine Johnson, Sr. Kye, Sarah Molyneux, Eliza Cowlishaw, Belle Anderson, Mary K. Burch, Belle Cuttman, Maria Swift. Bro. N. Cooke volunteered to help them out with the keeping of the records. We understand he was made an honorary member, being the only male member in the society.

The financial foresight of the framers of the by-laws is shown in the law providing for a collection at each meeting in addition of the payment of the regular dues of five cents per week. The wisdom of this provision was soon manifest as some of the members paid more than their dues, and occasionally some good brother or visiting sister would contribute 25 or 50 cents or perhaps a dollar.

When once organized, the membership kept slowly but steadily increasing until it reached 22 during the first year. During the next four years it increased to about 25 members and remained at about that number for several years. Occasionally they received a new member or one died or resigned or perhaps was dropped on account of the non-payment of dues; for the sisters did not believe in having drones on their list. If they failed to pay dues for ten weeks they were to be dropped. The present membership is 29, including 2 honorary members. The 16 charter members are to be accounted for as follows: 4 are still active members in the society; 1 is an honorary member; 4 have died and 7 have resigned or been dropped, 3 on account of moving to other places.

They held a picnic July 4, 1881, and cleared \$8.75. Their first tea party was given January 9, 1882, with a net profit of \$12.45. Later they conceived the idea of making various articles and disposing of them for the benefit of the treasury or other special beneficiaries. The first work of this kind recorded is entered in the records of the meeting of May 18, 1884, as follows: "Sr. Marie Cooke offered patch work for a quilt which the sisters accepted and agreed to quilt and dispose of for the benefit of the society."

This quilt was afterwards disposed of and the society realized \$27.40. But the real work, from a financial standpoint, began when the branch purchased the lot at 2518 Elliott Ave. and began to build the little chapel. As soon as the lot was decided upon they gave the branch \$10.00. March 23, 1887, they gave their first entertainment, netting \$45.85, which was turned over to the building committee. On April 7, 1887, they began preparing for their first bazaar, one sister donating a ready made quilt and another donated one ready for quilting. At this bazaar the society cleared \$189.20, \$180.00 of which was given to the building committee. At

the next bazaar a net profit of \$290.90 was realized.

And thus the good work has continued until we can give the following summary, which we think should be very encouraging to those who have labored so long and diligently: Total number of meetings held of which there is record, 355; number of donations to the poor, 289; helping 38 different persons or families to amount of \$813.50; number of donations to funerals, church building, etc., 40; amounting to \$2373.58; making a total expenditure of \$3187.08. Of this amount \$1330.65 was given to the building committee to assist in paying for the chapel on Elliott Avenue; and \$231.18 towards furnishing it; \$1436.00 towards this property; \$113.55 to help defray the expenses of various funerals; and the balance, \$169.20, to tent funds, bishop, Herald and incidental expenses of the branch. This does not include the numerous baskets of provisions and articles of clothing solicited and taken to the poor, nor the many visits to the sick and other kind deeds too numerous to mention.

When we take into consideration the fact that the society has not numbered more than probably 25 active members at any time and most of the time less, a majority of them with families to look after, we believe they are to be highly complimented and should receive the hearty support and co-operation and the earnest prayers of all lovers of good works. This work has not been accomplished without obstacles being met. Every good work ever started has met with opposition at first and the Mite Society was no exception to the rule. Some thought it wrong, some had one objection and some another; and we are told that one in authority even spoke against it from the pulpit and said it was not of God and would go down. But we are glad there were those in it who had sufficient of the spirit of this latter day work to heed the admonition of St. James, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally," and when satisfied they were right to go ahead and stick to it through thick and thin.

#### Conference Notices.

Conference of Northeastern Illinois district convenes at the Central Chicago branch, 3411 Cottage Grove Ave., Chicago, Illinois, September 7, 1901. Branch clerks that cannot send their reports to the conference by one of their officers, will please mail same to James F. Keir, 702 Washington Boulevard, Chicago. It is expected that Elder R. C. Evans and Elder Scott will be present, together with other good speakers, and we trust that we will have a large delegation from the district.

JOHN MIDGORDEN, Dist. Pres.

The conference of the Southern Nebraska district will convene with the Hebron branch, September 22-23, 1901; will meet at the Duncan school house, five miles south of Hebron. The ministry and branches will please to have their reports ready in due time. Come and let us have a good and profitable time together.

J. W. WALDSMITH, Dist. Pres.

The Kewanee district conference will convene September 7, 1901, at Rock Island, Illinois.

F. A. RUSSELL, Acting Sub-missionary in Charge. CLARENCE J. CLARK, District President.

#### Reunion Notices.

The Tabor reunion begins August 24th near Tabor, Iowa. Saints coming by the C. B. & Q. railroad will change at Malvern for Tabor, where they will be met by one of the committee if they previously notify Bro. M. W. Gaylor at Tabor. Those coming on the K. C. St. Joe & C. B. will be met at McPaul by notifying J. F. Greene, Tabor, Iowa, a week ahead. Tents may be rented from \$1.35 up according to size by notifying Bro. J. F. Greene before August 20th. The Saints of other districts are invited to come and take part in the service of God at this reunion.

CHARLES FRY.

All who wish to use the rebate certificates to return for one-third from the reunion at Bushrod Park, Oakland, which begins August 30th and lasts ten days, can have them from the undersigned. A very much larger attendance than usual is expected on account of the presence of Bro. Joseph and A. H. Smith and Joseph Luff of the Twelve. Please send in time and send a P. O. stamp. In bonds,

C. A. PARKIN.

3010 16th St., San Francisco, Cal. July 25.

To the Saints concerned:—As you have placed upon us the duty of locating place and time of reunion, we feel to urge upon you the necessity of co-operating with us, by your attendance, to make this reunion a success. Remember time and place, August 16th to 26th, at Dover. Those who were in attendance last year were more than pleased with the results of our co-operative boarding tent. You, as a people, have voted for this, and it is your duty to help support it. Arrangements are being made to carry out your instructions of conference at last reunion. As this latter day work is progressive and we need teaching, come and take lessons.

Com. { GEO. M. HILES.  
H. K. ROWLAND.

#### Two Days' Meeting.

The Inland, Benzie county, Michigan, branch will hold a two days' meeting at their church, August 24th and 25th.

There will be a two days' meeting held with the Pigeon River branch on the 17th and 18th of August, 1901, at Grant, near Canboro, Huron Co., Michigan. Also one will be held at Buel Center, Sanilac county, on the 24th and 25th of August. All are cordially invited to come and make these meetings a success.

A. BARR, Dist. Pres. APPELATE, Mich., Aug. 5.

#### CONFERENCE MINUTES.

Conference of the Southern Nebraska district met at Nebraska City, May 13-14, 1901. J. W. Waldsmith and James Caffall were chosen to preside. Reports received from Nebraska City, Blue River, Elmwood and Hebron branches. Reports from Elders James Caffall, missionary in charge; J. W. Waldsmith, M. H. Forscutt, C. H. Porter, W. M. Self, W. Savage. Priests H. W. Belville, H. A. Higgins. Teacher John Hollenbeck. Bro. Waldsmith reported as bishop's agent. The action of district of Nebraska and of General Conference in regard to the boundary line of the district was ratified, including Shelton branch in this district. H. W. Belville was granted the use of the district tent for missionary work. All officers were sustained. Preaching by James Caffall, H. W. Belville, M. H. Forscutt, W. M. Self. Adjourned to meet with the Hebron branch, September 22-23.

The Northeast Missouri district conference convened at Higbee, Mo., June 8 and 9, 1901. J. A. Tanner presiding, assisted by I. N. White; Geo. A. Tryon secretary.

Branches reported: Higbee, Bevier, Pollock, Salt River and Huntsville. Ministry reported: Elders E. J. Chatburn, J. T. Williams, Walter W. Smith, Wm. Vaughn, Wm. Chapman, J. A. Tanner, E. Palfrey, J. F. Petre, F. T. Mussell, R. R. Jones. Priests Earle Cortbell, Geo. Essig, Thomas Broad, D. L. Morgan, Robt. Thurtchley. Teacher E. B. Petre.

Bishop's agent's report was read and approved as follows: Receipts since last conference, \$276.48; on hand last report, \$112.76; expenditures, \$292.09; balance due church, \$97.15. Treasurer's report was as follows: Balance last report, \$5.30; receipts to date, \$9.71; expenditures, \$14.07; balance June 6, 1901, \$1.03. Bills of expense allowed of the president, \$2.78, and the secretary, \$1.68.

The appointment of Bro. Joseph A. Tanner as district historian was ratified. The recommendation of the Higbee branch of Bro. Thos. Broad for ordination to the office of an elder was read and it was moved that the

request be granted and ordination provided for. Chairman of the tent committee reported: I will state we have now \$120.00 on hand. We shall need about \$30.00 more than we have to buy the tent, seat and light it. I therefore suggest that the conference adopt such business measures as will enable us to procure the balance needed of not less than \$30.00. As soon as this is done we are ready to purchase the tent and equip it with seats and lights.—E. Palfrey. The report was approved and the tent committee dissolved and a vote of thanks tendered the committee for past labors done. A new tent committee was chosen, consisting of E. Palfrey, Walter W. Smith and Earle Cortbell. The following resolution was passed:

"Be it resolved, that this district conference authorize the tent committee to purchase and equip a tent during the next ten or fifteen days for the use of this district, and if there is not enough tent funds to meet the expense of the purchase to borrow the balance necessary of Elder John T. Williams, bishop's agent, the amount so borrowed not to exceed \$30.00; and we as a conference obligate this district to refund to Bro. J. T. Williams, the bishop's agent, the amount so borrowed as soon as practical after being notified of same by the president of the tent committee and bishop's agent. And be it further resolved that after the tent is purchased and equipped it be under the management of the tent committee and the missionary in charge or their successors."

A request was read from the Huntsville branch asking for the rescinding of certain motions upon the district record, and the following preamble and resolution was adopted: "Whereas, the necessity for issuing letters of removal to members of the Huntsville branch by the district officers no longer exists, therefore be it resolved that the resolutions authorizing said officers to issue such letters be hereby rescinded."

A report of the district delegation to General Conference was read. The election of district officers resulted in the choice of Bro. Joseph A. Tanner as president; Frederick T. Mussell as vice president; Geo. A. Tryon secretary and treasurer; Bro. John T. Williams was sustained as bishop's agent. Preaching services at 7:35 p. m. Saturday by Elder Frank J. Chatburn, and on Sunday at 11 a. m. the preaching was by Bro. Earle Cortbell. At the 2:30 p. m. sacrament and social service Bro. Broad was ordained an elder. At 7:35 p. m. Bro. I. N. White preached. The conference then adjourned to meet at Bevier on October 5-6, 1901.

Geo. A. TRYON, Sec.

#### DIED.

(One hundred words free. One cent for each word over 100, and for every word of poetry. Amount should be remitted with notice, to insure publication.)

LUSH.—Bro. George Washington Lush, born February 28, 1837, in Erie county, New York. Died in Kansas City, Missouri, July 10, 1901, aged 64 years, 4 months and 12 days. Was baptized, confirmed and ordained an elder by Elder D. Hougas in 1880. Funeral in charge of Bro. Arthur Gillen and W. H. Pease, sermon by Elder J. D. White.

#### JOTS BY THE WAYSIDE.

BY T. W. CHATBURN.

The rains and cool weather are welcomed by all here. Corn and tobacco crops are materially damaged in Wisconsin. It is, in a measure, a check to prosperity's wave, to remind man of his manhood, and that there is a God to whom he is wholly dependent and responsible.

For thirty days we have been eating butter with a spoon, our genial and merciful cook says she is glad the poor flies will no longer be scalded in the butter dish. If we could only have a

freeze now, to kill the flies and mosquitoes, our warfare would be ended. We are ready for the ending and the inscription is already written, "Ye have fought a good fight." We move tent tomorrow and we are happy in the thought that a few of the pests will feel lonely until they find us again.

Bro. G. H. Hilliard lit up our camp ground with his genial smile on the 25th inst., and gave us two rousing sermons in his own inevitable way; the bishop never attacks with the handle of the gospel fork. Come again, brother.

Bro. W. A. McDowell, the district president of southern Wisconsin, is with us at this writing, lend a helping hand, to the encouragement of ye camp ground elders. We are studying the characteristics of the president to ascertain which is really his favorite, fish or melons.

The irrepressible Sam Jones is here, not at our tent, in Madison, attending the Lake side assembly. We listened to the witty Georgian yesterday, he spoke for near two hours to an audience that filled every seat of the great auditorium building. His subject was "Life;" he might as well have omitted the subject for all the reference he made to it. There is neither gospel nor logic in his talk, but there is a thread of humor and wit peculiar to Sam Jones only, which is his stock in trade. Jones is surely master of sarcasm, and with his vein of humor, furnished great fun for his audience, as was evinced by rounds of applause given.

The speech was replete with humor and wit, rough even to coarseness, of the Sam Jones sort, and even though the vast audience may not have gone away with higher ideas of life, or a determination to live more in harmony with the Jones recipe, each had a quarter's worth of fun out of it, which goes to make up part of life, from a human standpoint, at least.

With cooler weather we are more hopeful in our tent work. Will trouble the waters on Friday.

"There is one sacrifice of which I wish I were more capable—to spend a little of my time with those unfortunates whose natures make them uncongenial to me, to study to find their good points."

## My Hair

"I had a very severe sickness that took off all my hair. I purchased a bottle of Ayer's Hair Vigor and it brought all my hair back again."

W. D. Quinn, Marseilles, Ill.

One thing is certain,—Ayer's Hair Vigor makes the hair grow. This is because it is a hair food. It feeds the hair and the hair grows, that's all there is to it. It stops falling of the hair, too, and always restores color to gray hair.

\$1.00 a bottle. All druggists.

If your druggist cannot supply you, send us one dollar and we will express you a bottle. In return give the name of your nearest express office. J. C. AYER CO., Lowell, Mass.

# ZION'S ENSIGN

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, AUGUST 22, 1901.

NUMBER 34

## ZION'S ENSIGN.

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W. H. GARRETT, EDITOR.  
C. ED. MILLER, BUSINESS MGR.

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Box B.

IN childhood it is a doll, at maturity it is a doll—ar.

HONEST aiming doesn't always hit the bull's eye.

THE idea of there being non-essentials in the doctrine of Christ!

THE weeds grow the thickest in the cultivated garden that is neglected.

THE Bible from the east, and the Book of Mormon from the west, make good anchorage, no matter how the winds may blow.

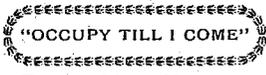
PUNY man can no more invent a religion that will universally meet man's requirements, than he can make a light that will universally do duty for the sun.

IT is easier for a camel to go through the eye of a needle, than for an individual to enter into the kingdom of God without baptism—if the Savior told the truth.

AFTER all, about the only fault our "friends, the enemy" find with us is that we believe too much. God only condemns those who don't believe enough. We're safe, so far as believing goes.

PORTO RICANS must think "U. S." stands for "Use Soap," as in 1897 we only sold them \$502 worth, but since Uncle Sam has taken them under his wing, in 1901, so far, we have sold them \$27,348 worth of the cleansing article.

A VULTURE will fly over hill and dale, pass by golden fields of grain and honey laden flowers, and then will swoop down in a dark valley, seeking for a dead horse or carcass of some kind. There are some opposers of this latter day work who have the vulture appetite. They "can't see when good cometh."



## "OCCUPY TILL I COME"

How grand it would be if every one who has obeyed the everlasting gospel could be assured they were occupying just where the Father desires them to be, and completely filling the place assigned them in His work. It is reasonable to suppose that when the Lord calls men and women to be Saints that He will fully endow them with the ability to become such, if they manifest a willingness to do their part in the transformation. The apostles in their epistles to the Saints sometimes addressed them as those "called to be Saints," and the Apostle John, on one occasion, declared of the Savior, that to "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (John 1:12). It is truly a high calling to which all men are invited by our heavenly Father, to become His own sons by adoption into His fold and family, through obedience to the gospel ordinances; to partake of His nature, to be controlled by His Spirit, to be governed by His will in all things; this is exactly the privilege extended to every one who obeys the gospel, though for various reasons, attributable to the weakness of human nature, and the power of the adversary, but few approximate to this exalted condition.

What is it to be a Saint, is an inquiry which should receive the most serious consideration of every one. Some have entertained an opinion—which, however, the Scriptures do not justify—that only those who have passed into the eternal world, who have been canonized here, are worthy to be called Saints; that none should be known as Saints unless they were perfect in all their life. But the authors of all the epistles to the Saints of olden times have made it apparent in their writings that those to whom they wrote were men and women subject to some of the same weaknesses as those which often are found manifest in the lives of men and women of our day, who make a profession of godliness, and these humble souls who suffered for their espousal of the cause of Christ, were, notwithstanding their weaknesses, designated as the Saints of God. So all who obey the same gospel today, and who, as a rule, lead consistent lives, are Saints, as fully and completely as those of former days—even though they should occasionally manifest that the human part of their nature is somewhat stronger, at times, than they desire that it should be.

Perfection, so far as this life is concerned, is a matter of time and growth. No seed brings perfect fruit at the instant of germination. Its work is only partially completed when the sprouts shoot up through the earth; but in time, if right conditions continue to govern, the full grown stock of grain appears, fruit develops, and gradually ripens to perfection. This is the law of life. A child cannot become a fully developed man or woman a few days after it comes into this world; it is only after years of careful training, care and attention, that a perfect type of manhood or womanhood is reached. True, a man or woman may reach perfection of stature without education or care. So do weeds which cumber the ground and annoy the husbandman. But a perfect type of any kind takes careful, persistent labor; often the same kind of work has to be done several times in order to produce the best results, a perfect crop. But the results, if all conditions are favorable, justifies the painstaking, patient efforts expended, when the harvest is gathered.

It is just so with the gospel seed. The word is sown broadcast by the servants of Christ, and as it falls upon differing conditions of soil, fruit is manifest according to the degree of faith engendered by the hearing of the word. When sufficient faith is resultant from a comprehension of what is required in the gospel to lead to the birth of the water and of the Spirit, it is then that power is given to become all that is designed by the Father for mankind to attain. But it is not reached at once. Even the Christ was not made perfect immediately, but this is the record of His development:

Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.—Heb. 5: 8, 9.

If this was the procedure with our divine Lord, what folly it is to expect that His followers should gain perfection under more favorable conditions than were accorded Him. "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his Master, and the servant as his lord," (Matt. 10: 24, 25), is His own testimony, and it will not only require a lifetime of mortality, but a thousand years of millennial experience and instruction, to reach the highest condition by which man shall be fitted to be presented to the eternal Father as worthy to dwell in His glorified presence. It is but a natural consequence then, that imperfections of character should be manifest sometimes in the chil-

dren of the kingdom, but this by no means should be contorted into an evidence that some progress toward perfection has not been made. "A tree is judged by its fruits," and if there is found more of righteousness in the life of an individual than there is of evil; if it is manifest that he is earnestly trying to exemplify the life of the Master in his own experience, even though there may be an occasional outcropping of his humanity, it is not a righteous judgment, to condemn him as unworthy the name of Saint, or to assert that he is not a follower of the Lord Jesus. It is a fact, that we also, must learn obedience by the things we suffer, and it is a safe conclusion that no Saint is ever betrayed into manifesting a weakness for which he does not suffer in spirit severely, through which he is led to a greater watchfulness for the future.

But a self examination as to the position we, as Saints, occupy, is often most beneficial to our development. What progress has been made in the gospel life "since ye believed?" Are we, as individuals, as quick to see evil in our brother, while we are quite as lenient to our own faults and failings, as we were formerly? One of the surest evidences of our development in the divine life, is our ability and our disposition to exercise the grace of charity and forgiveness when an offence or indignity has been done us. While the law is very plain with regard to offences, in the taking of the officers of the church as witnesses where a personal and private effort at reconciliation has been unavailing, we believe such instruction to be given only for extreme cases. There is a higher condition attainable, which should and will be occupied as we advance toward perfection; that is the ability, first, not to easily take an offence; and second, if we are affronted, to have compassion for the weakness of our brother or sister who has caused it, and extend unsolicited forgiveness; refusing to permit ourselves to cherish any hardness of heart for the injury done us. This would surely be occupying, in this regard, the position in which our heavenly Father desires us to abide, and it is certainly to our advantage to do so; for the increased favor and blessing of the Spirit would more than compensate us for the sacrifice and effort required to attain it. But this, of course, refers only to grievances of a personal character; offences against the church, if of a serious nature, should not be condoned, but should be referred to the officer designated by the Lord to look after transgressors

—the teacher of the branch—for action, that the church be not reproached for harboring iniquity.

Another evidence that development is being made, and that we are attaining the conditions the Lord requires of His people, is found in the fact of an increased spirituality; the devoting and consecrating to God of all our energies in His cause; the making of His service paramount to all other considerations. All men have not the same calling, and the fact that the entire time of one brother, outside of the Lord's day, is occupied in business affairs, should not be taken as an evidence that he is not spiritual minded and devoted to the work of God. The Lord needs good business men, as he needs good preachers; and to such an extent is this necessity apparent, that He sometimes endows men with special qualifications in that line, as he specially endows men to preach and minister in spiritual affairs. All are called "according to the gifts and callings of God unto them," to be "workers together with him," in the salvation of mankind. But where the mistake of the past is shown, is the fact that men thus qualified in business affairs, have judged it to have been natural to them, and they have thus been led to use these qualifications for their own selfish purposes, the gratification of their personal desires. They have lived extravagantly, and sometimes absolutely wasted their substance in riotous living. We believe this to have been sinful, and if any of God's people fail now to recognize their responsibility in this regard, they will thereby incur the displeasure of the Giver of the talents, and will come under an unhappy condemnation for the misuse of that which He gave into their keeping as His stewards. No true, devoted servant of God will so misuse any talent, whatever it may be, for his own personal aggrandizement. But if he has the ability to make money and gather the riches of this world rapidly, he will, if he truly loves God and appreciates the talents given him, judge that he MUST use those talents solely for the glory of God. He will not use, for his own gratification, or that of those dependent upon him, any more of his accumulations than is needful to supply him with the necessities of his business and surroundings, and will account that all that he has of increase above those needs, is the Lord's goods, and to the furtherance of His cause will he devote this residue. Would this not be occupying in this matter, just where our heavenly Father designs we should?

The day of the Lord draweth nigh, when an accounting of our stewardship will be required. Let us be on the tower watching continually, that our rendering of accounts to the Lord of the vineyard, may be acceptable to Him, and profitable for us. It will be sweet indeed to hear Him say:

"Well done, thou good and faithful servant. Enter thou into the joy of thy Lord."

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Finding it necessary to have a central place for correspondence, etc. I have had a desk placed in the north room in the basement of the church. Any one wishing to see me on branch or stake business will find me there when in the city or when not engaged in outside manual work, at from 10 a. m. to 5 p. m. If absent, any communication left with Bro. Horton will receive prompt attention upon my return.  
G. H. HULMES.

President Hulmes will be at the First Kansas City branch next Sunday morning, and at the Armstrong branch in the evening.

Bishop Hilliard arrived home early this week, and leaves tomorrow (Friday) to attend the Blue Rapids, Kansas, reunion. He is always busy.

Bro. and Sr. W. H. Garrett and daughter Alice, have returned and ye editor is again at his post. The trip was beneficial to the health of all.

The days seem a little too warm for comfort, ranging in temperature from 92-94, but the mornings and evenings are quite pleasant.

Bishop Ellis Short was the speaker at the morning hour last Sunday, and President Hulmes at night, at the Saints' church. Weather was rather warm, but the attendance and interest was good.

Sr. G. E. Harrington and family will again occupy their home on Pendleton avenue, this city. Bro. Edwin H. Garrett and family, who have occupied it since Bro. Harrington and family removed to Elwood, Pennsylvania, expect to vacate it this week. We understand that Bro. Harrington, whose position at Elwood was affected by the strike of the steel workers, will go to Philadelphia, though it is not fully determined he will remain. We welcome the return of the "wanderers" to our midst.

We are sorry to learn that Bro. Joe Luff, son of Bro. John Luff, Sr., and for several years an employee in the ENSIGN office, recently met with an accidental fall, which bursted three blood vessels in his stomach. To add to his misfortune, shortly after the hemorrhage was stopped he was taken down with pneumonia and has had a severe time of it. He was improving when last heard from. He has been with his brother Ed at a summer resort in Michigan, in the confectionary business. We hope to hear of his prompt and permanent recovery. He is a brother of the former business manager of the ENSIGN, Bro. J. W. Luff.

The electric cars are running on the new, second track between Pacific and Square, and the graders are busy as "mailers" grading down the old track bed, preparatory to putting down the new rails on the other side. The contract calls for the completion of the street ready for use by September 19. It will likely keep them a "hurrying" to fill their agreement. The brick seem to be all here and are piled up on the sidewalk all the way from the Square to the bridge, and the curb is all in, so that when the grading is finished they can make good time with the brick if the weather man is propitious.

The ordinance of baptism will be administered in the church font next Sunday at 1:30 p. m.

Mr. and Sr. Jolley and Mrs. Bloom, from Washington, Ohio, arrived Wednesday.

Bro. A. Del White, eldest son of Bro. I. N. White, left for Lincoln, Nebraska, en route to Spokane, Washington; Portland, Oregon, and perhaps California points. He is buying beans, tubers, and fruits for a wholesale house in Kansas City.

Bro. and Sr. Roy Newkirk and family have sold their property on Grand avenue to Bro. James Atkinson, and left for Illinois to visit Bro. Newkirk's mother who is quite ill, and whom he has not seen for several years. They will be missed from our midst. They are highly esteemed here.

Home grown peaches are on the market at \$1.00 to \$1.80 per bushel, and the odor from the preserving kettle is in the land. The farmers have no trouble in disposing of their fruits at these prices. Plums are also obtainable. But vegetables are scarce and prices high. There is, however, but little evidence of the severity of the drouth now apparent in foliage or in field. All look green and flourishing, but the harvest will be very short.

## LAMONI, IOWA.

The Religio social, previously mentioned, will be held on Friday evening of this week.

On Thursday, the 29th, the local Sunday School will hold a picnic in the grove near the church. All neighboring schools have been invited to attend.

We are informed that on Saturday, August 31st, and Sunday, September 1st there will be held a two day joint meeting for the promotion of Sunday School and Religio interests, at Greenville. The services will be in charge of the district officers of both societies. All are invited to attend.

Elder A. C. Hart and family arrived last week from Kansas, to take up their abode with us. Sr. Hart is to teach in Graceland during the coming year.

Elder R. M. Elvin left last week for Keb, Iowa, where he will spend several weeks in church work.

President John Smith spent Sunday at Hiteman, preaching twice, participating in the exercises of the Sunday School, and baptized a promising young man.

Prof. W. L. Callison, of Powersville, Missouri, has been engaged to take charge of the Commercial department of Graceland the coming year. He comes well recommended, and under his direction we think the prospects for this department are promising.

Elder J. R. Lambert was the speaker at Davis City last Sunday, morning and evening, and Elder E. A. Stebbins at Greenville, in the afternoon. Elder R. S. Salyards spoke twice at Evergreen on Sunday.

Elder G. H. Hilliard came in last week from Northern Illinois, and was our speaker for the morning hour. He gave us a

stirring discourse on the subject of consecration, exciting considerable comment on both sides of the question. He left for home Monday morning where he will remain a few days, and then attend the reunion of the Northwest Kansas district, to be held at Blue Rapids, Kansas, beginning the latter part of this week.

Sunday evening all enjoyed a treat indeed, it being the first of a series of discourses that are to be given by the Historical Department of the church. Elder Heman C. Smith, the General Church Historian, gave the first number, which was indeed well worth listening to. The house was well filled and the attention was excellent. It is expected that the whole course will be published, and we would recommend that every one make an effort to procure them, as they will furnish much valuable and interesting reading.

The Lamon Stake Council is holding regular weekly sessions for the purpose of coming to a unity of understanding on questions of importance that are now before the church.

On September 14th Srs. Alice Thorburn, Kate E. Smith and Ada Hopkins will conduct a "bazar" and give a supper for the benefit of Graceland. It is to be hoped that their labors may be successful.

C. C.

August 20.

## ST. JOSEPH, MISSOURI.

Our Aspey mission meetings continue with an excellent interest. A goodly number are deeply interested in the truth as presented. We shall continue the meetings another week or longer. We introduce a new idea, of first a thirty minute talk by some one, then the time occupied by any who wish to speak. Some of our Chicago Saints will recognize this plan as tried and working well there.

Sr. Harvey Parker and Sr. Alice Briggs are here visiting relatives and friends.

Bro. W. C. Cather preached last night at our South Chicago (?) mission, where he also occupied last Sabbath evening, instead of Bro. C. Archibald, as stated last week. Bro. Cather is on the move to St. Louis, Mo.

Bro. Coventry Archibald preached the morning sermon at Aspey mission yesterday, and Bro. M. Shaw at the church.

Yielding to the pressure of "continuous effort," the mission work is beginning to move here in nice shape.

Yours still pushing,

J. M. TERRY.

1913 Holman St., Aug. 19.

## ST. LOUIS, MISSOURI.

Places of worship: Rock Church, Glasgow avenue and Dickson street. Services, Wednesday evening, prayer service. Sunday, Sabbath School 9:30 a. m.; preaching at 11 a. m.; social service at 2:30 p. m.; preaching at 8 p. m. Cheltenham, 631 Manchester Ave., services, Sunday School 10 a. m.; social meeting 2:30 p. m.; preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

The Wednesday evening prayer service was in charge of Bro. F. A. Smith; better attendance than usual.

Among our visitors this past week was a Bro. Pruet, from

southwest Missouri, who was directed to our "biding" place by one of our missionaries, and, it appears, felt impelled to return to the country where his childhood and youth had been spent, that he might preach the gospel to kindred and friends. He left for North Carolina, Thursday.

Some other brother, the early part of the week, also called around at Bro. Archibald's, asserting his intention of "visiting 'round with the Saints" for a week or two; this brother was a carpenter, and while stating that he could obtain plenty of work, yet had neglected to bring his tools with him, but was apparently well supplied with bottles of cough remedy, etc. This last case needs no comment. We people of St. Louis branch believe in hospitality, and in helping worthy causes, but "Wisdom is known of her children."

Bro. Alfred White was our speaker at both services yesterday, Bro. F. A. Smith occupying the rostrum at Cheltenham in the evening.

Bro. Archibald is afflicted with sore throat and was unable to fill his appointment last evening, but shared the honors assisting Bro. White, who was greeted by a fair sized evening congregation.

Bro. Geo. Barraclough, now of East St. Louis, was permitted to assemble with the Saints, evening sessions.

The Religio session last Friday was splendid; attendance not as large as it ought to be.

Ye correspondent and little son expect to leave for Buffalo, Saturday, the 24th.

ETTA M. HITCHCOCK.

2510 N. Garrison Ave., Aug. 19.

## FIRST KANSAS CITY BRANCH.

224 Wabash Ave., Sunday School 9:30 a. m.; preaching at 11 a. m. and 7:30 p. m.; social service 12:15 p. m. D. F. Winn, pastor, 2306 Bellfontaine; telephone 205 Union. Superintendent Sunday School, E. Etzenhauer, 507 Massachusetts Building, Telephone 613. Missionary in charge, John D. White, 609 Main St., Telephone 1353.

Last Thursday evening a very successful ice cream social and bazaar was given by the sisters of the Hawthorne society of this church at the home of Sr. F. C. Warnky; while it was a success financially, it was also a success socially. Many of the neighbors, non-members of the church, were present, and a joyful evening was spent, which, no doubt, will bring some nearer to the church.

Elder M. T. Short, accompanied by Sr. Short, spent Sunday with us. The elder preached for us both morning and evening; both efforts were good and well received.

The Religio enjoyed a treat last Friday evening by Pres. G. H. Hulmes meeting with them and giving them some good instructions which was very much appreciated by all present. Come again Bro. H.; send word beforehand please.

Pres. D. F. Winn, assisted by Elder J. A. Gillen, preached Sunday evening at Northeast mission. Elder W. H. Pease at the tent where he is accomplishing much good. Elder F. C. Warnky preached to an appreciative congregation at Second Kansas City church.

Pres. J. D. White is attending the reunion in Iowa; we look for him back this week.

August 19.

F.

Every branch should have a supply of the new sermon tract, "Objections Answered," by Pres. Joseph Smith; 25 cents a dozen at ENSIGN office.

## SECOND KANSAS CITY BRANCH.

Corner 23d and Holly. One block south of Observation Park line.

Attendance at meetings is good, although many of our membership are making regular trips to the tent, assisting with music, etc. We were glad to enjoy the association Sunday, of some who have not been permitted to meet with us for some time, because of sickness.

Bro. F. C. Warnky was speaker Sunday evening, and seemed to enjoy splendid liberty, edifying and encouraging his listeners. We have since heard comments of satisfaction from those who heard.

Bro. Wm. Cairns, who has just recently returned from his mission to his native home, the "land of the blue-bells," spent Sunday with his sister, Sr. D. Morgan, of this branch, and met with the Saints in the evening meeting. He is in good cheer concerning the work there, and says the work is more thoroughly established in Scotland at this time than ever before in the Reorganization.

Now, that the weather has become more tolerable, we hope to see the work pick up greatly in this city.  
A. C. K.

August 20.

## DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening. Zion's Religio-Literary Society Sunday evening at 4 p. m. E. F. Shupe, pastor, 3633 Clayton St.

Bro. and Sr. Thomas Crick, of Independence, Missouri, were in the city a few days last week. Sr. Della Criley, also of Independence, is visiting in the city, and was present at the Sunday services.

Elder J. B. Roush was called to Haigler, Nebraska, Saturday, by telegraph, to preach the funeral sermon of Bro. Leonard Parsons. We have not received the particulars of his last sickness and death; have heard his death was quite sudden. We remember Bro. Parsons among our early acquaintances of the Rock Creek branch, Hancock county, Illinois, over twenty years ago.

A fair sized congregation was present both morning and evening Sunday. Bro. Shupe was the speaker with good liberty and enjoyed the Spirit. Surely the Lord does not forsake us in time of need.

Quite a number of the Saints and friends were at the depot Thursday night to say good by to Bro. and Sr. Gilbert. They intended to Sunday in Colorado Springs, and then on to Salt Lake, arriving in San Francisco to catch the vessel September 18th.  
S.

August 19.

"Apostasy of the Church," by Elder J. W. Wight, 10 cents.  
www.LatterDayTruth.org

LETTER DEPARTMENT.

BARTLETT, Ia., July 25. Dear Ensign:—Many of your readers in this mission appreciate your appearance very much, and I concluded to send an item or two for use, that an acquaintance with the spiritual efforts being made here may be further known. I find a kind hearted, teachable, liberal dispositioned class of Saints in southwestern Iowa, and enjoy my labors very much so far.

Preparation is now being made for one of the most enjoyable reunions ever held in this district, and the Saints are anticipating a feast of fat things, and by humility of purpose, and a willingness to assist in every good work I cannot but conclude that their anticipations will be realized.

We are now engaged in tent meetings here, with another meeting each night by the Christian church. This opposition but seems to be affecting our services favorably, and our experience here has proven that the best arranged plans to overthrow God's work proves a blessing to us in disguise. So it has been thus far with these meetings.

Since beginning in missionary work I have ministered at Thurman, Riverton, Anafoburg, and McPaul since June 10th, at each of which places good was done.

We anticipate an excellent work to be done here. Since beginning this letter I have overheard very favorable expressions made with reference to the services thus far held, and the pleasant and convenient arrangements we have made for services, and indeed, I think we have one of the nicest tents and most convenient seats and pulpit, it has ever been my fortune to use, all furnished by the liberality of the Saints here, who in seeking for a contribution of \$75.00 raised nearly \$100.00 from the result of the first invitation. For all these favors we feel to praise God.

Your brother, J. F. MINTUN.

HOOD RIVER, Ore., Aug 8.

Editor Ensign:—We have just closed a series of very interesting meetings four miles southwest of this place. We store the tent away for a couple of weeks that we may obey the call from Bro. Crumley to "come over and help us" at the Bandon reunion. Bro. W. A. Goodwin and I start for that point via Roseburg, in the morning. We have promised to return here and give the hungry ones a little more gospel food as soon as we get through at that point. Bro. Goodwin has been very busy at carpenter work for the last ten days, and taking his share of the work at the gospel tent nights. This that there might be means to go to Bandon with. He opened up the work here a year ago, and stirred up some opposition among the world, and a challenge from the Advent Christians was received by him then. Propositions were prepared then, but the A. C. church did not have their champion ready. When I commenced services here about the 8th of June, I heard considerable about it, and when Bro. Goodwin and I were putting up the tent in the town, the 10th of July, we were asked to furnish these propositions again as they had a man to "take it up." Of course we accommodated them and the indications now are that there will be a battle here when we return between Bro. W. A. Goodwin and one Anderson of their number. Well, so the work goes on. Many have heard the truth here, and some are very near the kingdom.

Ever in the praise of right, A. M. CHASE.

REED CITY, Mich., July 23.

Dear Ensign:—Our debate at Shabbona is over. We had a very large attendance for eight evenings. It was surprising to see so many out every night as it was such a busy time. We could see that the people were coming over on our side all the time. One gentleman, who was much opposed to us at first, attended the lecture against us and thought it was pretty good, but thought they acted unfair toward us, and was induced to come

out to hear the other side, and the scale turned with him that night: he and his company followed up the debate every night, and when it was over they were both baptized with three others. Three days later two more were baptized, and from present indications there will be several more in the near future. Bro. Wm. Davis and K. C. Smith will continue laboring in that vicinity.

This is the first debate I ever held in which the Spaulding story was not brought up. The main argument all the way through was to pick, if possible, some flaws in the Book of Mormon and Doctrine and Covenants, by reading sketches here and there, making them appear contradictory, etc. Finding fault with the reading, etc., such as "And it came to pass," and we "did" this, and we "did" that, etc., too many dids, and inasmuch as it was stated by the different writers, therefore, one man wrote it all, and it must be a fraud. The boats, with the hole in the top and bottom, etc., all went to prove it false. Mr. Brown found much fault with the Doctrine and Covenants; Joseph cursed Cincinnati—the boarding house. A revelation for this, and a revelation for that, etc. He would sometimes read it wrong and make light of it, but being trapped in it so often he changed his method by reading correctly and then placing a wrong interpretation upon it and such like. But little was taken from the Bible to prove the work was false.

Bro. Brown did not discuss the doctrine of his church, as he agreed, but stated that perhaps he would some other time. This was his first debate with the Saints, and judging from his actions and sayings we think it will be his last. I was much blessed by the Spirit all the way through.

The holding of the discussion at Shabbona was a grand success in many ways. The Saints were confirmed and built up in their faith, as many things were brought up and discussed that would not be otherwise. Several who were formerly our enemies are now our friends. Some who before would not give a cent to assist in the building of the Saints' church there, have since come to our brethren and offered to help. It would not surprise me to see anywhere from ten to twenty obey the gospel in the near future. So may the work go on.

J. J. CORNISH.

CHICAGO, Ill., July 12.

Dear Ensign:—Your columns are ever full of encouraging letters, and your sermons are a source of helpful thoughts and food for the mind and soul. I deem my time well spent when I sit at an afternoon perusing the ENSIGN, Herald, or Autumn Leaves. How lonesome indeed the home where these precious pages never enter. I indeed feel sorry for the Saint or Saints who are too poor in worldly goods to have the pleasure of reading these papers. I would almost rather go without something else and have these papers to read, for they are so helpful.

While looking over the different letters, I came to our dear Bro. Terry's; tears of joy welled up to think that his health is better, and that he is permitted again to labor among those who love him, and I could not help but think of our parting here in this branch with both Bro. and Sr. Terry.

Our worthy Bro. Sheehy has had to leave us on account of sickness. We sincerely hope he may be able to return ere long, for surely this work needs close care in this city. Several able men could be kept busy all the time, and while there are lots of churches here there are hosts of good people who never heard the gospel preached in its fullness. I should like to have the people who live here in Lawndale hear one of our elders preach as they all know that I am a Latter Day Saint. I have given out lots of tracts, and give my papers wherever I think they will read them. I have loaned my Book of Mormon to several, one was the Congregational minister, but now I cannot get him to talk to me. He had 1. M. Smith's "Book of Mormon Vindicated," also read Solomon Spaulding Story and

Eldwin's Ancient America, so he got enough that he don't care to talk upon the subject. He is a very nice gentleman, not at all bigoted. He said that he did not think that Joseph Smith was at all to blame for polygamy; also that he had been more sinned against than sinning. But I attempted once to talk to a man who had been a Methodist sixteen years and concluded he could not preach enough Bible in their pulpit, so left it and started one of our own. But oh, so bigoted! When I wanted to show him more scripture he would not listen, and said he did not need to be taught by me. He took up healing as a fad, and I understand he failed several times till he has quit. Surely the Lord humbled those who are exalted. Some of his followers have become disgusted with him and left. Truly this is a marvelous work and a wonder which the wisdom of the wise can not fathom. And oh, how it makes my heart rejoice when I think of this work and that I have the privilege of being one of God's children in these latter days, and a partaker of the same blessings as the former day Saints.

I ask the Saints to pray for my companion that he may see the need of obeying the gospel.

Your humble sister, Mrs. E. HORTON.

ONO, Wis., Aug. 5.

Editor Ensign:—On the 23d of July we were organized into a branch by Bro. C. H. Burr and A. V. Closson. There are only a few Saints of us here, and we are made to more fully realize each day that we are to put on the whole armor of God, and to live Godly lives in Christ Jesus.

I find, to be a true Latter Day Saint, one has much to do, and that we have so much to overcome before we can be a Saint indeed.

How often God has told us to come up higher and he would bless us, and for a time we would try to obey, but oh how soon we would get back into the old paths.

I rejoice in this restored gospel, and am so thankful that God in his mercy saw fit to enlighten the minds of a chosen few in this place. This is a very hard field for missionaries as the minds of the people are in darkness, and they seem to be afraid to come out to hear for fear their spiritual foundations will be wrecked, not realizing that they can find a better hope on which to build. I feel that we have much to be thankful for as I realize that God is hastening his work, and that we are living in the last days when God said he would do a great and marvelous work.

Yours in the one faith, MISS L. M. SHAVER.

REA, MEX., Aug. 5.

Dear Ensign:—We are a few scattered Saints here, Bro. Wm. Hailey and family, Sr. Vaughin, and my family. Bro. Vaughin is on a mission to Kansas. Elders D. A. Hutchins and J. S. Snively are conducting a tent meeting at this place; have been here nearly two weeks, and the interest increases. A large crowd greeted them last night when Bro. Snively spoke on the coming forth of the Book of Mormon; good attention and good order all things considered. The best people of the community came out to hear, and the elders have received invitations to visit some of them. Those who showed hospitality last year do likewise this. So may the good work go on until all the honest in heart shall hear the glad tidings, and be gathered into the fold.

R. F. HILL.

ANTONITO, Col., July 22.

Dear Ensign:—Bro. J. W. Morgan and I are yoked together for the summer; after laboring some in Cripple Creek district, where I had the pleasure of baptizing one, we started for the San Luis valley to labor among the Brighamites.

The rule "Prove all things and hold fast to that which is good," has been laid on the shelf years ago, and "Obey counsel" has taken its place. After we had preached at Fox Creek schoolhouse for about one week, where very few Brighamites came out to hear, Elder Massey, of the Utah faith,

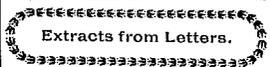
came and preached a sermon in which he told the people that it was better for them to obey the priesthood, whether their counsel was right or wrong; if the counsel was wrong the priesthood would be to blame and not them. He did not tell them that if the blind lead the blind both shall fall into the ditch. When people are already spiritually blinded they do not see that they are headed for the ditch, unless they renounce their false doctrine.

We spent the Fourth of July at Manassa, which is headquarters for the Brighamites in this valley. While we were there we were approached by two Strangite elders and publicly challenged for a debate. One of them, Ketcham by name, said that he had challenged Joseph Smith to meet him in discussion at several places in the East, but that he would not meet him. Bro. Morgan told them that they had better go and get them a crowd and preach to them, if they wanted to preach; but they said that they wanted to meet us in public debate before the people. Elder Ketcham said that we were cowards and that he knew we would not meet him when he came. It is just possible that that is the reason he was so anxious. A large crowd gathered around to see and hear what was going on, and after they had repeated their challenge several times, we told them that we would accept. So we drew up propositions and made arrangements for the debate the following week. We secured the Brighamite dance hall for the discussion. We made arrangements for a four nights discussion, but at the close of the first evening, in which we affirmed that young Joseph was the legal successor, we were told that we could have the hall for only one night longer. So the next evening they affirmed James J. Strang to be the legal successor of Joseph Smith. The Lord was with us and the victory was on our side. Two days before the debate commenced we received a letter from our opponents, in which they gave us a challenge to repeat the debate after thirty days anywhere in the San Luis valley. So at the close of the debate Bro. Morgan read the letter to the crowd and then told our opponents that we would accept the challenge and meet them in a Strangite neighborhood near Monte Vista, but they had a sufficiency so took water instead of debate.

We next attended a conference held by the Brighamites, which lasted for two days. A public prayer meeting is a thing of the past with this people, but not a public dance. Instead of the congregation kneeling when they ask a blessing on the bread and water, the one asking the blessing is the only one that kneels. They do not heed the statement in Doctrine and Covenants 17: 22, which says, "He [the one asking the blessing] shall kneel with the church." Perhaps the priesthood has counseled otherwise. Polygamy, Adam-God worship and Blood Atonement are not things of the past as the Brighamite missionaries in the eastern states would have you believe. It seems to me, that we, as Latter Day Saints, should take a warning, seeing how this people have departed from the faith, and "observe our prayer in the season thereof," that we may not be deceived.

Hoping to continue faithful until the final victory is won, I remain Your brother in the one faith, J. F. CURTIS.

"WISDOM is justified of her children" says the Master. Even worldly acumen is valued in proportion to its quality. A brainy man or woman always commands the highest prices or salaries for their services in the marts of the world. The heavens value the excellencies of wisdom no less. She was with the Lord in the creation, and all the created join in the acclaim of glory to God in the highest for the grandeur of His works.



Extracts from Letters. SR. HARRIET TURNER, writing from London Mill, Ill., says: I am eighty-seven years and three months old. I most gladly greet the ENSIGN's weekly visits, freighted with gospel truths and light.

SR. EWEY HOWELL, of Pashaw, Vernon county, Missouri, says she would rejoice if she could attend the coming reunion, but she cannot. She has great faith in the latter day work and wants to remain faithful.

ELDER N. N. COOKE, Voshall, Osage county, Missouri, August 18:

I see by late issue of the ENSIGN that somebody was lost. Well, I am to be found here doing all the good I can to help the Saints and friends understand the laws of life in the gospel: how far I shall succeed I do not know, but I shall leave it in the hands of Him who doeth all things well, for Paul planted, Apollous watered, but God gave the increase. May the blessings of God rest with this people, is the prayer of your co-laborer in hope of eternal life.

A SISTER signing herself 'M. F. S.' writes from Morehouse, Missouri, July 29th:

Bro. Spurlock and Harry Thomas were here and preached two excellent sermons and revived my drooping heart. Sometimes I would give anything to be where I could go to our church; sisters, that have that privilege, do all you can to send this glorious gospel over the land, for I know it is of God. There are no other Saints in this place and I feel lonely. If I had some of the church literature I could scatter it around.

ELDER F. D. OMANS writing from Crystal, Michigan, July 29, says:

I am battling for the right, here in Montcalm county, Michigan. On Sunday, the 26th inst., I baptized two precious souls into the kingdom; they are both highly respected by all who know them and will have considerable influence over their many friends. The Lord is blessing his work and the great sickle of truth is gathering in the sheaves. I am as ever for the hope of Zion.

SR. LIZZIE M. HINKLEY writes from Wrayville, Illinois:

I am alone here in the faith; I hear no preaching only as I get it out of the ENSIGN. I many times wish I could meet with the Saints, but it seems as though I cannot. I have not heard a Latter Day Saint sermon for nearly two years. I hope there will be an elder come around here and again preach for us. I know there will be some who will go to hear if we could have some one to preach for us. I think they can get the school house now as they have new directors and two of them I think are friends of the Saints.

Waverly Magazine tells of a little tot who had attained to the dignity of a "kindergartener" saying one day to her father, "I know what two and two, and three and two, and two and four make." "Yes," answered the parent, "but what do you and I make?" and without a moment's hesitation the wise little mistress of problems replied, "sweethearts." Ah yes, love is the great unifier of the ages; it blesses and comforts all conditions and ranks. With its presence the privations and sufferings of poverty are lightened, and the riches of this world are made to produce fruit for eternity. But envy and hate are twin disgraces which sow the seeds of sorrow and death. Let us all, therefore, "Walk in love as dear children."

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

TRY THE SPIRITS.

Sermon delivered before the General Conference, at Lamoni, Iowa, Sunday morning, April 8th, 1900, by Elder J. J. Cornish.

The passage of scripture which I select for a starting point for my remarks, will be found in the first epistle general of John, the fourth chapter and part of the first verse; "Beloved, believe not every spirit, but try the spirits whether they be of God."

It might be wise, perhaps, to call attention to the first chapter of Genesis, where we may obtain a little light regarding the spirits, and I notice in the 1st chapter and 26th verse, that God said, "Let us make man in our own image, after our likeness and it was so." God said; He said that to some person. It appears there was no man as yet created and still God spoke to some person. "Let us make man in our image, after our likeness." By calling your attention to the first chapter of John, and the first part of the chapter, we notice that "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God; all things were made by Him, and without Him was not anything made that was made. In Him was life and the life was the light of men. The light shineth in the darkness and the darkness comprehendeth it not."

We read on a little farther, down to the 14th verse: "And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." I understand, then, from this, that in the beginning was the Word, (Jesus Christ), and the "Word" (Jesus Christ) was with God (God the Father) and the "Word" (Jesus Christ), was God (God, the Son). That Word was made flesh and dwelt among us, and we beheld His glory, etc.

We call your attention to the statement made by the Apostle Paul in the first chapter of Hebrews, first and second verses, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." "Let us make man in our own image, after our likeness." He was talking to Jesus Christ, his Son. I understand, then, that this was the spiritual creation of man; that then, the spirits that existed were brought together and formed in the image of God and his Son; and you will remember that Jesus Christ did not take a body until four thousand and four years after that time or thereabouts, so that He existed in spirit with the Father.

My understanding is, then, that the spirits were now created; not all made out of nothing as some vainly suppose, but that the materials existed and were

simply brought together, created. Like, we may say, here is a building created, but it was not created out of nothing; it was all here before. The sand was worked over, and made into glass, and from ore that was in the ground nails were made; from the trees that grew were made our timber and our lumber, etc., and all that we have existed before; we simply manufactured it—brought it together, created and built. God created man, not everything out of nothing, but with the elements that existed he brought together, and he made man in his own image.

"This is the spirit that I wish to talk about, but for fear some may not rightly understand me, I call your attention to the second chapter of Genesis; reading a few verses you will notice that it had not rained upon the earth that God had created, and there was not a man to till the ground. Some may say, "But you have quoted in the first chapter that God did make man, male and female created he them." Yes, and yet there was not a man to till the ground. I do not understand that that spirit can hold the plow or sow the seed without it lives and exists in a body made of the earth, so the Lord God formed man out of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.

We are sometimes questioned by our Advent brethren, "Is that breath, then, not the soul?" I remember one time when I left Canada and came to Michigan to preach; that one asked me that question, and I had never heard the question asked before, "What is the soul of man?" I was ignorant of it then, and after they had attended my meetings, some one of them said, "Elder, your preaching is very much like ours." "Well," I said, "I am glad you have got the truth then." "But there are some things you preach that we don't see alike." "Well," I said, "I wish we could all see exactly alike, all have the whole truth." "Say, elder, what is the soul of man?" I had never given it thought. "Did not God make man in the beginning out of the dust of the ground?" "Yes." "And breathed into his nostrils the breath of life and man became a living soul?" "Yes, sir." "Then," he said, "the breath is the soul, isn't it?" "Yes,—I guess so," but I didn't hardly think it, however; I didn't know what to say. I simply had to sanction it for the time being; but still there was a doubt. Just about two hours afterward, I met another man and he said, "Brother, I have heard you preach three times; you preach pretty good doctrine." "The doctrine is always good," I said. "But, say," he said, "What is the soul of man?" There, I said, is another of those fellows, I never met them on the other side. I said, "I met one of your men a little while ago who asked me the same question." "Now," he said, "Did not God make man in the beginning out of the dust of the ground?" "Yes." "And breathed into his nostrils the

breath of life and man became a living soul?" "Yes, sir." "Then," he said, "the breath is the soul, isn't it?" "I haven't given that much thought. It may be, but I don't think it."

We entered into a little argument, and the next morning I met another gentleman who had been to our meetings. The first words he said were, "Elder, what is the soul?" "Well," thought I, "I am right in a nest of them!" (I was only a boy at the time). "Yes," I said. "In the beginning God made man out of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." "I have met two or three of your brethren and they have sung that same song. I have learned it, I understand it (the song, but not the soul of man). I must know something about it." I made up my mind when I first began this work in the city of London that I proposed to live it and preach it, when I was called to preach it, and I would do the best I could under every and all circumstances wherever called upon to defend this work. But I could not read very well at that time.

When Bro. James Stratton, who now lives in Kansas City, was with me, and I could not read, I'd say, "Bro. James, I am going to preach; we will start it here, right in the city of London, said I, you read the chapter and the hymns. He said, "allright," and he read the hymn. I led in prayer, then he read the chapter over that I had thought in my mind would be well, and while I had selected a certain verse that I read over and over and over, I don't know how many times, so that I could read it in public; and you will understand me when I say I could not read anything above three or four letters in a word, I would have to spell it out. But in this way I would remember the verse and would read my text. They say, "Open your mouth and He will fill it," but sometimes people open their mouths and there isn't anything there, and I did not have anything there only as the Lord gave, and I made up my mind that if God could make a preacher out of me and fill my mouth, he could make a preacher out of any one; so I opened my mouth and said, "Lord, tell me what to say and I'll say it," and so I began to speak after having given out the text, and the words kept coming until I thought I had talked enough, and was talking loud enough, and went on a perfect stream apparently for about twenty-five minutes, and stopped all at once. I stopped, of course, I had nothing else to say. I thought in my mind when that was going on, that I was doing all right, it sounded good to me. Now I am stopped right off. Now what? I said, "Meeting again next Sunday at half past two." Something came to me right then "Now you have done it, you cannot tell anything more," and I fairly trembled, and many a time in getting up before the people I have had that same feeling of trembling; not because I thought this work

was not true, but for fear I might not present it truly and as God would have me tell it.

Now, while starting out and commencing in that way, the Spirit has helped, has led and guided; and that part of the "soul" I never heard it there (in Canada) because I met no Adventists there, but when I came over to Michigan and they began to propound those questions to me that I was unable to answer, I made up my mind what I had settled upon in the beginning, when I started in this work, that it was true, and that every part of it was true, and whatever the church has stated upon it, as has been presented by the elders of the church, it must be right, because it was begun by a prophet, and it was being carried on by a prophet, and the inspiration of the Almighty was in these men, and in their co-laborers in the quorums right on down, and so far as I had gone, I never saw an article or a point in print where they had taken a stand, that these men had to take it back. When I saw that I was right in the midst of those people and had that point to answer, and could not answer it correctly, I made up my mind that God must help me now or I could not defend that part of it; and I did not want to represent a church or present a doctrine that I had to take back, and so I asked God to help me. There was no place else to go.

And the thought came, "Did not Jesus preach to the spirits in prison?" "Yes." "That was not breath." There is a good point. Did not Moses and Elias come to Jesus Christ upon the Mount of Transfiguration, and Peter, James and John were called upon as witnesses? Yes. Yes, that was a truth. Things began to loom up. "When I meet these parties again," thought I, "I am going to tell them that." Bye and bye I met Elder Wright. "Say, elder," he says, "Our people are stirred up much over your preaching." I said, "I am glad they are." Said he, "Can you tell me what is the soul of man?" "Yes, it is the inner man. I that speak to you is my Spirit, you that understand me is your spirit, and the inner man is exactly like the outward man, so far as its form is concerned, but in its organization it is of different material. And God made man in his own image, after his own likeness. This is the spirit. But after that there was not a man to till the ground; then the Lord God formed a man out of the dust of the ground," and I asked for Zachariah to come to my help now and put in a passage there to assist in that second chapter of Genesis, namely Zachariah the 12th chapter and first verse, wherein he says, speaking of the creation of the heavens and the earth, "And he formeth the spirit of man within him."

Now, then, I understand from the second chapter of Genesis, that God made man out of the dust of the ground, he formed the spirit that he had first created, that you read about in the first chapter; he formed one of those spirits in that man that he

made out of the dust of the ground; then he breathed into his nostrils the breath of life and set the machinery at work, and that spirit and that body is the soul of man.

On meeting those men afterward, they did away, of course, with those passages in their way; even where Moses and Elias appeared, and Christ preached to the spirits in prison, that is all answered. All the preaching there was in it, Christ's spirit was in Noah preaching to them away back in that day, and so they tried to do away with the idea that we had tried to understand more perfectly.

But I continued to pray, read, study, and ask God for light, and one evening (I presume the Lord wanted to show me in such a way that I would understand it more perfectly, and that I'd never forget it), He permitted my spirit to leave my body, and I stood by the side of my body; I saw my spirit, and I saw my body (my inward man and outward man), and I said, "Why here are two Cornishes." I believe I understand that perfectly, so far as that is concerned. And, dear brothers and sisters, it is I that am now speaking; that is the spirit. I that speak is my spirit and not my body. I am simply using this body, and you that understand are your spirits, and that is the spirit that was created at the beginning that is the spirit that now lives in our body, the spirit that will live on in a highly conscious state between the death and the resurrection of our bodies.

And now there are many spirits created, and I understand they were all created to be good spirits, but there was one spirit that turned out to be bad, and that he had a name given to him; it was "Lucifer," the son of the morning, and he would tell different things about the other brethren, to God, that would not be true, and so he kept on bringing accusations against the brethren, day and night he did it; he was at it constantly, and finally he got several to follow him.

Dear brethren, now about these spirits. One is bringing railing accusations against the other; that was not God's Spirit, and so we will have you know, if ever we do the like of that, that we are to try that spirit to see if it was of God or not. Bye and bye, some of the other spirits that were trying to be good and do that which was right, made up their minds they would not put up with it, and a rebellion took place in the heavens, so we do not expect but what there might be a rebellion here on the earth sometimes; and there was a war in heaven; God's angels fought against Lucifer and his angels; Michael and his angels prevailed; Lucifer prevailed not, and he was cast out, he and his angels with him.

Now, what do we hear? Why, to the inhabitants of the earth, "Woe, for the devil has come down upon you having great wrath." Here is a separation. Hence, there are many spirits at work; there are good spirits and there are bad spirits, and

we are told in the first and second chapters of the Hebrews that those good spirits are angels of God, which are ministering spirits; ministering to those who shall be heirs of salvation who dwell upon the earth; they are all ministering spirits. Now, all of us are guided by some spirit. No doubt we have angels to assist us, though we may not see them.

Now, we believe that it would be wise upon our part to always try these spirits, and see whether they are good ones or whether they are bad ones. If they should be the spirits of the opposite party they will lead us astray; they may tell us many good things in order to get us following along that line, but by and bye put in many bad things, and we will be led, little by little, until we are led astray and away from that which is right. So John says, "Beloved, believe not every spirit, but try them."

I wish to call your attention to a little circumstance that occurred at one time, wherein you may see the difference between the two spirits. You remember Peter was an apostle of Jesus Christ; was chosen to be so by the Master himself and considered one of the leading spirits in that quorum, but you remember one time when Jesus was about to be taken and crucified, how that, as the Master had said, Peter denied him. Bye and bye when a little girl came up and said, "You are surely one of this man's disciples," he said, "No, I am not." Is that a good spirit, telling a lie? Bye and bye when the question was asked again, he denied again; and again when a man asked him the same question, he cursed and swore and said he did not know the man.

There was one kind of a spirit made manifest in Peter. Some fifty-three days after that I find when the great congregation had gathered together upon that memorable day of Pentecost and the Spirit of God was poured out upon these men, that that same man Peter rose up in that congregation and said, "Men and brethren, let me freely speak to you." I don't want to admit anything today I will deny later, as the declaration, "I don't know the man," but now since the Spirit of God has come upon him, he is willing to rise up, and among that same class of people which thirsted for the blood of Jesus, and say, "Let me freely speak to you." This is another spirit. Let us try the spirits that are around us. That spirit that led Peter to deny Jesus was not of God, but that spirit that he had afterwards when he wanted to tell the people that Jesus had been slain by those cruel wicked hands, he hath ascended up on high and he hath shed forth what you now see and hear, was of God. There is the difference between the two.

Brother John, too, who was the forerunner of the Savior, who was sent to mark out the way and make the paths straight. (The others had made the paths crooked.) And while he was teaching, preaching and explaining the gospel, many came to

him to be baptized. Among the number was the Son of God, the Savior of men, and John baptized him, and saw the Spirit come upon him, forming itself like a dove, and to this John testifies that "He that sent me to baptize with water, the same said unto me, upon whomsoever ye see the Spirit descending in the form of a dove, that same is he which shall baptize with the Holy Ghost and with fire. Now, said John the next day, looking upon Jesus as He walked with the disciples, "Behold the Lamb of God which taketh away the sin of the world." That is the one, I know him, and how? Because He that sent me to baptize, said the Lord would so come, and I did baptize Him, I did see the Spirit descend and I testify that this, is the Son of God. That is the good Spirit of God.

But bye and bye there was an hour of trial came upon John when he was put in the prison. He said to his disciples, "I wish you would go over and ask him if he is really the one that is to come, or shall we look for another?" There is a difference between these spirits, and we are to try them. What did Jesus say? How grand the thought! "Go tell John that the sick are healed, the blind receive, their sight, the lame are made to walk, and the poor have the gospel preached to them." Better tell that than to go back and say, "Tell him that I am the Savior, tell him as plain and decided as you can. Tell him what it is declared that God would do when He did come before you, and then it would surely call his attention to the past when he testified, "Behold the Lamb of God."

You see how easily one can get in the darkness, be he prophet or king or what not, and if the light that is in them be darkness, how great is that darkness. It behooves every Latter Day Saint to live according to the gospel plan day by day, each day of their lives, that they may obtain and retain the Spirit of God, that their minds may not be darkened, and that the evil spirit may not enter in and lead them astray.

Perhaps I should give a passage or two of scripture showing that angels may be the companions of those people who are trying to do right. Let me call your attention to the forty-eighth chapter of Genesis, in that case of Jacob blessing the grandchildren, the sons of Joseph, Ephraim and Manasseh, and while pronouncing that blessing upon them, he speaks of the God of his fathers, Abraham and Isaac, etc., and then says, "And the angel which redeemed me from all evil, bless the lads, and let my name be named upon them." There was an angel to redeem them, there was a guardian spirit. David says in the Psalms that they encamp around about them that fear him, and delivereth them.

The apostle James had been in prison and had been beheaded by the authority of Herod the king, and seeing that it pleased the Jews he proceeded to take

Peter also, and he placed him in prison; but prayer was made and the angel of God came down and let the man out. He simply smote him on the side and said, "Peter, stand up. Arise up quickly." And the chains fell from off his hands; and he went out and followed the angel, and wist not that it was true which was done by the angel, but it thought he saw a vision; but it was indeed a fact and so he went down to the house of Mary where they were all gathered together praying, "And as Peter knocked at the gate, a damsel came to harken named Roda; and when she knew Peter's voice she opened not the gate for gladness, but ran in and told how Peter stood before the gate. And they said unto her, art thou mad. But she constantly affirmed that it was even so. Then said they, it is his angel." They understood that there were angels to guard those belonging to Christ, to assist them, and you and I might consider the history of our past lives and see where we have been guided by an unseen hand, by an over-ruling power that has assisted many a time, although we may not have seen them personally.

I remember on one occasion in Michigan, in Isabelle county, while standing up and defending this work before a minister of another faith in public discussion, that it seemed at one time the power of God was so great I scarcely knew I was standing on the floor. I was afraid to thrust my hand back for fear I would strike some one behind me, and one brother, Bro. F. C. Smith, as soon as that speech was over, said, "Bro. Cornish, I saw a heavenly messenger standing by your right hand side while defending that work."

These are the good spirits that are assisting in the hours when necessary to assist, but the world that is opposing this truth do not understand these spirits to be good ones.

Brethren, we are to try them, because Satan may transform himself into an angel of light; and so may his ministers. Who are they? They are the ones who are outside trying to destroy this faith. Try them. They say we are the only church having the power of God. A person once said to me, that one of their sisters in their meeting that morning was knocked down by that power and fell to the floor and laid there three hours insensible, and then they roused her up and she came to. "And what did she say," I said, "Why, I don't know." Just let me question her. "What did you see, sister, when you fell down that way?" "Nothing."

"Did you hear a voice or have any revelation, or anything?" "No." "Do you know any more now since that occurred than you did before?" "No." "What good was it to you? You felt weak afterward, you felt your own strength was gone, you had to be held up, one on each side, and nursed for a little while. What good was it?" This is one spirit that was manifested.

I now call your attention to the day of Pentecost. You re-

member how the Lord declared that these apostles should go out and preach this gospel, but wait, said He, "until you are endowed with power from on high," and that is the power that comes from God. "Wait until you have it," and they waited; and no doubt understanding that Jesus had gone up from them, and they, having witnessed that ascension, were expectant, waiting, that they might tell the story of the cross. And while there the time came when that Holy Spirit of God came upon these men. Did it knock Peter down to the floor? No. And the others? No. But Peter stood up and the eleven with him as witnesses, and they spake in the demonstration of that spirit of God and with power. There is power! Try these spirits and examine that one that knocked that person down, and try the other one that raised that person up. And he spoke to the people the unsearchable riches of Christ. "But isn't it sometimes possible or probable that a person may be carried away?" Oh yes, but not so often as we sometimes see in some of these distracted—oh, protracted, meetings.

Notice now, I want to read you another passage of scripture and show you two spirits that may be made manifest upon that passage. If thy brother trespass against thee, go tell him his faults, between him and thee alone. If he hear thee, thou hast gained thy brother; if he will not, take one or two more, that in the mouth of two or three witnesses every word shall be established, etc. That is the letter of the law, and now let us see if we can see what kind of a spirit might be manifested in that law. I will try one first.

A brother comes up and grabs me by the throat, and crushes my throat so that I cannot open my mouth to speak, and says, "Here, sir, you have said so and so about me, and if you don't take that back I'll smash your face!" But in the squabble I get the better of him, hence, do not hear him as the law says. Then to further comply with the law he brings two persons whom he believes to be his friends and at enmity with me, and who, apparently, are influenced by the same spirit which he himself manifests, who speak roughly to me threatening me with violence, etc. But I still do not hear them. Then they agree among themselves to draw me before a court of elders, and, if possible, have me expelled from the church.

Now I go over to the other side and I try another spirit, and he says, "Brother, you remember when you said that about me. You don't know how much that hurt me. You wouldn't like me to say that about you, would you?" "No, I do not think I would." "Can't we make this thing right now? We had better, we are in the one common family. Let us try and be reconciled." Thus you may see the difference between the two spirits. (I do not know but what I am talking chiefly to the people of Lamoni). But when you have

told that brother his faults, do not go and publish it all around the country, never tell a soul about it. "Why," says one, "did you not say to take two or three witnesses?" Yes, but not talk it all over with them; tell it to that brother, in the presence of those witnesses, just about the way you told it to him before when you and he were alone, and these men now hear it for the first time. Now they can be competent witnesses, and thus you do not prejudice their minds.

I wish now to call your attention to another idea. Maybe I had better tell you what the old lady said in answer to the question given by her minister. There was a neighbor man that troubled her very much and she wanted to get even with him some way, and scarcely knew how to do it. She kind of wanted to do right, and yet at the same time she would like to do something to get even with him some way or another. Bye and bye her minister came to see her. "Elder," she said, "what do you think I had better do?" The parson said, "I believe if I were you, I would just heap coals of fire on his head." "Good," said she, "that will burn the brains right out of him; I will do it too." The parson didn't mean that; he meant what is referred to in the Bible. He meant you return good for evil; do good things, and thus you will heap coals of fire on his head. I want you to see the spirit that was manifested in that lady.

I want to refer you to a little circumstance mentioned in the Bible, at least a parallel with that, and it brings in the poor Apostle Peter again. It is in the Bible and we are going to bring it up, because what is in the Bible was written for our profit. You know when the people came to take Jesus Christ they were going to kill him—thirsting for his blood, and while they had heard so much about him, they didn't know enough about him to know who he was, and one of his own men had to tell them. He says, "I will tell you who he is; I will kiss him; that will be the one." And when they were about to take him, Peter said, "Shall we call fire down from heaven and destroy them, like Elijah did?" He said, "Ye do not know what spirit ye are of." Every Latter Day Saint, try the spirits. There was a wrong spirit that had got ahold of that apostle. Jesus says, "The Son of Man is not come to destroy men's lives, but to save." That is the good spirit of God. That is the spirit we should try to follow. Peter said, "I will do something anyway, I will cut his ear off." "Now, Peter, put up thy sword, for he that taketh up the sword shall perish by the sword." "Don't do that." Jesus takes that man and heals him. What? That man that had come to kill him? Yes, that is the spirit that we must imitate; that is the spirit we must follow if we are to be like Christ.

Now, there is a plan marked out by the meek and lowly Jesus, that one that came to save the

race; "and if you love me you will keep my commandments," and his commandments are that we should do good to all men, that we should love our enemies; not love them because they do bad things, but love them in that way that you would do good to them and bring them to the light, if possible. By your doing good for evil, you surely must win them by and by, and if you cannot do it in this life, when you come before the judgment seat of Christ and these parties come there, they cannot say, "Well, you are to blame; if it had not been for you, I'd have done differently. You were as mean as you could be to me; you called me everything, and that is why we used to call you Mormon," etc. Act Christ-like at all times, then they cannot say but what we have tried to do the best we could to win them to Christ.

While we notice that Jesus Christ there healed that man, here is a thought. Let me diverge a little bit to show this point. Sectarrians say, "If you will do that miracle in the presence of the people, every man will believe in you." Why did not every man that had come to take the Savior believe in him when he healed the soldier's ear-ache in the presence of those people? We would see a sign from heaven was their plea. These signs were never sent to make men believe, but to follow those that do believe—that was the idea. So you see those people did not come into the church when they saw those things. If a man would require a sign or miracle to be performed to bring him in, it certainly would take one every day to keep him there, and that man is better outside. Well, what are they for, another may say. They are to follow the believers and strengthen them; those who believe the gospel to be true; it strengthens their faith, and if he is an unbeliever or outsider, if he sees those things, he gets mad about it and he is worse afterwards than he was before. He is of the opposite spirit, you know.

Jesus said to the apostle, "You know not what manner of spirit you are of," and a little while afterward, you remember, Jesus said to Peter, "Peter, when thou art converted, strengthen thy brethren." Not converted yet? No. Some people want converting lots of times, over and over, and there was a time that I was converted to a certain part of this faith, but because I was brought up to believe in sprinkling for baptism, it took a little more preaching to get me to believe in the mode as found in the scriptures. Conversion is simply a change from one condition to another, from one thing to something else; one may be converted from cursing and swearing, and turning around and praising God and glorifying his name. Another may be converted from praising and worshipping God, and turn around and blaspheme His holy name; it is a change one way or the other. So, Peter, when you are changed and get a little nearer, then strengthen the brethren.

While there are many spirits

gone out into the world, Jude tells you in his epistle, that some angels changed and left their habitations, and God hath reserved them in everlasting chains, in darkness. They are to be punished; they are reserved in chains of darkness. I do not understand that these fallen spirits will be permitted to take a body as we have, and inhabit and own that body in this life; and that is the reason we see some of those spirits entering into other bodies that have spirits already. Jesus used to cast them out in his day, and they were so anxious and desirous to have a body that they prayed the Master if he did cast them out, just to allow them to go into a herd of swine. They were anxious to have a body if it was only that of a hog. Let us live right, so we may inhabit a glorified body. They kept not their first estate, they see what they have missed. If we do not keep the law given to govern us in this second estate, it will not be well with us, but we will be desirous of better bodies and better conditions.

Let us follow that good Spirit of God and live according to the law that is given to govern our present estate—our second estate—that we may come up by and by with a glorified body in the third estate—the coming time. Live in such a way that we may have the wedding garment on, which is the righteousness of saints, that garment which is called pure linen, clean and white. We want to live the religion of Jesus Christ, and more and more as we see the day approaching, and as we use the statement made by the prophet, seer and revelator, the martyr, that the spirit that works among the children of disobedience will become more prominent among them, and it will be among the members of the church unless they live right. Let us do right or we shall not escape it.

Look at that spotted animal out in the field. It has certain spots on it, white ones and black ones, etc.; that poor beast cannot hide them. In that day of accounts when we come to stand before the Judge of all the earth, if we haven't our garments on but are spotted all over, how will we feel? We want to live in such a way that we may be presented before the Father, pure and spotless, and just perhaps as that animal cannot hide those spots now, perhaps we cannot hide ours then when we get there. So now is the time to make wrongs right, wherever we have erred and transgressed; let us have that Spirit of God that will lead us and guide us and help us to see all our faults, and put them away from us, following that good Spirit only that will lead us to do good continually, is my prayer.

**Her Church First.**

In one of the children's hymns is the line, "Surely the Captain can depend on me," and it declares the quality of service which every cause, and especially the christian cause, needs. Church services, Sunday Schools, prayer meetings, need

helpers who can always be depended upon, who will always be present in spite of bad weather, inconvenience or inclination, and who will give what aid they can, without reluctance or excuse. One helper who never fails, though he may be of moderate ability, is worth a dozen brilliant but uncertain attendants. Let your pastor depend on you, as a friend who writes the following account could depend on the lady he mentions.

Mrs. E. was the heart of the little church to which I first ministered. She was a very gracious lady and attracted by her winning ways; she had a large family of children, and always brought them to church to fill her pew; she kept her rather easy-going husband up to his church duties and obligations, and set the fashion of helping; the church to all her neighbors; but all this was of less account than her faithfulness. I could always depend upon seeing her in her place, and whenever she had any service to perform, I could always rest, for I knew that it would be done in season—and well done.

Now this faithfulness was not maintained by her without opposition or without careful management. Her attractiveness, the good nature of her husband, the social disposition of her children, made her house a favorite resort, and she never closed its hospitable doors. As a natural consequence the guests who came did not always take account of Sunday services or prayer meeting nights. It was not unusual for out-of-town guests to leave the cars at her gate on Sunday morning, with the intention of a day's visit with their hospitable friend. Or the neighbors would run in on the night of the prayer meeting for an evening's social call. The man of the house would count these interruptions as sufficient excuse for staying at home. "We go to church regularly, of course, but we cannot treat our friends rudely. We must stay at home this time," he would urge.

"I will arrange it," she would say quietly. Then, when time came for getting ready, she would say to her guests, "We belong to the little church here. We are much needed there and are always in the habit of attending. We have plenty of pew room, and should be glad to have you go with us. If you prefer to stay at home, make yourselves comfortable here till we return."

Such an invitation was generally sufficient, and the little congregation was increased by the presence of the visitors; but, if it was otherwise, and they preferred to remain at the house, they never could complain of want of courtesy on the part of their hostess. Her graciousness and sincerity left no room for anything but respect. She followed her convictions and at the same time gained everybody's esteem. When she died that church lost its strongest pillar. It had rested on her faithfulness.

"Three Bibles Compared," by Elder R. Titzenhouser, 25 cents each.

"OUR AIM, MANKIND TO BLESS."  
**DAUGHTERS OF ZION**  
Miss H. B. CURTIS, Editor.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

**ADVISORY COMMITTEE.**

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- Mrs. B. C. Smith, 214 So. Spring St., Independence, Mo.
- Mrs. John Stenhouse, 515 Main St., Kansas City, Mo.
- Mrs. Clara Frick, 203 So. Fuller Ave., Independence, Mo.
- Mrs. Callie B. Stebbins, Recording Secretary, Lamoni, Iowa.
- Mrs. Anna Murphy, Treasurer, Independence, Mo.

Editor's Address, 111 So. Fuller Ave., Independence, Mo.

AS CONSIDERABLE time has elapsed since the Advisory Board of the Daughter's of Zion made a call through the secretary, to all locals, for funds, for publishing books and such other literature as they felt they needed for the work, and but little response has been received, I now feel to again call attention to the matter, and ask how many of the locals are aiming to respond. Please let us hear from you at once, as the manuscript for the first book is now in the hands of the publishers, and we hope by the time the work is finished to be able to meet the expense, that we may go right on with other work of similar kind.

We wish not only to call attention of locals to this necessity for funds, but to all who feel that this work is a help in our homes, in society and in the church. I wish to state that the committee appointed to prepare this book for publication, has done all that work without any remuneration whatever, except the hope to help others, and will continue their good work as fast as means come in to carry it on; so now, why cannot all others who are interested in seeing the influence of this work extended, do what they can in this line to help it on. Surely this is an excellent opportunity for those interested sisters, who regret that they cannot have the privilege of meeting with the locals, to place themselves, as it were, on the roll of missionary workers, by financially aiding in the good work, through which we expect to reach many throughout the church, as well as others whom we could not otherwise reach. The good that may thus be accomplished would surely be sufficient reward for the outlay.

Our aim is to have the price of the book so low that it may be within the reach of all, and in order to have it so, we need your help. If more money is received than is needed for this book, it will enable us to go on with others that much sooner; so

we trust that all who can will assist, and will be on the lookout for the notice of the book.

- MRS. M. E. HULMES.  
President of Advisory Board of Daughters of Zion.

"THE true object of all education is to enable us to serve. Not self, but humanity comes first."

**The Meaning of Home**

A very practical article regarding Home and Family Life, by Professor Ellen M. Richards, appears in the September number of *The Delinquent*. The first sentence is, "The house is but the shell of the home, a shell meant to inclose and protect, not to crush it." These few words give an idea of the breadth and sympathy with which Professor Richards discusses the subject.

**Cultivate the Passion for Excellence.**

Man's reach should exceed his grasp, Or what is heaven for?—BROWNING.  
Dr. Collyer has reminded us that Darwin's suggestion as to the evolution of the eagle is an instructive one. The desire to ascend was there before the wings, and through countless ages of development the process of formation and adaptation went on, until, at length, with mighty pinions, seven feet from tip to tip, the eagle soared aloft toward the sun. Of us it may be said that every well-meant trial and intention is part of a great process, each starts some feather in the eagle's wing.

It is he who aspires mightily who mightily achieves. The noblest character would soon degenerate if it should lose the love excellence. This passion for excellence is the voice of God, bidding us up and on, lest we forget our divine origin and degenerate to barbarism again. This principle is the guardian of the human race. It is God's voice in man. It is the gem which the Creator dropped into the dust when he fashioned us in His own image.

Thorwaldsen, being asked whether there was anything distressing him, answered, "My genius is decaying." "What do you mean?" said the visitor. "Why, here is my statue of Christ. It is the first of all my works I have ever felt satisfied with. Till now, my ideal has always been far beyond what I could execute. But it is no longer so. I shall never have a great ideal again."

"The more thorough a man's education," says Beecher, "the more he yearns for and is pushed forward to new achievement. The better a man is in the world, the better he is compelled to be. That bold youth who climbed up the Natural Bridge, in Virginia, and carved his name higher than any other, found when he had done so, that it was impossible for him to descend, and that his only alternative was to go on and scale the height, and find safety at the top. There is no going down. It is climbing or falling."

"The situation that was not its

duty, its ideals," says Carlyle, was never yet occupied by man. Yes, here, in this poor, miserable, hampered, despicable actual, wherein thou even now standest, here or nowhere is thy ideal; work it out therefrom, and, working, believe, live, be free. The ideal is in thyself!

"Higher! It is a word of noble import," says a modern teacher. "It lifts the soul of man from low and groveling pursuits to the achievement of great and noble deeds, and ever keeps the object of its aspiration in view, till his most sanguine expectations are fully realized."

Nothing else will so save a man from self-consumption as a complete surrender to excellence—to a lofty ideal. It is a burning zeal to get higher in the scale of character, an ever-increasing enthusiasm for the best, that will take nothing less, that lifts life upon a plane worth living.

"Yea, higher yet, and higher, Ever nigher, ever nigher, While men grow small by stooping and the reaper piles the grain—"

"Higher yet, and higher, Ever nigher, ever nigher, To the glory we conceive not, let us toil and strive and strain!"—Sel.

Home Treatment for Cancer.

Dr. Bye's Balm Oils for cancer is a positive and painless cure. Most cases are treated at home without the service of a physician. Send for book telling what wonderful things are being done by simply anointing with oils. The combination is a secret; gives instant relief from pain, destroys the cancer microbes and restores the patient to health. Thousands of cancers, tumors, catarrh, ulcers, piles and malignant diseases cured in the last six years. If not afflicted, cut this out and send it to some suffering one. Address Dr. BYE, Drawer 1111, Kansas City, Mo.

Sandheden's Banner.

An effort is being put forth to again issue the Sandheden's Banner monthly in the Danish language, and it will be done if sufficient subscribers can be secured to support it. Price \$5c per annum. All persons wishing to help the Lord's work in this line, please send their names to the Herald Office, Lamoni, Iowa, and the money now or when they receive the paper.

HOMES FOR SALE

By order of its Board of Directors, the STATE SAVINGS BANK of Lamoni, Ia., will act as agents for the buying and selling of FARMS AND TOWN PROPERTY in and near Lamoni. We have already a desirable list of properties for sale and we invite the correspondence of all who desire to purchase a

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Write and tell us what you want and you will be answered promptly and we assure you the information given can be RELIED UPON.

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"THE Books and Utah Mormonism in Contrast," enlarged new edition, is now ready. Bro. E. L. Kelley's splendid argument against the "revelation" on polygamy is contained in this edition. Price 12 cents each; 3 for 30 cents; 15 for \$1.00.

CHOICE CHURCH PROPERTY FOR SALE At Independence, Mo., 12 very choice lots, 50 x 175 ft., three blocks south of the church and less than five minutes walk. This property has been received by consecration and will only be sold to Saints. We have reduced the price to \$5.00 per ft., west front and \$7.00 per ft. east, six lots facing each way. Several of the lots have been spoken for and if you wish to secure one or more apply early. This is one of the best locations in Independence. Apply at once to Roderick May, Bishop Independence Stake, Independence, Mo.

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Notice of Final Settlement.

Notice is hereby given to all creditors and others interested in the estate of Miriam Atwood, deceased, that I, Andrew Atwood, of said estate, intend to make final settlement thereof at the next term of the Probate Court of Jackson County, State of Missouri, to be held at Independence, on the 9th day of September, 1901. ANDREW ATWOOD, Administrator.

F. P. SCAROLIFF, Broker and Commission Merchant. Mobile, Alabama.

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R. R. TIME TABLES. MISSOURI PACIFIC—MAIN LINE DEPOT.

Table with columns for TRAINS WEST, TRAINS EAST, and various routes like Wichita, Kansas, and St. Louis.

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Special Sale of Tickets.

Home-seeker's tickets on sale Aug. 6th & 20th, Sept. 3rd and 17th, good to return within twenty-one days from date of sale. Special excursions to Colorado and Utah, July 10th to August 31st inclusive, good returning thirty days from date of sale. Tourist's rates and information in regard to routes will be given at any time. H. T. CRUMP, Agent Mo, P. Ry.

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Evanson, Ill., July 16, 1901. Mr. Ordway—I will drop you a few lines in regard to your Quit-tobacco, and must say, after the use of one box and a half I am completely cured; have no desire for tobacco at any time. It cannot be recommended high enough. Thos. J. Shelly, Box 92.

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## Laying Aside Every Weight.

Here is a marked illustration of St. Paul's exhortation to "lay aside every weight and the sin that doth so easily beset us." Phillips Brooks once said: "A great man's path is strewn with the things he has learned to do without."

The following anecdote is from *The Youth's Companion*.

I remember, said the old school master, a summer morning when I stood in the little square of the town of Chamouni, where two parties of travelers were preparing for the ascent of Mt. Blanc. One young Englishman disregarded all the directions of the guides and loaded himself with things which he declared were absolutely necessary for the journey.

He carried a small case of wine and delicate food to pamper his appetite; a camera, with which he proposed to photograph himself and his companions at different stages of the ascent; note books in which to record his impressions, and a picturesque, plumed cap and gay Indian blanket which he wore to win admiration from possible beholders of his triumph.

The guides, after a protest, whispered together and allowed him to have his own way.

Six hours after his party started ours followed.

At the little chalet, where the first night is spent, we found his food and wine. The guide laughed.

"Herr Engländer has found that he cannot stop to humor his stomach, if he would climb Mt. Blanc," he said.

A few miles further on we found the note-books and camera. He had given up the hope of winning fame by recording his progress in the actual hard struggle of the ascent.

Still higher he had thrown off the gay robe and plumed cap.

We found him at the summit in leather jerkin, exhausted and panting for breath. He had encountered heavy storms, and reached the top of the mountain at the risk of his life; but he reached it. Clothes, food and the comments of people below did not come into his thoughts.

He had reached the summit.

When I was a boy, the school-master said suddenly, leaning over his desk and looking at my pupils, I used to plan out my life just as he planned his climb. Fine, fashionable clothes would be a necessity in it, I felt, and good things to eat, and plenty of notice and applause from the public as I marched along, and a record of my progress to be kept forever by the world.

But at forty I cared only for clothes that kept me warm, and at fifty only for food that kept me strong; and so steep was the height above me that at sixty I cared little for the opinion of people below if I only reach it. And if I ever do safely reach that height, looking upward, I shall not care whether the world keeps any record of my climbing or not, for I shall know that God has it.—Banner.

## Rhodes Reunion.

The annual camp meeting of the Des Moines, Iowa, district opened on August 15th as announced. The committee in charge of the meeting consisted of Bro. H. A. McCoy, Charles Richeson and W. C. Nirk. The large district tent stands on the Fair ground and is nicely seated and the family tents are located near. The committee had everything in readiness for the opening and a goodly number camped on the ground the first day.

Apostle J. W. Wight arrived from Boone on Friday, as did also Elder D. C. White from Lamoni, and John White and wife from Independence.

The continued dry, warm weather all over central Iowa has had a tendency to keep many away from the reunion, but the opening day was as much as could be expected.

Friday, the opening, was Religio day. District president, J. R. Epperson, of Des Moines, could not be present, and vice-president H. A. McCoy had charge, with secretary Mattie Hughes of Rhodes and treasurer Elsie Russell of Grinnell present. The Religio-Literary program at night was good and consisted of papers, music, recitations and a talk by Bro. Wight.

The weather for the opening was fine and promises to so continue. The camp ground is nicely located on good high ground. Saturday and Sunday was the regular district conference sessions and the meeting to continue over Sunday, August 25th.

## Conference Notices.

The Southern Missouri district convenes with the Pomona branch for conference on August 31st, Sunday School convention the 30th.

D. W. THOMAS.

SPRINGFIELD, Mo., Aug. 19.

The Northeast Kansas district conference will convene with the Saints at Atchison, Kansas, September 7-8, 1901. We wish a report from all the priesthood. Let us prepare our minds in righteousness for a season of refreshing in the presence of the Lord.

SAMUEL TWOMBLY, Dist. Pres. Netawaka, Kan., Aug. 20.

The Spring River district conference will convene September 14, 1901, at Berrys Ferry, Indian Territory. Now let the branches make their reports and have them ready as soon as possible after September 1st, and mail to T. S. Hayton, 1102 Bellevue Street, Galena, Kansas, or in care of Elder John T. Riley, Fairland, I. T. The Indian camp meeting begins on Sept. 13th in charge of Missionary F. C. Keck, assisted by the attending and local ministry.

THOMAS S. HAYTON, Sec. Galena, Kan., Aug. 10.

The Pittsburg district conference convenes at Fayette City, Pennsylvania, August 31st. Train leaves Pittsburg over the Lake Erie Road at 7:50 a. m., city time, and arrives at Fayette City at 10:05 a. m. Sunday School convention opens at 10:30 a. m. The afternoon train leaves Pittsburg at 12:40 p. m. and does not reach Fayette City till 2:55 p. m. Conference convenes at 2:30 p. m. It will be best, therefore, for all who can to take the morning train. A round trip ticket from Pittsburg, good for 30 days, costs \$2.02. A company of ten or more, 50 cents each or \$1.80 for the round trip. Conference will be held in the Opera House. Strangers may inquire for Elder Robert Perrie, No. 80 Second Street, who is Burgess of the town. Everybody welcome.

F. G. PITT, Dist. Pres.

## Convention Notices.

The convention of the Northeast Illinois district Sunday School association will convene at Chicago, Illinois, September 6, 1901. Payer meeting at 10:30 a. m. Business and Institute work at 2:30 p. m. Entertainment at 8 p. m. Sunday at 1:30 p. m. a model Sunday School session will be held in charge of the district officers. Secretaries please send reports to,

MARIE C. WILLIAMSON, Dist. Sec. Norway, Ill., Aug. 13.

The Zion's Religio-Literary association of the Northern district of California will hold its regular convention during the reunion which is to be held in Bushrod Park, Oakland, from August 30th to September 8th. Reports must be in my hands by September 1st.

J. V. PHILLIPS, Sec. 2418 M St., Sacramento, Cal.

## CONFERENCE MINUTES.

Conference of the Texas Central district convened with the Texas Central branch on July 27-28, 1901. Conference was opened at 10 a. m. July 27th, President E. W. Nunley in the chair, with all other officers of the district present. Minutes of former session read and approved. Branches reporting: Angeline 12; Elkhart 30; Cooks Point 39; Texas Central 76; Philadelphia 28. Elders reporting: High Priest E. W. Nunley, Elders John Hawley, J. W. Bryan baptized 1, S. R. Hay, T. L. Veale baptized 2, B. F. Spicer, Jr., W. G. Allen, W. R. Standefer and W. W. Squires; priests, J. M. Nunley, John Hay, F. C. Gough and C. A. Schuster.

Being the regular time for election of officers the following were elected: E. W. Nunley president; J. W. Bryan vice president; C. M. Mitchell secretary; John Hay assistant secretary. Bishop's agent's report was as follows: Received \$125.67; paid out \$71.74; leaving a balance on hand \$53.93. The appointment of Bro. J. W. Bryan as local historian was ratified by the conference and his work so far as done approved.

Services for the conference were appointed by the president. Preaching by Bro. H. O. Smith, John Hawley, J. W. Bryan and E. W. Nunley. Sunday morning was occupied in a prayer and testimony meeting, which was very spiritual and was enjoyed very much. After conference adjourned on Sunday night the following week was occupied in a reunion service. There were some excellent discourses delivered. Conference adjourned to meet at the call of the president.

C. M. MITCHELL, Dist. Sec.

## Convention Minutes.

The Sunday School convention of the Des Moines district was held at Rhodes, Iowa, August 16, 1901, assistant superintendent, C. J. Peters, presiding in the absence of the superintendent, J. R. Epperson. John D. White, of Independence, was chosen chorister.

The following schools reported: Clear Creek, Boonesboro, Des Moines Valley, Eden, Des Moines, Head Grove, Grinnell and Oskaloosa. The district treasurer reported \$12.17 on hand.

The afternoon session was devoted to the discussion of Sunday School questions, and several papers which had been sent in were read. A general interest was taken in these questions, the one of grading the Sunday School being of the most interest, and the following motion prevailed: That the district favors the grading of the Sunday School and the issuing of text books to supply the place of the present *Quarterlies*, as soon as possible.

A lively interest was shown by all the Sunday School workers present, the sentiment of the above resolution was unanimous and created a new interest in the work.

The convention adjourned and will meet in Grinnell December 27, 1901.

The literary program rendered in the evening consisted of music, recitations and papers, and was full of interest throughout, and several pronounced it the best entertainment yet given in the district.

A. A. REAMS.

## RHODES, Ia., Aug. 18.

The Sunday School convention of the Chatham district met at Zone, Ont., on June 7-8, 1901. Called to order by the district superintendent, Sr. Jessie A. Hackett. Sr. Hackett, Bro. Jas. J. Williamson and J. H. Tyrrell, assistant superintendents, presided; Sr. Mary M. Green secretary, with Sr. Maggie Burr as assistant. Sr. E. A. Leverton was chosen for organist,

with Elder J. H. Tyrrell as chorister. Elders R. C. Evans, Benj. St. John and J. Blackmore were chosen for credential committee. Elders P. A. Phillips, A. C. Barmore and Bro. Kingsley were chosen for auditing committee. Visiting brethren and sisters were granted all the rights and privileges of the convention.

Minutes of the last business session were then read and accepted. Reports from the various schools in the district were then read with a statistical report as follows: Number of sessions 313; total enrollment 472; total attendance 6403; average attendance 246; number of classes 41; number of officers 69; balance on hand last report \$32.07; total collections \$83.54; total disbursements \$86.61; balance in treasury \$28.97; amount paid to district treasurer, 95 cents. Number of *Hopes* taken, 90; Senior *Quarterlies*, 118; Intermediate *Quarterlies*, 77; Primary *Quarterlies*, 86. Two school reports did not arrive. Three new schools were added to our number: one school was disorganized. Some of our schools are doing well, others need encouragement, and a visit from the district superintendents. Written reports were read from the district officers and superintendents of schools. Report from district treasurer, Bro. George A. McFadden, was read as follows: Last report, \$1.66; received since, 30 cents; expended, \$1.20; leaving a balance on hand of 70 cents. Also a report from district librarian, Bro. James H. Tyrrell, as follows: Received, \$18.75; expended for books, \$12.59; balance, \$6.16, to be turned over to the district treasurer for expenses of district association. An order was given on the treasurer for the sum of \$2.88 to defray the district superintendent's expense. The rules and regulations governing the library were corrected and afterwards accepted. It was resolved that the librarian, superintendent and secretary form a committee and they decide which route the library books shall go through the district. It was resolved that the officers remain as elected till next October convention. All committee reports were accepted and committees released.

The evening session was devoted to entertainment, the program consisting of music, singing, recitations, speeches and drafting. Those taking part did well, and some of the children deserve praise.

The Saturday morning session was devoted to a model Sabbath School class in charge of Sr. Jessie Hackett and Elder J. H. Tyrrell. Some good instructions were given by Elders R. C. Evans and J. H. Tyrrell, which, if heeded, we will comply with the injunction to "Come up higher." A vote of thanks was tendered the "Zone Saints for their hospitality. Resolved that we now adjourn to meet at 2 p. m. the Friday prior to the convening of the fall conference. Closed by singing and prayer.

MARY M. GREEN, Dist. Sec.

## NOTICES.

The Central Chicago branch cordially invites the missionaries of the Northeast Illinois district to assist in a ten days' meeting to begin at the close of the district conference held in Chicago, September 7-8, 1901. As these meetings are purely an effort put forth by the Central branch, it will be distinctly understood that the district will not be in anywise responsible for any expense connected with these meetings. We have secured the promise that Bro. R. C. Evans and S. W. L. Scott will be with us to help proclaim the glorious gospel. There are more places than one to occupy in this large city, and we desire to stir up those who seek to know the truth.

PHILEMON PEMENT.

Pres. Central Chicago branch. 3411 Cottage Grove Ave., Aug. 19.

To the Saints of the Spring River District:—There will be a camp meeting on the ground where the reunion was to have been held, commencing September 13th and lasting over two Sundays. It will be at Berrys Ferry on the Neusho river, south of Baxter Springs, Kansas, in the Cherokee

Nation; follow red posts going south. 200 acres of pasture free. You will have to come prepared to take care of yourselves and furnish your own tents. Hay and corn will be on the ground at the market price. Apostle I. N. White, Bro. J. D. Erwin, F. C. Keck and other speakers will be there. The late rains have made the pasture good. Come, all who can and get the lazier man fed. If you want any more information write to John T. Riley, Fairland, Indian Territory.

F. C. KECK,

Sub-Missionary in Charge. Joplin, Mo., Aug. 16.

To the Scattered Saints of Southern Michigan and Northern Indiana District:—Having been appointed secretary of the district and by request of our general church recorder, I hereby request all scattered Saints to send me the items of identification with the church. Give name, birth, town, county and state born in, when and where baptized, by whom baptized and by whom confirmed, giving the one who was mouthpiece first; also if holding any priesthood, what office, where and by whom ordained and date.

WM. F. SNAUB.

Fremont, Ind.

## Two Days' Meeting.

There will be two days' meetings in the Southern Michigan and Northern Indiana district, which will be held as follows: Halls Corners, August 24th and 25th; South Scot, August 31st and September 1st; Clear Lake, Sept. 7th and 8th; Flint, September 28th and 29th; Knox, October 5th and 6th.

G. A. SMITH, Dist. Pres.

## Reunion Notices.

The reunion of the Nauvoo district at Bluff Park will not be held this year. The district committee, after deliberate counsel, decided it not best to make the attempt, in the face of crop conditions and promise of light attendance.

JAMES MCKIERNAN,

In behalf of committee.

FARMINGTON, Iowa, Aug. 19.

## MARRIED.

(One dollar must accompany these notices when other than the plain announcement is desired. No descriptive information will be inserted free.)

CIVRY-RILEY.—At the home of the bride in Ponca City, Oklahoma, Aug. 7, 1901, Sr. Hattie Riley and Mr. J. F. Civry of Blytheedale, Missouri. They took the 7 p. m. train for Blytheedale. May peace and happiness go with them.

MONTER-UNDERWOOD.—At Hopkins Station, Michigan, Bro. Frank Monter and Sr. Jennie Underwood were united in marriage August 11th after the morning services, the ceremony being performed by Elder W. D. Ellis in presence of a good sized audience. Their friends wish them a long and happy life and may it be spent for the Master.

Splendid Sermon Tracts, your own selection from our published list, 25 cents per doz.

## Lost Hair

"My hair came out by the handful, and the gray hairs began to creep in. I tried Ayer's Hair Vigor, and it stopped the hair from coming out and restored the color."—Mrs. M. D. Gray, No. Salem, Mass.

There's a pleasure in offering such a preparation as Ayer's Hair Vigor. It gives to all who use it such satisfaction. The hair becomes thicker, longer, softer, and more glossy. And you feel so secure in using such an old and reliable preparation.

\$1.00 a bottle. All druggists.

If your druggist cannot supply you, send us one dollar and we will express you a bottle. Be sure and give the name of your nearest express office. Address, J. C. AYER CO., Lowell, Mass.

# ZION'S ENSIGN

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, AUGUST 29, 1901.

NUMBER 35.

## ZION'S ENSIGN.

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B. I. B.

## "WHAT SIGN SHOWEST THOU?"

One of the remarkable experiences which quite frequently confront the servants of the Lord Jesus Christ in their ministry of the word is that after they have patiently, painstakingly, clearly and concisely set forth the gospel as instituted by our Lord in his sojourn among men, assuring their hearers of the immutability of His word and the unchangeable character of the gospel, and that the gospel gifts promised to the believers which were realized and enjoyed by those who were obedient to the gospel requirements in His day, were equally and as fully promised to, and to be realized by, all who are likewise obedient in these latter days, to have some, for want of any scriptural objection to such teaching, say, "Well, show us a sign and we will join your church! Just drink a cup of poison; just let a poisonous snake bite you, and if it don't kill you we will know your church is right," etc.

The astonishing feature of this experience is the evidence which it manifests that these individuals do not have faith in the Lord Jesus Christ, nor in the promises He has Himself given by the authority of His Father. In nearly, if not quite, every case this strange proposition is made by those who vehemently assert that they are believers in, and followers of the Lord, but in their works in thus making their acceptance of His promises contingent upon the working of a miracle for their personal satisfaction—not for the good it might do, the blessing it might bring to some suffering one, but for the simple gratification of an unrighteous and unholy curiosity, that their power of reason might be silenced by witnessing something beyond their ability to sat-

isfactorily account for, they deny and dishonor Him as certainly, and hold His word in contempt as decidedly as the veriest skeptic or agnostic that ever lived.

"Faith cometh by HEARING, and hearing by the word of God, is the instruction of the apostle (Rom. 10: 17), but these modern doubters, like those anciently, will not believe unless they have some ocular demonstration—though what it would require to convince them, they themselves could not readily determine. But even though power was resident in the servants of Christ to comply with these demands, the only effect upon them would be to harden them in their unbelief, until, like Pharaoh of old, destruction would have to be visited upon them. If the faithful preaching of the word of God as He has caused it to be recorded, will not engender faith in the hearer, no working of miracles could avail to supply the lack. The Savior uttered his disapproval of this kind of skepticism when on one occasion he stated to one of the noblemen who came to Him at Cana, from Capernaum, and asked Him to come and heal his son who was at the point of death, "Except ye see signs and wonders, ye will not believe" (John 4: 48), yet on the importunity of the father He graciously granted the prayer, and the son was healed; and so pointedly was the promise of the Savior to the nobleman fulfilled, that it is recorded "himself believed" and his whole house. But the evidence in this case in no manner justifies the thought or theory that the Savior wrought this miracle to induce faith in His power to heal; it was simply a loving answer to the supplication of a suffering father pleading for the life of his child, and that father and family out of the gratitude in their hearts for the clemency extended, were willing to acknowledge that He was indeed all that He claimed for Himself. The father, it is said, "believed the word that Jesus had spoken unto him, and went his way," and this faith was manifest before he knew anything about the fulfillment of the Savior's promise; it was not until the next day that he ascertained the facts in the case.

Some of the greatest of miracles were performed by the Savior in His time, almost under the very sight of the Pharisees. That of the man born blind caused a very great commotion and agitation in their ranks; but when the case of Lazarus being raised from the dead under His hands was brought before them, it plainly carried consternation with it among them; so much so, that the counsel was to not only put Jesus, but even Lazareth, to death, that the effect of the mir-

acle might be destroyed and the progress of the work He was doing stopped. But none of these things caused them to believe in Him as the Messiah, the Son of God. Evidences of His power multiplied around them daily, which, instead of leading them to acknowledge the truth and accept Him as Christ, the Savior in very deed, only provoked them to acts of persecuting Him with greater energy and vehemence; and the climax of it all was reached when, humiliated and suffering innocently upon the cross, they mocked and derided Him, as it is thus recorded:

And they that passed by *railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buidest it in three days, SAVE THYSELF, and come down from the cross.* Likewise also the chief priests *mocking* said among themselves *with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, THAT WE MAY SEE AND BELIEVE.*—Mark 15: 29-32.

It would be hard to credit, were it not so often demonstrated to be a fact, that there can, in our day, be found individuals claiming allegiance to "the Lord Jesus, and to the doctrines He taught, who unhesitatingly range themselves on the side of these murderers of the Savior, and when His promises are even *quoted*, will, at least for the time being, espouse the cause of the scribes and Pharisees, and cry, "Show us a sign that we may see and believe," forgetful of the declaration of the Lord in Mark 16: 17, "And these signs shall follow them that BELIEVE"—those who have been convinced of the gospel who already believe, and who have obeyed the gospel by being baptized (immersed) for the remission of their sins, and have received the gift of the Holy Spirit through the laying on of the hands of the constituted and authorized servants of God. The statement is that the signs shall follow—not go before—those who believe, and there is not the slightest intimation by the Savior that there is any limit to the time when believers shall have these spiritual manifestations to comfort, strengthen and instruct them; they were to follow believers wherever and whenever the gospel of Jesus Christ is authoritatively preached and administered, and the effort to make the Apostle Paul contradict both himself and the Savior, by asserting that he showed them a more excellent way than that so plainly laid down by the Savior, is both vain and sinful, because it is contrary to the plan which originated with the eternal Father, and revealed through the Lord Jesus.

It is, therefore, strong proof that those who take up the demand of the wicked scribes and Pharisees against that which is so clearly and plainly set forth in God's word as the gospel of Jesus Christ, are precisely of the same class of UNBELIEVERS, and, referring to them, the apostle writes:

Unto the pure all things are pure: but unto the defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. *They profess they know God, but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.*—Titus 1: 15, 16.

Some people are wilfully ignorant of the promises of God and will have to suffer the natural fruitage of such a disposition when their stewardship is called into accounting. They read what the Lord has said, but because they are not the recipients of the blessings promised, endeavor to make it appear that they are "done away now," "no longer needed," etc., instead of getting down and facing the facts in the case, that they have never yet obeyed the requirements of the gospel of Jesus Christ, under His direct authority, and are therefore "out of the way."

For many, it is probable, this blindness will continue until it is too late for repentance to avail them, though, like Esau, they seek it carefully with tears; the penalty will have to be paid. But, sooner or later, every one who occupies this situation will be forced to acknowledge that it is true, and they were surely out of harmony with the God-given plan of salvation in their theories. "Prove all things, hold fast that which is good," is a wise admonition, but no one can prove anything good who goes into the investigation with his mind full of prejudice and darkened by unbelief. A fair, honest and candid mind, prayerfully and earnestly considering the path the Savior trod, will not long stumble for lack of understanding, for He has said:

He that followeth me shall not walk in darkness, but shall have the light of life.—John 8: 12.

## EDITORIAL ITEMS.

BRO. H. G. SAMPSON, Big Otter, Clay county, West Virginia, has been preaching at school-houses in his neighborhood, and distributing tracts and ENSIGNS, which has resulted in arousing some interest. He has shown the difference between the Reorganized and Utah churches, so that prejudice is dying out, and he now has five calls in different places in the wealthiest part of the country. He asks for some elder to come to his assistance in September, if it is possible to have one come by that time, to Clay Court House. He will meet any one there who will advise him of his coming. He says some of the thinking people are getting deeply interested in this work, and he thinks he can do a

good work with plenty of good literature. He proposes to devote his time to the work until winter.

AN elder in the active ministry in Oklahoma desires to borrow from some of the Saints \$200.00 with which to enter his homestead land. Will give mortgage security on the land and pay 7 per cent interest for 3 or 4 years. The security is gilt edge as the land is worth \$1,000 to \$1,500. Address Elis Short, Box 60, Independence, Mo.

THERE is comfort and peace in the statement of the apostle (2 Tim. 2: 19), "the foundation of God standeth sure, having this seal, 'The Lord knoweth them that are his.'" It matters little how one may be misunderstood and misjudged by his fellow-man; beyond the humiliation and suffering in spirit inflicted thereby if we are patient and steadfast in our integrity, the actions of those who misjudge us will not affect our standing and character in the sight of the Father. It is far better to be the innocent sufferer in this case than the offender, for it is written, "But woe unto them by whom the offence cometh."

## Extracts from Letters.

ELDER T. J. SHEPPARD, Tolar, Hood county, Texas, August 19: I came to this place six days ago, a stranger here, held services each night to large and attentive congregations, three evenings in the Christian church, and by invitation, three evenings in the Baptist church. Have received splendid treatment by the people. The Christians or Campbellites threatened a while to get a man to go me up, but cooled off at last. I do from here to Dallas county.

ELDER ALFRED WHITE, Clinton, Missouri, August 19: I arrived here today at 11:50 a. m., from St. Louis. Expect my wife to join me here, and on the 22d inst. leave here for the reunion to be held five miles north of Wheatland, in a grove, commencing the 23d inst, and to hold some ten days. I hope to meet many there whom I have been acquainted with for years. I expect to attend the Stake conference at Holden, Missouri, September 21.

Editor Zion's Ensign:—The enclosed clipping is taken from the Auburn (Iowa) Recorder, of July 19, 1901. It may be of interest to your many readers.

C. J. Hunt.

AUBURN, Ia., Aug. 12. Charles S. DeHart, of Carthage, Ill.—The building in which Joseph and Hyrum Smith met their fate at Carthage still exists. But it is no longer a jail. It is used as a private residence by an old couple who are very accommodating to visitors who call to see the interesting relic. The bullet holes still remain in the door of the room where the two unfortunate men were confined, and it is claimed blood stains can yet be traced in the flooring.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Next Sunday a special effort will be made, not only here, but in every branch in the Independence Stake, to raise money for the payment of the Graceland College debt. Bishop May says, "Let all who are called to be Saints remember the statement in the late revelation:

*'The College debt should be paid.'*"

Commencing next Sunday, September 1st, all the evening services of this branch will begin at half past seven, instead of eight o'clock. Make a careful note of it and *don't be late at meeting.*

The Religio will give an entertainment in the church tomorrow, Friday, evening, at eight o'clock. Admission free, but a collection will be taken for the benefit of Religio work.

Elder B. J. Scott will be with the Lees' Summit branch next Sunday and each Sunday thereafter until the Stake conference at Holden, on Sept. 21st.

Elder J. A. Gillen of Kansas City was a caller at the ENSIGN Office Friday of last week. Bro. Gillen is doing a faithful work assisting in the missions under Pres. J. D. White in that great city.

Lois Agnes, infant daughter of Bro. John and Sr. Katharine Doty, late of Plano, Illinois, was blessed Sunday afternoon, Brn. W. H. Garrett and Geo. Hawley officiating.

Bro. Jonas Wolf of Independence and Benjamin Franklin Jones of Edgerton, Mo., were baptized in the font at the church Sunday by Bro. W. H. Garrett. They were confirmed at the afternoon service, Brn. Josiah Curtis, Sr., and W. H. Garrett officiating.

Sr. Lucy Hamilton left for Deer Creek, Oklahoma, Wednesday of last week where on Thursday at 2 o'clock she was married to Mr. E. C. Hoover, a prosperous lumber merchant of that place. A new home had been erected and was in readiness for occupancy by the bride and groom. We congratulate our sister and wish for herself and companion a happy and prosperous life.

Mr. and Mrs. James Cameron, who reside near Clinton, Mo., are visiting Bro. and Sr. P. Peterson, Mrs. Cameron being a sister of Mrs. Peterson. They are enjoying their visit, the more so as it is their first trip to our city.

The annual Sunday School picnic is being held at Fairmount Park today, Thursday, on strictly "Word of Wisdom" principles. Plenty of fruits, but no chicken or ham sandwiches. "Hunger is good sauce," and it is safe to say the viands will be much enjoyed at meal times.

The Sunday School last Sunday was well represented, 325 being present, with \$3.74 collection. Chorister James imparted the usual zest to the musical part of the exercises.

The officers of the Religio and Sunday School associations are busy preparing a program for their Stake conventions, to be held on the 19th and 20th of next month at Holden.

Visitors come to see Temple Lot and "Josephite church" occasionally; three, from Utah, came Sunday. Bro. and Sr. Horton are glad to "show" them at any time.

Sr. Joseph Clark and daughter, Sr. Harry Hattey, have returned from an extended visit among relatives in the West.

Bro. and Sr. Thomas Thomas, late of Neola, Iowa, are the latest additions to our numbers. We welcome them.

The second track is being laid on West Lexington street. The Metropolitan Company has too small a force for expeditious work. They should, at least, try to avoid delaying the city in its effort to get the street completed before the unfavorable weather begins.

Dr. and Sr. H. B. Curtis are now located at 1210 West Short St. Sr. Curtis is known to our readers as the esteemed editor of the Daughters of Zion department. The doctor is a rising young man who is meeting with encouragement in his chosen profession. He is a very kindly, affable gentleman who improves with acquaintance, and we are glad to note that his friends are increasing in numbers.

The Daughters of Zion held their regular monthly meeting on Wednesday, the 21st. There were twelve present, one of whom, Miss Canfield, is especially interested in the Kindergarten, a work the Society hopes to introduce here in the near future. It is worthy of the co-operation of all interested in the early training of children.

Bro. Newton Inman and family have been sorely afflicted in the short but fatal illness attending their little three year old daughter, Mary Silver, this week. Monday she ate some red haws, which is said to have been the primary cause of her illness; she became ill, but did not seem to be seriously affected until Tuesday afternoon, when she was taken with inward convulsions, and notwithstanding every effort possible, she died about 8 o'clock that evening. She was a very sweet child, and Tuesday morning when her father started to work, asked him if he did not think she would be well enough to attend Sunday School next Sunday. The funeral took place Wednesday, Bro. Robert Parker officiating. The bereaved ones have the sympathy of the Saints in their sad affliction.

It is rumored that the ticket office of the electric line here will be closed September 1st, when the straight ten cent fare to Kansas City is put in force. It seems that there will be no more commutation ticket books sold here. You simply pay five cents between Independence and Sheffield, and five cents with transfer between Sheffield and Kansas City. In one way this will be a convenience to some, who will not have to either keep a supply of tickets on hand or walk away up to the Square to purchase one. On the other hand, to those who ride every day, it is a convenience to procure a month's supply of tickets which can be carried in a small space. It is probable, however,

that these books may be purchased as usual at the city offices if desired.

## LAMONI, IOWA.

Wedding bells are ringing. The Religio social last week was pronounced a success by all whom we have heard express themselves concerning it.

The second Historical lecture was given Sunday evening by Elder Heman C. Smith and was fully equal to the first. By the co operation of the Sunday School these lectures have been accompanied by special music, which forms an interesting feature of the services.

Sunday pulpits were occupied by Lamoni brethren as follows: Greenville, R. S. Salyards and W. A. France; Davis City, F. E. Cochran; Surprise school-house, C. H. Lake and J. P. Anderson; Evergreen, J. R. Lambert and W. N. Ray; Pleasanton, William Anderson and C. J. Peat in the morning, and M. M. Turpen in the evening. C. C.

August 27.

## ST. JOSEPH, MISSOURI.

Bro. R. F. Hill of Rea, Mo., was with the Saints in worship yesterday visiting the missions, also the church. He is still firm as the "hill" in the faith.

We received the sad news this morning by telegram of the death of Sr. Eric Johnson, mother of Bro. E. E. Johnson of Chicago, so long time afflicted. In answer to request we start tonight to attend the funeral, which will occur Tuesday or Wednesday. She was a well earned reward in waiting for her.

Our profited meeting at the mission has held up well in interest and will continue for two evenings yet. Some noble souls have been deeply interested and the Saints built up in the faith.

On Saturday we attended a union Sunday School picnic as the guest of the Delano branch Sabbath School, held in a grove north of Cameron. We enjoyed the occasion very much and the good cheer we met in speaking in defense of the Sabbath School work. We had the choice of time and was told by those in charge, "give us a good talk and use as much time as you like."

We learn of the illness of Bro. Haden, also of Bro. Geo. Douglas of Stewartville, Missouri. It is severe and protracted.

Ernest L. Constance, left an infant of two weeks of age by the death of its mother in April last, passed away to be with its mother, and was buried by her side in the church yard at the Delano church on last Tuesday. A goodly number attended the service at the church, indicating sympathy for the bereaved; the service being in charge of Bro. J. C. Elvert, sermon by the writer.

By request of the parents we held service over the remains of a young man by the name of C. Lane, who was drowned in the river on Monday last week. The service was at the undertaker's rooms, where we told with liberty of the fullness of the atonement. The parents, though slaves to destructive appetites, wept bitterly over the loss of their son, who was said to be

free largely from the ill habits of his parents.

Five more were born into the kingdom last evening by baptism, the result of the Sabbath School and individual missionary work. We love to see the children coming.

J. M. TERRY.

1913 Holman St., Aug. 26.

## CHICAGO, ILLINOIS.

First Chicago Branch, 8 So. Wood St., Sunday School at 1:30, preaching at 3 and 7:45 p. m.; Central Branch, 3411 Cottage Grove Ave., Sunday School at 9:30 a. m., preaching at 11 a. m. and 7:30 p. m.; West Pullman, preaching at 10:30 a. m., followed by Sunday School, preaching at 7:30 p. m.; Graves' Mission, 2458 State St.

Bro. Hackett preached both services at the Wood street hall Sunday. He has been street preaching the past week on the South side and will try that plan on the West this week.

Interest seems to have been awakened, and many strangers have found their way to the Lang mission since hearing the elders on the street.

Several visitors were welcome yesterday from Independence: Bro. Alex. McCallum and Bro. Frank Rudd, while Sr. Tessie Williamson has been with us for a couple of weeks.

In Chicago's last letter it was reported that Sr. Grace Webster had left for Denver, but she was unable to make the long trip and has just returned from a short visit in Wisconsin. She is feeling some better and we trust will continue to improve.

A little seven and a half pound girl was given Bro. and Sr. Alma Pitt on Sr. Mamie Pitt's birthday, the 19th of August.

Bro. Elmer Johnson seems to be improving slowly. He has been enabled to attend several of the services lately, and we hope will be in good trim for the coming conference. Sr. Johnson, his mother is unable to leave her bed now, and suffers considerably at certain hours during the day. S.

August 26.

## FIRST KANSAS CITY BRANCH.

2324 Wabash Ave., Sunday School 9:30 a. m.; preaching at 11 a. m. and 7:30 p. m.; social service 12:15 p. m. D. F. Winn, pastor, 2306 Bellfontaine; telephone 205 Union. Superintendent Sunday School, E. Elzenhouser, 507 Massachusetts Building, Telephone 613. Missionary in charge, John D. White, 600 Main St., Telephone 1358.

Since the drought is broken and the weather has been cooler our attendance has been materially increased. An excellent spirit seems to prevail throughout the branch among all its members.

Last Sunday quite a number of new faces, not members of the church, were present both at the Sunday School and the morning preaching; Elder F. C. Warnky had been announced to be the speaker and that he would use a large chart representing the religious condition of the world. The lecture was well received, some of the non-members present expressed themselves more than pleased. The afternoon prayer and testimony meeting in charge of Pres. D. F. Winn and Pres. G. H. Hulmes was good; some excellent instruction and advice was given by President Hulmes. At 8 p. m. Priest Henry Ashbaugh was the speaker, the branch president, Bro. Winn, being absent preaching at the Northeast mission.

Sunday, July 28th, about 3 p. m., a young man came to my house inquiring of Elder G. H. Hulmes, and I had just got home from meeting. I asked him in and when he had sat down I inquired if he was a Saint, and he said not quite one, but he intended to be one just as quick as I could get

Elders W. H. Pease and R. J. Parker are making progress at the tent at 6th Street and Quindaro Boulevard. The tent was moved from that location to 9th and Ohio Streets Monday.

Elder F. C. Warnky contemplates going to Rich Hill this week to be absent a month or more.

Bro. and Sr. Pickering returned from Colorado Tuesday.

We were pleased to see the work of the Hawthorne Society in decorating our church aisles with new matting. F.

August 26.

## SAN FRANCISCO, CALIFORNIA.

Services at "Druid's Temple," Cor. 14th and Folsom Sts. Sunday School 9:45 a. m.; preaching 11 a. m. and 7:30 p. m. Sacrament meeting on first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

Sunday, August 4th, we had preaching at 11 a. m. by J. A. Saxe, and in the evening by the writer. At 12:15 we met for sacrament, prayer and testimony. There was a good attendance, and a good spirit prevailed throughout. Beside the opening ceremonies, eleven hymns were sung, six prayers offered and sixteen testimonies were given.

Wednesday night our branch business meeting was held, and local affairs attended to.

Thursday afternoon the Sisters' Prayer Union held its regular session.

There was a good attendance at the Religio Friday evening, and a very interesting time was had. Our young people are displaying considerable talent of late. We are justly proud of them.

Sunday, August 11th, our morning sermon was by Fred B. Blair, and at the evening hour we had the pleasure of listening to our Patriarch, A. H. Smith, who instructed us in things pertaining to the kingdom. S.

Wednesday evening at our prayer meeting, Bro. Saxe's parlors were crowded. We had with us Pres. Joseph Smith and also Bro. Alexander. Aside from the pleasure their presence afforded us, we all enjoyed the spirit of the meeting, and a good, profitable time was had.

Bro. Joseph Luff paid our city a flying visit, his stay was very brief, as he rushed on to the Oregon reunion.

The big strike is still on here, thousands of men are out of work, and many lines of business are suffering. All kinds of business is consequently dull, and growing duller.

All well with us,  
GEO. S. LINCOLN.

August 16.

## LETTER DEPARTMENT.

CHICAGO, Ill., Aug. 3.

Dear Ensign:—Perhaps a few lines from this large city might be of some benefit to some. The preaching here in the streets has been very hard on the speakers during this very hot weather, June and July, but I don't intend to give it up, but keep the camp fire burning.

Sunday, July 28th, about 3 p. m., a young man came to my house inquiring of Elder G. H. Hulmes, and I had just got home from meeting. I asked him in and when he had sat down I inquired if he was a Saint, and he said not quite one, but he intended to be one just as quick as I could get

ready to baptize him; this seemed to me like a thunderbolt, for he was a fine looking white man. I said to him, "You are a stranger to me." He said, "Yes, I never saw you before, but I got your name in China before I left there; I got it through the Herald, and I have come 12,511 miles to be baptized by you." He is a Scandinavian, the same as Elder Peter Anderson, and I thought any time a man came all the way from China to Chicago to have the colored missionary baptize him and confirm him into the church, surely the brother ought to go to heaven when he died. He left the city yesterday morning, August 1st, for New York, then to Norway. I baptized him July 29th, and he gave me a handsome Bible he brought all the way from the Holy Land. I hope he will meet Apostle Peter Anderson, and others of our missionaries, at his home across the ocean.

I was invited out of the city for a few days, by the Ladd Saints, to preach to them and others; I preached a few times in Ladd and attended prayer meeting. At the last prayer meeting there the Spirit of the Lord was poured out upon all, bringing some to tears. A fine lot of Saints there, indeed; but the principal work was done at Seatonsville, four miles from Ladd. I preached seven times, and had the pleasure of baptizing a Baptist preacher, and at his baptism was gathered about a hundred people. The evening was fine and when I had changed my clothing we went to the church and had the pleasure of listening to a beautiful sermon preached by Elder Frank Izatt, of Ladd, followed by the writer; and after service confirmation was attended to by Elder F. Izatt and the writer. I was accompanied every evening to the colored church, four miles distant, by Elder Izatt and Bro. J. Lamb, and our noble sisters, Annie Lamb and Ada Walker, Bro. and Sr. Snow, Bro. and Sr. Phillip Turner, and Sr. Sadie J. Smith, who took the lead of the singing, which was fine. Had good liberty in preaching the word to the people. The last evening the baptism took place, the devil stirred up quite an uproar among the people, so that the deacons locked the church against us. Some were for the deacons, and some for Graves and the Saints. I believe if they would have let us had the church for seven nights more we would have captured church and all the people.

From there I went west to Kewanee. I arrived on Saturday p. m., and met with the Saints at their beautiful new church, and had the pleasure of listening to a sermon delivered by Elder Whitehouse. The writer preached in the evening to a noble lot of Saints, and perhaps a few outsiders. I was there a few days and stopped with Bro. and Sr. Norris and their noble sons. I hunted up the colored people of Kewanee and visited with them and preached one night at City Hall; about forty-five were present to hear our claims; chances are good there for a branch. The people want me to return again. The work here is onward, seven have been baptized by the white brethren and two by the writer, making nine in all, so the good work goes on.

ELDER GEO. H. GRAYES.  
2458 State St., Chicago, Ill.

McFALL, Missouri, July 31.  
Editor Ensign:—Elder Sawley and myself are out here in the country about four miles from McFall at Bro. Joseph Doty's place. We brought the gospel tent here July 9th and have preached 26 sermons. We have had a good hearing from the first, sometimes the attendance reaching from three to four hundred. No baptisms, but many became warm friends to the restored gospel. I was surprised to see such interest during the hot weather.

Last night we closed the meeting, just making three weeks. A number came to the stand for tracts and to bid us good-by and said they hoped we would come again. Yesterday Bro. Doty and I took a 24 mile trip to see Bro. Kirk Moffet near Berlin; we arranged while there to do some preaching in their neighborhood sometime in September. Today we

go to Stanberry, Missouri, where Bro. Peter Anderson lives, to put up the tent; shall remain there about two weeks if the interest will justify.

While we were at Darlington in June holding meeting, J. D. McClure, a Campbellite preacher, made an attack on us: he announced that he would give two lectures against Mormonism or an "Exposure of Joe Smith." I offered to affirm that "Joseph Smith was a true prophet of God," if he would affirm his church; but no, he would not meet a fair issue. He told around that I would not meet him in debate. I issued the usual challenge to him at the time of his lectures and asked him there to meet the issue. Not a word from him yet. In his lectures he misrepresented our books and teachings, and refused to compare his books with ours, and was called upon by his own members to do so, but refused.

D. C. WHITE.

De Soto, Neb., July 23.

Dear Ensign:—I enjoy the sermons written on your pages, and also the cheering letters from the different parts of God's vineyard. We are isolated from church privileges and the association of the Saints, therefore these publications are the bread of life to us. I would love to meet often with the Saints. It is so strengthening and soul cheering to meet in prayer and testimony with the church brethren. It makes us feel like we were living for a purpose. I have been in the church eight years and can truly say today that I am glad to be a member of the Church of Jesus Christ of Latter Day Saints. I am an old lady nearly seventy years old, and nearing the goal, and if I did not think this was the right church I would never try to make any one else think it was. I have been assured time and again of the divinity of the work. We have had no preaching here since a year ago last winter. Bro. Samuel Wood was with us two weeks and done some grand preaching. We hear he is going out of the ministry; we are very sorry to hear it for he could tell the gospel story so plain he ought to keep on. Bro. Huff, of Omaha, stopped off here a few hours one day last week to take donations for Graceland College. We are always glad to meet the Saints, they seem so like dear friends.

Were it not for my faith in the gospel and Him whose promise is to the widow and the orphan, I should be lonely indeed; but He is my solace by day and my shield by night, and so long as I know I am in favor with God I am happy on life's journey.

S. R. HINSLINE.

Fuson, Mo., July 30.

Editor Ensign:—I have just closed a very successful meeting at this place. By invitation of a Mr. Thomas Jordan, a well-to-do farmer, I came to this place, ten miles north of Hartsville, and held forth in the Christian church. I had a very good attendance, and better liberty I never had in my life. The people treated me very well, and the Christian people were very well pleased for the first three or four sermons, but after I got so far along as to show the "Bible and Bible alone" plan was not sufficient, there was quite a change in their manner, and it was very plain to see I was shoving too close to the old mark to please all of them, but I am glad that several could see that their plan was deficient. I was very careful to present Christ's teachings and let their creeds alone, but I presented Alex. Campbell and other reformers in support of our position, and it had its weight with the honest ones, while others rejected the evidence. I believe much good was done. I had several invitations to preach at other points near by.

The summer has been very dry and nothing raised; no corn, hay or anything so far, but the rain has set in in earnest I hope. The farmers will be very busy plowing up stubble and their meadows which the drouth has killed, and they will put in rye and wheat for winter pasture, as that is their only chance, and it will be a poor time to hold meetings until that rush is over.

The work is moving along. Bro. Thomas, Baker and Davis are keeping the word going and I look for good returns this fall. I hope the Saints will not forget that quarterly conference will convene the last Saturday in August at Pomona Branch.

HENRY SEARLING.

DELTA, Col., July 24.

Dear Ensign:—I have not troubled you much with my "Jobs by the Way Side," but if Bro. T. W. C. will not object to me using the expression I will give you a few "Jobs." But I will not promise to be like the fellow that fought the bear, and asked the Lord to help him that one time and he would not trouble him any more. I may write occasionally and let you know how the battle goes.

I left my home at Lamoni, for the west, May 21st, and went to Denver via St. Joseph. I stopped at Denver a few days and got acquainted with our esteemed Bro. J. B. Roush, and a good many of the faithful Saints there. I did some preaching there and attended prayer meeting, Sunday School and Religio, at all of which the Spirit of the Master was manifest.

I next went to Deseret, Utah, to see my aged mother, stopping a few hours by the way at Provo, with some of the Saints, where I promised to stop and do some preaching on my return if convenient. But I did not find it convenient to do so, but passed on, as I did not want to spend too much time away from Colorado, my mission.

I stopped a week with my mother, and did what I could to help and cheer her; and while we differed in church matters, we did so kindly, and agreed to disagree and let the matter rest at that. She took me to visit with some of her Mormon friends, and while the differences between the churches usually came up, they kindly received me, as some of them expressed it, as a member of another branch of the same family, and expressed a hope that in the near future the two churches would become one.

I met one, Joseph Daproni, there, who had been on a mission to the Society Islands, the same time our missionary, Bro. Gilbert, was there. He expressed great friendship for Bro. Gilbert, and not a little for our cause. Mr. Dameron is a fine man, and I would like to see him embrace our cause. I also met Jacob C. Hawley there, who is a nephew of Bro. John and Geo. Hawley. I had a pleasant visit with him and family.

Near Sardy I met Bro. Wardell and family. They are quite alive in the work and doing good for the cause. Their kindness to me will be long remembered. I have met Bro. Pender of the missionary force. I assisted him in a meeting at the house of a Utah Mormon. At the close of the meeting the bishop's counselor sought to break down the force of what Bro. Pender said by trying to tell us that Joseph's mantle fell on Brigham. I told him I could not see what good Joseph's old coat would do Brigham even if it did fall on him. He accused me of spiritualizing the thought. I said if any one had spiritualized it was he, as a mantle was but a coat or cloak and it required a stretch of imagination to make authority out of it; besides, ministry, as was expressed at that time, bore no evidence of being of God.

At Granite, Utah, I visited with my half sister, Mrs. Elizabeth Mitchell. I spent a pleasant time with her and family, and trust my visit will lead them near the truth. I visited the Mormon bishop and one of his counselors there, and had a pleasant talk with them, especially the latter, on the difference of doctrine between the churches. That is, they asked questions and I did the talking. They made no reply.

In Salt Lake I met a number of the Saints and found them earnest workers and doing what they could for the cause. I made a special call on Sr. Carrie Walker, at the request of Sr. R. J. Anthony, of Lamoni. I found her and daughter excellent Saints and highly appreciated my visit. Here I met Elder Kelsch, of the Utah church, and rekindled him of his sermon at Lamoni. Yes, he said, Ho-

man C. Smith accused him of shooting and running, but he could not help that as he had appointments ahead. He said he came in on the blind side of Heman. Yes, I said, by admitting that the Adam-God theory and blood atonement are right. He said that was it, and admitted that but few of their elders would admit it, but deny it. He said he was going to start the 3d of July for Japan on a mission, and asked how it was, that if your church was the genuine and theirs the counterfeit, we let them get ahead of us in foreign missions. I told him that a counterfeit generally dodged around and got in to places where it could not be easily detected. I did some preaching in the city and had the pleasure of listening to Bro. Pender who is located there, and also Bro. R. Etzenhouser who stopped there on his way to California.

I went to Logan, Utah, to look after some business for mother, and there made the acquaintance of Bro. J. D. Condit's family and his wife's mother, Sr. Larson, besides some other Saints, and had the pleasure of preaching to a few of the Saints at Sr. Larson's house.

On the 24th of June I left Utah and came to Fruita, Colorado. Here I met Bro. James Kemp, my co-laborer. He had been holding meetings at the school-house near Bro. D. B. Tomlinson's, and had baptized three. I found Bro. Tomlinson and family excellent Saints, well respected in the community.

Fruita, as its name indicates, is a splendid place for fruit. So also is all the grand river valley and the Gunison and Uncompogra valleys around Delta and Montrose. The desert here truly blossoms like the rose wherever they can get enough water on it. But the irrigated spots are but oases in the desert, as the valleys are as parched and desolate as any desert need to be. But near the mountain tops, where they are not too high, grow excellent forests of spruce, pine, quaking asp, pinyone and cedar, and the ground is covered with rich verdure, and beautiful flowers of most all kinds. Here grows the beautiful Columbine, the state flower of Colorado, and also the equally beautiful Sago lilly, the state flower of Utah. This is also the place for invalids who need lung expansion.

I don't know as I needed much lung expansion, but I have just spent a week with some Saints at a sawmill on the top of the Uncompogra Mesa, 10,000 feet above sea level, and I discovered, whether I needed it or not, my lungs had to expand greatly to supply me with enough of that rarified air to satisfy the demands of nature. A little extra exertion would cause me to pant for breath, and I would feel completely exhausted as if I had run till completely out of breath. My lungs expanded till they were sore, but at the end of the week I felt quite comfortable. It is cool and pleasant there by day and almost cold at night. While in the valley it is roasting hot in the day time, but it is always cool at night even in the valley.

On the Mesa, or mountain I spoke of, one could get a splendid homestead of level land, prairie or timber, or both. He could raise barley and timothy hay and perhaps other grain and grass, and the range for stock is splendid. Some of the Saints are talking of locating there. Any one else who may wish to try it can correspond with Bro. R. H. Wright, Delta, Colorado. It is liable to frost there any month, and the snow lays on the ground from four to seven feet deep in winter. On the Grand Mesa, north of Delta, is a lovely place, but it is a government reservation. Here are lakes full of fish and the woods abound in deer and bear.

I took a trip one day with Bro. McConley who went for a load of wood up in the cedars on the side of Grand Mesa. While he was getting his load I went up to near the top of the Mesa, but could not get there for the rim rock that extended for miles along the summit in an unbroken precipice hundreds of feet high. I had a bear hunt. I had a gun and was loaded for big game, but my hunt proved a

bare hunt from the fact I saw nothing to shoot but a rabbit or two, and they were too small prey for me.

I returned in the evening to the cabin in the cedars where Bro. McConley and I had arranged to stop all night. We cooked supper and at dark we selected the soft side of the door of the cabin, which was lying on the dirt floor, for a bed, and, like Jacob of old, I selected a smooth stone for a pillow. With these equipments, and the quilts we had with us, we were fitted out for the night. We lay down but not to sleep, for Bro. McConley told of the bears and other wild animals that frequent those woods, and the various exploits that hunters had had not far distant. We had not been in bed very long when the fire began to burn low and an animal made his appearance. He did not seem very wild, for while he came in through a hole near the top of the wall, he came down the wall right toward me. I had my gun leaning against the wall handy and I grabbed it and leveled it on the animal, but he was most too quick and was just disappearing through the hole in the wall when the gun went off. While it may have done him no bodily injury it surely scorched him, as I saw the flames reach him. He was not a bear but a mountain rat. They were very thick and annoyed us all night scampering around and squealing, running over us and gnawing at our big box. While I could not sleep much for their racket I spent part of the night shooting at them, and they did not all escape either.

Bro. Kemp and I have been laboring what we could in and around Delta since the 29th of last month. The people are very busy with their crops and some can't get away even on Sunday to attend meeting. We have visited most all the Saints in this part of the country and did what we could to strengthen them. The Saints have made some arrangements toward building a church about five miles northwest of Delta. We hope them success.

On July 2d Bro. Kemp baptized three precious souls into the kingdom, Bro. Alex. Boyer and two of Sr. Snook's children.

Yours in the faith,  
J. M. STUBBART.

BANK, Cecil Co., Md., July 31.

Dear Ensign:—It is quite a long time since I wrote you, but I do not fail to recognize the good the ENSIGN is still doing. I am holding grove meetings near the above place, and some interest is manifested in our work by the outside people. I often wish that more interest was apparent on the part of our own people, and a willingness to sacrifice personal comforts for the benefit of some poor soul that might hear the truth and be saved. There are so many persons who are willing to work providing they can do some big thing, or fill some prominent place, but it is hard for them to simply fill a seat in the church, when perhaps that is just the thing for them to do at that time. May God help the Saints to recognize the efficacy of filling simply a seat in the house of God.

I have labored alone since General Conference and as most of the work in this section of the country is new work, it is rather hard to make very much headway against adverse tides and minds. However, I expect help soon as Bro. La Rue will be with me for a while. There is a freedom and sense of peace about a grove meeting that I never noticed elsewhere, although there are some features about the meetings in the woods that are not so pleasing; for instance:

"The Maryland 'chigger'"  
Cuts quite a ligger,  
In meetings held among the trees:  
It starts very low,  
Then upward 'twill go,  
But never will stop at the knees.

However, there is some comfort in scratching when one feels that way, and it is a poor philosopher who can't get some pleasure out of so small a thing as a "chigger."

The church building in Philadelphia is progressing, the Saints are fairly well and are hopeful. Our district conference meets here on Saturday next, and we trust a good time may be had.

In kind remembrance,  
Geo. W. Rowley.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

THE SEVEN PILLARS

Sermon delivered by Elder Columbus Scott, at the Washington Park, Missouri, Reunion, August 29, 1900.

The first six verses of the 9th chapter of Proverbs reads as follows:

Wisdom hath builded her house, she hath hewn out her seven pillars: she hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens: she crieth upon the highest places of the city, Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith unto him, Come, eat of my bread, and drink of the wine which I have mingled. Forsake the foolish, and live; and go in the way of understanding.

Wisdom begs, exhorts the foolish and those who lack understanding to forsake their way, and come and partake of the bounties of this wisdom and live. Such is the exercise of divine wisdom tonight. We all, I believe, desire to live; we desire that life that is more abundant. We desire to have the fullness of life, and in seeking to obtain it we are informed that we must follow the ways of wisdom. We are told that her ways are ways of pleasantness, and all her paths are peace. It seems to me that we have instruction here that will guide us in the way of pleasantness, and if we do as this divine wisdom directs, we will never be disappointed; and if we strive to do that, and find that we are not disappointed, then indeed in our experience we can demonstrate the divinity and the truthfulness of the statement that I have read. Demonstration by experience is that which the world frequently say they are clamoring for; and as we look abroad in the religious world today, and find that the theories we are invited to accept have seemingly no beginning, no ending, we therefore cannot tell anything about where the model is, as a consequence.

Now in religion or christianity, as in music or mathematics, or any other science, there is always a proper beginning; and if we will go to that foundation known as the unchangeable, impartial, infinitely just, righteous, merciful, loving God, we do not need anyone to tell us upon what the church is founded. We need not say it is founded upon any man or set of men. Wisdom hath builded her house. She hath hewn out her seven pillars.

Now when we come to examine what this divine wisdom has done, and go to the New Testament, we learn the fact the truth, that the house that wisdom hath builded is called the "House of the Lord." And in the third of Hebrews, Paul tells us that the children of God and the church as organized in his day, is that house; "Wisdom hath builded her house."

The wisdom of God directs the children of men to dig deep and found their house upon the rock. So that when the storms come and the rains descend and the winds blow and beat upon

that house, it will stand. The wisdom of men or the foolishness says, "Do not be fearful about it. Just be religious; do not be industrious enough to dig deep and hew the rocks; just build, and build on the sand. But we are warned in advance that if we do that, when the storms come and the rains descend it shall fall. Everyone here tonight is building their house. Are you building on the rock, or are you building on the sand? Everyone here tonight is hoping for life and salvation, and in that hope you are building. Is your hope founded upon the great rock as a basis, and on the seven pillars which wisdom hath hewn out, or are you hoping and building on the sand? That is the question to be determined by each individual for himself. So this question comes directly home to us all.

We examine in what is termed inspiration, the foundation pillars made known in the gospel, and we have the words of Paul, or the writer to the Hebrews, like this; after these Hebrew people had left the law of Moses and the Mosaic economy, and had complied with the invitation to accept of Christ and the gospel, he said to these Hebrew people:

"Wherefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works and of faith toward God."

This is the same foundation referred to in the 3d chapter of 1st Corinthians, where the apostles, having gone down there to preach to them, said:

"Other foundation can no man lay than that is laid which is Christ Jesus."

I, as a wise master builder have laid the foundation; let every man take heed how he buildeth thereon. They may build gold, silver, precious stones; they may build hay, wood and stubble, and when the storms descend, when the winds shall blow, when the waves shall beat against their work, or when the time comes that "shall try it so as by fire," the hay and the wood and the stubble, which stands to common experience and common sense, will be destroyed. So like Paul, as builders, we want to build gold, silver, precious stones, so that our work will stand the trial.

The foundation that Paul laid was laid by the preaching of the gospel that he had preached at Corinth. We should never confound this foundation with the rock upon which Jesus said, "I will build my church." Paul never hewed out that rock, Paul never sculptured it, he never placed it, but he could go with the principles of the gospel and he could invite people to step upon this great rock and then embrace the foundation pillars of wisdom as laid on that rock. Paul says—now do not forget it—

"Let us go on unto perfection, not laying again the foundation of repentance from dead works."

Some people in looking at this text in the investigation of the truth, seem to see inconsistency in Paul's statement. They seem

to think it is strange when he tells us what these seven foundation pillars are, that we should go on and leave them, or that we should not leave them. In one sense of the word we go on, and leave them; in another sense of the word, we cannot leave them; it is like entering into the school; for the sake of the new scholars, the teachers teach the first principles right along. It is no difference how high they go up in the science of mathematics; if they sweep around among the heavenly bodies in astronomy. If they delve into the rocks in the science of geology; if they take the principles of surveying, or tell the exact length of a standing tree by the measurement of its shadow; by the principles by which they demonstrate it, they always take first principles right along with them. There never was a scholar that became so wise, however high up he went in the way of education, but what he had to have A B C right along with him wherever he went.

So it is from the foundation to the rock. The christian takes the Son of God, takes the principles of truth, including the pillars, the foundations, right on up until they reach the crowning perfection of charity, and therefore, when they have crowned their life sufficiently with this, are prepared for celestial glory, and to enter in upon the other side.

Now I want to invite your attention to Wisdom's seven pillars. God is her backing, God has hewed them out and he has ordained that you and I shall stand upon these seven pillars if indeed we would have life and salvation. That looks like a starting point, doesn't it? Paul says, "Not laying again the foundation of repentance from dead works and of faith toward God and the doctrine of baptisms." That is at least three. That would be three pillars wouldn't it? And the laying on of hands, the resurrection of the dead, and eternal judgment. Now all the mystery there is in the making out of the seven principles or pillars is this: in their arrangement, when properly understood, the laying on of hands come right between the two baptisms. They are separated by it, and the one is separate from the other. I have heard it argued that it takes the two to make the one, but we are informed that man can perform one baptism and God performs the other. John the baptist taught it that way. "I baptize you with water unto repentance, but he that cometh after me, the latchet of whose shoes I am not worthy to stoop down and unloose, he shall baptize you with the Holy Ghost and with fire."

Just a thought right here. Sometimes we are troubled over the idea of the burning of the chaff with unquenchable fire, and men start in and have to render some things mysterious. Now they divide this class that John talked to into two classes there; they are the righteous and the wicked; but if you read the language closely, it says:

"I indeed baptize you with

water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge [or cleanse] his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." (Matt. 3: 11, 12).

Now the thought that we want to get is this: you never in your life saw a crop of wheat raised without chaff; the chaff is on the wheat and God proposes to burn the chaff out of the sifted wheat and save the wheat. That is all the mystery there is in it. This is done by the sanctifying, cleansing, separating process of the Holy Ghost and the gospel, when men begin to become new creatures and this old Adamic nature begins to be consumed and die, those old outside leaves that were referred to on the cabbage head that turn black, they dry up after awhile and they are burned. Then men are free from the burden of them.

Let us go back to those seven pillars just a moment. I want to present this thought in this connection. I want to suggest to you and you take it as a suggestion, especially you people that differ from us here tonight, and study about it. The gospel or the plan of salvation is based on principles. "Therefore leaving the principles of the doctrine of Christ." Now just think for a moment what a principle is. I am not going out into deep water. That is not the intention. I want to stay right along here where we can understand one another, near the starting point. Principles—the children learn what they are in school when the teacher draws them up before the blackboard and begins to talk to them about learning arithmetic and teaching them how to set down figures in a row, and divide them off into periods of three figures each; teaching them to enumerate. That is one of the principles; and then as they learn the worth of each figure, they learn to place the figures in perpendicular columns. They next learn the principles of addition, and still putting two numbers, the less under the greater, they learn to separate these two numbers—subtraction. That will illustrate to you what a principal is in the science of arithmetic.

Now the principles of the gospel are: faith, repentance, and the baptisms, and the laying on of hands, and the resurrection of the dead and eternal judgment. These are styled the first principles of the oracles of God. There is another thing about principles. You can never change a principle, in time nor eternity, and when a science is dependent for its existence upon so many principles, you cannot do away with one of the principles, without rendering that science inoperative. You cannot do it. You may try it, you scientific men and women who are here. Try it.

God has a divine science of salvation. You cannot have faith in God and Christ and the

Holy Ghost unless you believe that they are, and that the testimony is sufficient to convince you. You will not believe in the principle of repentance and put it into practice unless you are convinced that unless you do that you are lost, and that God will not save you in your sins. He did not come to save any man in his sins, but to "save them from their sins."

Repentance is the second pillar in this foundation. It consists of absolutely ceasing to do evil, and learning to do well; and this ceasing to do evil and learning to do well, is prompted by the fear and the love of God. It must be repentance toward God. That is what it must be, and when this doctrine or principle of repentance is effectual, it indicates that faith is growing strong and as faith sufficiently increases, men will be able to lay aside their wrong doing, and growing up from the childhood, infant condition in Christ, they will be able to grow strong in the Lord, free from sin, free in the Lord; the Lord's free men.

There is another thing relating to principles, and that is, they are foundational. They are necessarily foundational, and in the great plan of God, whether in the mineral, the vegetable, the animal, the scientific or the religious world, these principles are absolutely unchangeable, and they are absolutely essential. They are there because they are absolutely essential and cannot be done away with. I have heard people before now—some times Latter Day Saints—who will go into the revival meetings, and they may be strangers there; the preacher, of course, has his exhorters passing through the audience, and inviting the people up to become specially introduced at the altar, and it is known presently that they are, after a Latter Day Saint. They do not happen to go. Ah, they say, if that man is a Latter Day Saint, you need not talk to him, you cannot make anything else out of him. Why is that, you ask? Just as simple as this. What would you think of me as a teacher, a mathematician, if I'd come to you and say, "Here, you are foolish, you believe in the essentiality of addition and subtraction and multiplication in arithmetic, why, throw them away, and go on and be perfect mathematicians. You don't need them, they are non-essential." You'd turn right to me and say, "Mr. Scott, you are a simpleton, you do not understand what you are talking about," and you'd say rightly. I was either dishonest, if I knew, or else I did not know, one of the two; and it would become necessary for you to instruct me a little. That will explain why it is when you go far enough along in the christian way to demonstrate the principles of the doctrine, that you do not need anybody to try to persuade you that they are non-essential. You see their essentiality just as you see the essentiality of these five fundamental principles in arithmetic. And so may every one who comes to God and obeys his unchangeable gospel intelligently.

Now, I do not stop to argue the essentiality of these principles particularly. You have the essentiality of them before you. If we have had faith and repented we then expect to come before God, and by faith and repentance we die to the world, we die to sin, we die to unholiness and our souls are yearning for the new birth into the realms of light, and to have communion with the Spirit of God; and of course, as the Spirit cannot take up its abode in an unholy temple, when we have reformed our character, died to the world, the Lord's minister wants to go out and hold a little funeral and bury us and let us be resurrected to a new life. So you read in the 6th of Romans:

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Read that language. I am glad Paul used that word "buried." It is a word applied to the custom of burying men, and all the civilized world—and I don't care to what country you go—every time they bury a man in Russia, China, or any of the nations of Asia, or here on the Western Continent, they put the man down into the grave, and he goes out of sight until the resurrection; and the Lord has ordained this one beautiful emblem, when the soul is dead to sin and unholiness, and says, I break off my allegiance to this world, it is all folly and will end in eternal loss to serve it longer, I want to form an alliance with another, indeed, and assume obligations to the new realm, to the new world. You see here is the way, here is the very form; the manner of baptism is described, "We are buried with Christ in baptism." We, like Him, Christ, shall rise up from the dead by the glory of the Father, even so we also, being raised up, walk in newness of life."

Jesus used a term relative to this solemn ordinance, "Verily, verily, I say unto you, except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Well, Paul uses the word "buried" indicative to the custom universally understood. You never in your life saw them set a dead man up against the fence, and sprinkle a handful of dust on him, and then say he was buried, did you? Never. Now Jesus says, "You must be born." You can all comprehend what that verse would imply. Born of water and of the Spirit, and unless we are born again, of water and of the Spirit, Jesus says we cannot enter the kingdom of God.

I know this is very arbitrary language; sometimes people find fault with the Latter Day Saints for hanging to that language so tenaciously; but we do not know of any other way of anybody getting into this world except by being born into it, do you? And so in regard to going into the other world. Jesus says

I cannot go there without being born of the water and of the Spirit. It is because there is no other way to get there that we insist upon this language. It is a principle. It is arbitrary. It is distinctly arbitrary. It is distinctly arbitrary because by the Almighty fiat there is no other way. That is the reason Jesus said, "Except a man be born again he cannot see the kingdom of God." That statement is like the statement, "Thou shalt not steal or rob." It does not alone make it arbitrary or binding on us because Jesus said it, but He said it because there is no other way of its accomplishment. It doesn't make it true that I shall not rob because the Bible says so, but the Bible comes and says, You shall not rob, because before it was written it was wrong that I should rob. That is the way it is presented in the divine record and the divine mind.

Following this baptism is the laying on of hands. Now to show you that there is a separation between the two baptisms: Philip, as a preacher, went on one occasion down to the city of Samaria, and preached to them Christ. And a little further along in the 8th of Acts it is recorded, "When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women." Word went up to Jerusalem, some fifty miles southward, that Samaria had received of the word of God. The evidence that they had received the word of God was the fact that they had been baptized after they believed. Peter and John were sent down there, and they went that these people might receive the Holy Ghost. They called them together and held a prayer meeting, and administered the rite of laying on of hands. Now the principle that I see in that is this: The minister that lays his hand on my head is authorized of God, as well as the one that baptizes me, and if, through my humble, brokenhearted simplicity, I accept the ordinances by faith in God, it connects this authority in the minister, with God in heaven, and presently I receive the Holy Ghost. Then I am born of the water and of the Spirit. Just that separates between the two baptisms.

Then what is the other one, the one called the resurrection of the dead? the sixth one; and the seventh is the doctrine of eternal judgment. I will not try to argue these tonight. Christian people, who are professors everywhere believe in the judgment and some forms of resurrection, but merely invite your attention to the seven pillars that wisdom has hewed out, and upon which she has builded her house. God builded, divine wisdom has builded. It is strange that we found these seven attributes of infinite knowledge, wisdom, power, truth and mercy, justice and love as forming the attributes and moral principles of that eternal, independent self-existent God, that perfect God in whom we are commanded to have faith.

Well, first, when we have stepped upon this great large plank of the platform, then we are exhorted to keep the unity of the faith in the bond of peace; and then Paul goes on there and gives seven unities of the Spirit. You can enumerate them in the fourth chapter of Ephesians at your leisure, the one Lord, one faith, one baptism, the one Spirit, the one hope, and the one body, and the one God and Father of all. Says one, you seem to contradict. You had baptisms in your other text. In this you have one baptism. Well, in the one text Paul was telling what the Saints and God together would do, and in the other one he was exhorting the Saints to walk worthy of the vocation wherewith they were called—something they are to do. So that when you examine the character and nature and relation of the two texts, there is no contradiction whatever.

There is only one baptism that man can do. Man cannot baptize another with the Holy Ghost. He never did, and God's servants are commanded to go and teach all nations, baptizing them. The servants are under obligations to baptize every man and woman who receives the teachings. That is enough to make it all essential and forever destroy the idea of non-essentiality. If God has decided that it is right and ordained it, the man who stands up and tells the people it is not necessary, that you can be saved without it, is, in my opinion at least, manifesting that which constitutes the spirit of anti-Christ; and it would be setting man's judgment right up there on a level with that of the Lord. He says it is essential; so essential that he shed his blood to ratify it. That is a part of the covenant, "When I claim the benefit of the blood," says the objector, "and do away with some of the principles sanctified and ratified by the blood of Christ." Is it consistent to take the blood and only some of the principles sanctified and ratified by the blood? No.

Then the Apostle Peter comes in after we have embraced the seven principles in our faith and are ceasing to do evil, and learning to do well; we learn next to add to our faith virtue, that is one; to virtue, knowledge, that is two; to knowledge, temperance, that's three; to temperance, patience, that's four; to patience, godliness, that's five; to godliness, brotherly kindness, that's six, and to brotherly kindness, charity, that's seven. And in another place Paul says charity "is the bond of perfectness," so you see we get perfect gradually.

This modern idea of claiming perfection for humanity in a moment, and that it is a special, divine, immediate, instantaneous gift from God, is inconsistent with the idea of desiring the sincere milk of the word that we may grow thereby; can't you see? And then they go so far as to confound the idea of sanctification, perfection and infallibility, in idea, and instead of getting people sanctified by the gospel, they try to get them to think they

are infallible. We must not confound the two. When we get infallible we are not liable to mistakes or doing wrong. They want to argue that we cannot do wrong, and can live without wrong doing. We may learn to do that gradually, I do not deny it, but I will tell you, we will never become infallible, absolutely, until we get along up where God is. He is the only infallible one that we know anything about, together with His Son and the Holy Ghost. I do not know any thing, any man or woman or agency below the eternal throne that is infallible anywhere. Until we have taken that sword or shield of faith, to turn aside the darts of the adversary, until we have our loins girded with the truth that we may be strong in the Lord and in the power of his might, until we are complete in Christ, who is the head of all principality and power.

May we be enabled to commence right, and proceed right, that we may end right, so that in the day of trial, when the floods shall come, the storms beat, the rains descend, we will discover that we are founded on the rock, that we have been wise in the sense in which Christ recommends wisdom, so that when this time of trial comes, we shall stand and not be overthrown. Amen.

Circumstantial Evidence.

Written Expressly for ENSIGN.

"Judge righteous judgment" is a difficult matter many times, and impossiblesometimes. Where the evidence is not clear and there is no necessity for judging, why judge? Here are two cases that happened in the church, showing how easy it is to judge unrighteously. A branch was helping, financially, a poor sister, a widow; after being repeatedly assisted, she came to church dressed in the very finest clothes, and a variety of them at that. The sisters thought if she was well enough off to buy wearing apparel that none of them could afford, she shouldn't have to be helped by the church. Investigation brought out that a rich lady supplied the sister with all her fine gowns.

There was a very faithful member in one of the branches who was ostracised by her sisters. They admitted she was faithful in all her duties but she smoked, as they could smell it on her repeatedly. One of the elders asked her if she smoked; she was surprised at such a question. Upon investigation it was found she hung her clothes in the cupboard with those of her tobacco-soaked brother's garments.

Here are some cases that show how easy it is to misjudge:

A Cincinnati judge was noted for his refusal to sentence a man on circumstantial evidence. Upon being questioned why, he related the following:

"I was at one time treasurer for a mining concern; I had occasion to travel over a sparsely settled country with considerable money on my person. Night overtook me and I knocked for admittance and shelter un-

til morning at the only house I saw in the locality. I was not favorably impressed with the face that greeted me, but upon requesting a night's lodging, I was given my supper and shown to my room, the door of which had no locks of any kind. The, what seemed to me, villainous face of my host so haunted me that I couldn't sleep. Sometime in the night I heard footsteps on the stairs, I immediately obtained my pistol, cocked it and covered the door. Cautiously the footsteps approached and finally the door was gently opened, when, by the light of the moon shining directly on him, I saw my host, with a large knife in his hand, approaching me. My first impulse was to fire, but for some reason I didn't; as he was in about the center of the floor, he raised his knife and cut at something, then quietly left. In the morning he told me he had entered my room during the night, as one of his children was sick and there were some herbs hanging on the ceiling in my room. Instead of being on an errand of murder, he was on one of mercy. Suppose I had shot that man? Now you know why circumstantial evidence is not to be relied on, in my opinion."

Many an innocent man has been hanged on some small point of circumstantial evidence. But it is equally certain that criminals have sometimes escaped because false conclusions were drawn from such evidence, and they were given the benefit of the doubt.

A man who was once being tried for murder at the Old Bailey set up an alibi. A witness swore that the man passed the night in question at his house. He remembered the date, because on the Tuesday previous the man had signed a receipt at the same place. The document was produced, and upon cross-examination the witness admitted that the receipt was written out and signed at the same time and with the same ink, there being but one bottle in the house.

It was immediately pointed out to the jury that the body of the note was evidently written with ink of a different strength from that used in the signature, and the credit of the witness was destroyed. But a stranger noticed that the notes of the reporter of the trial were darker or lighter, according to the depth of the dips of his pen, the ink being very bad—thick at the bottom and watery at the top. The notebook was handed up to the jury, who were much interested, and, although the judge was very vigorous in denouncing this irregular proceeding, they decided the point in the prisoner's favor.

Another man was being tried for highway robbery. Witness after witness swore positively to his identity, and the whole court imagined him guilty. He asserted his innocence, but kept back his defense until the very last. Then he had produced the books of the court, from which it appeared that on the day and hour on which the robbery was sworn to have been committed,

the man was on his trial at the bar at which he then stood, for another robbery, in which he also was unfortunate enough to have been mistaken for the guilty person. He was, of course, honorably acquitted.

A prisoner, on one occasion, protested that he was miles away from the scene of a crime at the time that it was committed, but as he was walking about alone he was unable to prove an alibi. The thing that saved him was the fact that he incidentally remarked that he remembered he was at a certain spot in the city of London at midnight, because he noticed that the clock of St. Paul's struck thirteen instead of twelve. The court smiled incredulously, but luckily two persons stepped forward who were not interested in the case, and swore that they also noticed the peculiar error in the striking of the clock. The man got off.

A terrible example of the dangers of circumstantial evidence occurred in a Flemish town in the last century. A man resolved to murder an enemy, but determined to fasten the crime on somebody else. The curate of the parish, who was greatly respected and beloved, had a habit of throwing off his walking coat, and substituting a cassock when he entered his own house. The coat was hung up in a lobby that was open to friend or stranger at almost any time. The villain planned his time well, selecting an hour when the curate would be shut up alone in his study, and his enemy would also be passing along a quiet lane close by.

Putting on the coat, and a neckerchief that he found near, he murdered his victim and took back the curate's property, concealing with it the dagger with which the crime had been committed. He then rushed off and accused the poor priest of the horrible deed, saying that he had himself been a witness to it. The coat, neckerchief and dagger were found concealed in the lobby, all stained with blood, and although every effort was made to get the curate acquitted, the evidence was considered too strong against him, and he was executed. The wretch was afterwards convicted of another murder, and then confessed his previous crime.

A man tried for the murder of a child was defended by Mr. Armstrong, who afterwards came to great eminence. A worsted ball was found in the possession of the murderer. The grandmother swore it was the child's. Armstrong should have said nothing, and left it to the jury. "An ordinary ball, gentleman, and hang a man for that!" But he got up and cried out triumphantly: "This is it, isn't it? Common ball enough; every child has one," and so on.

The grandmother rambled on, half talking to herself. "Yes, Jim made it for her, and wound it round a bit of Bible in the middle."

"Sh!" said the judge, the only man who heard her muttering, made her repeat it, and had the ball unwound in court. "There's

a man's life on that!" he said to the marshal, when at the end they came on a piece of book cover with "Holy Bible" printed on it, forming the heart. And that little bit of circumstantial evidence hanged the man.

There is often an opportunity in branches of the church to judge unrighteously. We don't always know all the facts in the case.

Sugar Beet Industry.

The growing belief that the United States will shortly be able to produce from beets the \$100,000,000 worth of sugar, which her people now annually import, seems to be shared by British Consul Wyndham, who has given the subject close attention and reported upon it to his government. The following is an extract from his report, which has just reached the Treasury Bureau of Statistics:

"The production of beet sugar in the United States is rapidly increasing, and in the Chicago Consular district there are four factories in the state of Illinois, three in Nebraska, and three in Colorado; those in Nebraska and Colorado belong to the American Beet Sugar Company, and are at Grand Junction, Rocky Ford and Sugar City, and when fully completed will employ thousands of hands.

"Statistics indicate that the United States consumes more sugar than any other nation, or approximately one-quarter of the whole of the world's product. The conditions of soil, climate, and other advantages, are quite as good in the United States, and especially in Colorado, Nebraska and Illinois, for the development of the beet, as in any of the countries of Europe or Asia. The world's production and consumption of sugar is now about 3,250,000 tons per annum, two-thirds of which is produced from beet, and only one-third from cane, while the normal consumption is estimated as increasing at the rate of 250,000 tons yearly.

"The success attending the cultivation of sugar beet in this district, has proved that it may be made a profitable and successful investment. A large factory has been built at Rocky Ford, Colorado, which cost \$200,000 to build and equip. It is proposed to have it ready for the crop of the coming season. To supply it the farmers in the vicinity have contracted to grow 8,000 acres of beets a year for five years. From tests made, they estimate their beets will yield 15 to 18 per cent of sugar. The factory, when running at its full capacity, will consume daily 1,000 tons of beets, which it will convert into about 100 tons of refined sugar of the highest purity. The beets reach maturity with a high percentage, and seldom go below 15 per cent; 12 percent is taken as the basis of buying beets at the factory.

"The beets are grown by the farmers under contract with the factory, and paid for according to the saccharine contents, determined by chemical tests made of samples taken from the wagons at the time of delivery. In

addition, the factory controls about 5,000 acres of land. Most of the land will be farmed by tenants, but only a portion of each farm is devoted to beets each year. Growers sell their beets based upon the sugar contents. The tests somewhat resemble the assaying of ore from the mines. Selling upon this basis encourages better farming and the raising of better beets. It is the only fair way, both to the raiser and the manufacturer.

"At Sugar City a farm of 12,000 acres has been cultivated for raising sugar beets, and a sugar factory has been built with a capacity of 500 tons every twenty-four hours. On the farm 1,000 men and women have been employed during the summer, and this season's crop will be converted into sugar. The establishment of the sugar factory at this point built the town, which a few years ago consisted of a hut or two and thousands of prairie dogs. Next year fully 4,000 acres of beets will be in cultivation. The output will be increased as rapidly as possible, and every day the demand for workmen is increasing.

"A general estimate of the cost of construction, cost of operation, and general results to be counted upon, of beet sugar factories in this district, as taken from the Rocky Ford plant, places the general average of sugar in the beets at 12 per cent. So far as the Arkansas Valley in Colorado is concerned, this percentage is being largely exceeded; the minimum percentage of sugar being about 14 per cent, while the maximum has reached 23 per cent, with a coefficient of purity ranging from 80 to 95 per cent. In stating these results, reference is especially made to the factory at Rocky Ford, built and worked by the American Beet Sugar Company, a New York corporation, which works two factories in California and three in Nebraska, the one at Rocky Ford being their fifth. The experts in charge of this last factory, all express surprise at the results of this first campaign, and they have become thoroughly convinced that this valley (Arkansas Valley, Colorado), is the ideal sugar producer, thanks to its equable climate, ample supply of water for irrigation, cheap fuel and limestone, and an unlimited extent of available land for beet culture. It is expected that the same company will erect one or more factories in addition to the one at Rocky Ford, one to build further east and the other west of Rocky Ford.

"As an example of the quality of the sugar beets produced upon this land, it may be mentioned that so far six carloads of beets from one field have been tested with results as follows: One carload 16.8-10 per cent; three carloads 18.8-10 per cent; and two carloads 20.4-10 per cent."—U. S. Treasury Department, Bureau of Statistics.

"THE Books and Utah Mormonism in Contrast," enlarged new edition, is now ready. Bro. E. L. Kelley's splendid argument against the "revelation" on polygamy is contained in this edition. Price 12 cents each; 3 for 30 cents; 15 for \$1.00.

OUR AIM, MANKIND TO BLESS. DAUGHTERS OF ZION Mrs. H. B. CURTIS, Editor.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home makers, and as molders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

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Editor's Address, 1210 West Short St., Independence, Mo.

If we wish to mould clay or plaster of paris, or metal into any shape, we must not wait until it is half hard before we put it into the mould, for then it will be full of flaws and roughness and will not take the desired form. So if we wish to mould the heart and mind into good manners, we must not wait until a child is half grown before we begin the training. We must begin with the young child. Greet its waking with a smile and a loving word that it may learn to wake up pleasantly. Teach it to take gently what is offered it, not snatching, and to return the look and word of thanks. Teach it to share its treasures, to pity and soothe anyone who is sick or sad, to pick up what is dropped by its elders, to lend its toys, to reply kindly—indeed there are hundreds of ways to teach a little one good manners.

It is a fact that boys, after they reach the mature age of eight or nine generally have a severe attack of ill manners; they suddenly feel that good manners are girlish or babyish; that they can only be manly if they stamp, bang doors, contradict, bawl instead of speaking, tease, fight for their own way, and they call it foppish and dandyified to avoid those exhibitions. Just here is the time when maternal patience in training a gentleman must not fail; when it must be thoroughly inculcated on the boy that good manners are of the manliest of many ways; that there are a thousand gentle and engaging ways which belong to true men, and not to fops nor dandies. Frank, genial, graceful, self-forgetting manners will make up for a lack of fortune or beauty, and their possessor will be welcome wherever he goes—The Complete Home.

"From the hour you marry you assume the character of a matron; be not a childish, girlish wife. The vows of God are upon you; sustain their gravity and prudence in all things."

To Be Concise.

"Young man," said the editor to the budding journalist, who brought him a column story which could have been told better in ten lines, "when a man discovers his house is ablaze he doesn't go to the window and tell the passers-by that 'half an hour ago what threatened to be a terrible conflagration broke out in the upper story of the palatial mansion occupied by Mr. Jeremiah Dickens.' He simply rushes to the front, and shouts 'Fire!' Be concise, young man."

Remember this, sisters, when writing to the Daughter's of Zion department.

Children Rust in Summer.

"That children do rust out during the long summer vacation is unquestionably a fact," writes Edward B. Rawson in *The Ladies Home Journal*; "that several weeks of the already too short school year must be spent in rubbing off the rust before the advance can be resumed, all teachers know. But that is not the worst of it. When the rust is removed, the former luster is not restored. The child's brain is not in a receptive condition; it has been allowed to rust. Children prefer regular employment, provided it be interesting. However glad they are when the last day of school comes, they are quite as glad to resume their work in the fall, even if its interest is not great. A boy, or more frequently, a girl, will sometimes overwork, not because he is pushed, but because he is permitted. Very seldom will either a boy or a girl choose to do nothing. One may choose to do things other than those we require and so be called idle or lazy. But to be doing something is the natural condition, and the condition that is preferred. So strong is the instinct to be active in both mind and body that, when left to themselves, our children will find something to do in spite of us, and too frequently it is something that might better not be done."

Woman Markham Knew.

Edwin Markham, some years before he gained "The Man With the Hoe" reputation, was visiting some friends in the East. His hostess, trying to find some bond by way of mutual friendship, kept asking the distinguished thinker if he knew Mrs. Smith, or Mrs. Brown, or Mrs. Jones, and spent almost half an hour going through the list of San Francisco's "400." Markham said he was ignorant of their existence and was not well posted in the "society news," but, he irrelevantly remarked, he knew Mrs. Mary Ann Burke, the poor, old lead pencil peddler, who was always to be found at the foot of Cherry Hill, seated on the pavement there. "She had just been admitted into the work house the last I heard of her, and I have written a poem suggested by her—poor, pitiful,

old figure, bowed and bent by years and illness, under the cruel sleet of a winter's night." The poem was then recited. It was instinct with the same sympathy, and humanity, and pity for a class of unfortunates, even more hopeless in their sorrows than the subject of his world-renowned poem. Every verse had the refrain, "She was so old—so old." There was not a dry eye when the poet sat down.

Afterward he told a friend: "If one's emotions could only become caught and fixed and become a part of one's nature, Utopia were already here. My hearers were one and all touched and made thoughtful for a moment; but the amiable Mr. Smart next had the floor, and he recounted some stories which threw the whole party into paroxysms of laughter, and my poor, forlorn old woman was straightway forgotten. It was, I suppose, out of place for me to recite such a poem in such a merry company. But still it is my belief that I, and all others who work for the "cause," must use every slight opportunity to keep touching and arousing and developing the latent and best emotions which every man possesses, no matter in how germinal a degree. Only this way can my dream of practical socialism ever be realized."

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An effort is being put forth to again issue the Sandhedon's Banner monthly in the Danish language, and it will be done if sufficient subscribers can be secured to support it. Price 50c per annum. All persons wishing to help the Lord's work in this line, please send their names to the Herald Office, Lamoni, Iowa, and the money now or when they receive the paper.

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Evanson, Ill., July 16, 1901. Mr. Ordway.—I will drop you a few lines in regard to your Quit-tobac, and must say, after the use of one box and a half I am completely cured; have no desire for tobacco at any time. It cannot be recommended high enough. Thos. J. Shelly, Box 92.

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JOTS BY THE WAYSIDE.

BY T. W. CHATBURN.

We could not reach the audience we desired with the tent for the reason that we were forced too far away from the public centers, so we finally took our canvas seats, torches and desk, went on to the market square, spread out our seats, lighted our torches, put up our charts, and under the glittering stars, to interested crowds we are telling the gospel story; we are baptizing a few. The devil is raging and the people account it a strange thing.

We are also having a controversy with the editor of the Madison Journal. He is at the present time (for the want of other material) much interested in looking up our "pedigree" as the following will indicate:

(From Madison (Wis.) Journal, Aug. 20.)

Madison readers will remember the controversy which arose some time ago over the article imputing Mormon tendencies to Preacher T. W. Chatburn. A letter to headquarters elicited the following reply:

"Chicago, Ill., Aug. 17, 01. 'Dear Sir:—Your letter addressed to the 'President' Morgan Church, Salt Lake City,' has been forwarded to us here.

"You inquire if T. W. Chatburn is authorized to present the claims of the Latter Day Saints and receive support as such, and if there is a distinction between Mormons and Latter Day Saints.

"The name of our church, as you will note by the letter head, is Church of Jesus Christ of Latter Day Saints. The word 'Mormon' church is a misnomer, that name being given to the church by members not of it, though by the world we are known as the Mormon people, and the Mormon church.

"Mr. Chatburn has no affiliation whatever with the church, and therefore is not authorized to represent it, nor to present its claims to the public. He is, however, I understand, a member of the Re-organized church, or 'Josephites,' as it is sometimes called.

"It and the Church of Jesus Christ of Latter Day Saints are entirely distinct and separate.

"As the name would imply the 'Re-organized' church is not the church that was organized in 1830 with Joseph Smith, the 'Mormon' prophet, as President.

"Our ministers have their certificates of appointment and can show them whenever necessary.

"Should you desire further information we shall be pleased to give it to you.

"Sincerely yours,

WALTER O. LYMAN,

"Pres. Northern States Mission, by M. E. Crandall, Jr., Acting Sec."

The editor is "off the trail," he may, however, strike it short-ly.

On last Sunday Bro. Robinson again troubled the waters; others are near the water and many are interested.

The good Spirit is with us and all is going well with us.

August 22.

CONFIDENCE.

The most essential element with those fraternizing in the bonds of a covenant, is confidence. Both in the institution, and in the men administering the affairs of the institution, the lack of confidence in either the enterprise or those responsible for conducting the same, will soon be seen in a weakly, dragging concern. This will prove true, whether it be a political, religious, or a financial undertaking. And those without confidence might truthfully cry out in anguish of soul: "Fearfulness and trembling are come upon me, and horror hath overwhelmed me." (Psalms 55: 5)

Put in contrast the following:

"But Christ as a savior over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. \* \* \* For we are made partakes of Christ, if we hold the beginning of our confidence steadfast unto the end." (Heb. 3: 6, 14). Dear Saints, are we what we profess to be? Should you answer in the affirmative, then will you undoubtedly give evidence by your works, thus establishing the fact that we are in very deed the "house" of Christ, and maintaining steadfastly our confidence as at the beginning, or at the time of our entering the fold.

Almost four months, nearly one third of a conference year, hath fled into the unreturning past, since the God of latter day Israel said: "Pay the College debt, and it is not yet paid, but on the contrary is daily increasing, by reason of the interest that debt bears, and be it understood that interest is like a cancer in the human body, until it is removed (paid), it constantly grows night and day, whether we are asleep or awake, at work or at play. God knew when He gave that revelation that His people were able to meet the demand, otherwise it was an unjust requirement made upon the church, and who will risk the displeasure of the Allwise, by charging injustice upon His part toward His struggling children?"

For one I can cheerfully, and heartily endorse, and recommend the exhortation of Paul to the Hebrews, as applicable to us, where he said: "Cast not away therefore your confidence, which hath great recompense of reward." (Heb. 10: 35). Saints, will you demonstrate your confidence in the word of God to us? Will it be necessary for God, in some future time, to impart unto us the information that we had received His word with doubtful heart? or will it eventuate with us as with ancient Israel: "For thus saith the Lord God, the Holy one of Israel; in returning and rest shall ye be saved; in quietness and confidence shall be your strength; and ye would not." (Isa. 30: 15). Shall we, as a people, obtain restfulness and salvation, and without suspicion or innuendo, manifest our confidence in the cause of truth by manfully rallying to the help of God's work?

Before we can lay claim to the following, we must stand justified and accepted through obedience: "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us."—1 John 5:14.

We, as a church, plead before God with fasting and prayer for light and instruction, and in His loving kindness, and the plenitude of His divine mercy, He answered and said: "The College debt should be paid." We, the servants of God, and executors of His will, plead with the Saints, that they will put into practice that confidence that will bring salvation, and place in our hands the finance requested to make Graceland College a success, and as an institution of learning, in her station and capacity, second to none in all this land of active education.

With confidence I plead you to exercise confidence, and send along the needed dollars. Graceland's pen pusher, ROBT. M. ELVIN.

Box 224, Lamoni, Ia.

Proposed Discussion.

The following agreement and rules for a public discussion between Robert M. Elvin of the Reorganized Church of Jesus Christ of Latter Day Saints and Mr. Will Ellmore of the Church of Christ, known as Disciples in the east and north and as Christians in the west and south, have been signed:

1. The discussion shall be held at Davis City, Decatur county, Iowa, commencing September 16, 1901, and shall continue for the time of twelve sessions of two hours each to be held each day as the parties shall determine.

2. Each session shall be occupied by two speeches each by the disputants of one-half hour each. The affirmative shall open and the negative shall close the debate on each proposition, but in the closing speeches no new matter shall be introduced without mutual consent.

3. Each party shall choose a moderator and they too shall choose a third if necessary, whose duties shall be the usual duties of moderators of such assemblies.

4. Six sessions of two hours each shall be given to the first proposition, and six sessions of two hours each shall be given to the second proposition.

5. Each session shall be opened and closed with prayer by the parties alternately or by selection.

6. The parties shall be governed by Hedge's "Rules of Logic" in this discussion as follows:

Rule 1. The terms in which the question in debate is expressed and the precise point at issue should be so clearly defined that there can be no misunderstanding respecting them.

Rule 2. The parties should mutually consider each other as standing on a footing of equality in respect to the subject in debate; each should regard the other as possessing equal talents, knowledge and desire for truth with himself and that it is possible therefore that he may be in the wrong and his adversary in the right.

Rule 3. All expressions which are unmeaning or without effect in regard to the subject in debate should be strictly avoided. All expressions may be considered as unmeaning which contribute nothing to the proof of the question, such as desultory remarks and declamatory expressions, all technical ambiguities and equivocal expressions.

Rule 4. Personal reflections on an adversary should in no instance be indulged in. Whatever his private character his follies are not to be named nor alluded to in the controversy. Personal reflections are not only destitute of effect in respect to the question in discussion, but they are productive of real evil.

Rule 5. No one has a right to accuse his adversary with indirect motives.

Rule 6. The consequences of any doctrine are not to be charged on him who maintains it unless he expressly avows them.

Rule 7. As truth and not victory is the professed object of controversy, whatever proofs may be on either side should be examined with fairness and candor, and any attempt to ensnare an adversary by arts or sophistry or to lessen the force of his reasoning by wit, cavilling or ridicule is a violation of the rules of honorable controversy.

PROPOSITIONS.

1. Resolved, That the Reorganized Church of Jesus Christ of Latter Day Saints is, in organization, faith and practice, in harmony with the New Testament.

ROBT. M. ELVIN affirms. WILL ELLMORE denies.

2. Resolved, That the Church of Christ is, in organization, faith and practice, in harmony with the New Testament.

WILL ELLMORE affirms. ROBT. M. ELVIN denies.

In the discussion of questions the Bible is to be the standard of evidence, but either party has the privilege of also using whatever proofs he

may bring from historical, ethnological, scientific or other works.

ROBT. M. ELVIN, WILL ELLMORE.

August 5, 1901.

The Gospel Standard.

AUSTRALIA'S MISSION PAPER.

We desire to intimate to all who have promised to subscribe for the Australian Ensign, that we have decided to make a start with the publication of the paper in January, 1902. As there is already one church paper called the ENSIGN, we have decided to call ours the Gospel Standard to avoid confusion. We take this means of requesting all who have promised to subscribe to send along their cash between now and the end of the year. We are building upon your promise; do not disappoint us. Send all money for subscriptions by International Post Office Order, made payable to Walter J. Haworth, Wallsend, New South Wales, Australia, and do not neglect to send us the order, as we cannot get the money without the order, as they can in some countries where an order is given by the postal authorities upon receipt of the advice. Some have already sent along their money, for which we thank them. If there are any others who feel like helping us, we will be thankful to receive their subscriptions. It is our intention to buy a small printing plant and print the paper ourselves. At our last conference a fund was started for that purpose. If there are any who do not wish to subscribe for the paper and who desire to help us buy the plant, they may send along their mites, however small, to John Kaler, 123 Evans St., Rozelle, N. S. W., Australia. If every reader of the ENSIGN would send along a few stamps to Bro. Kaler, we would have a handsome sum. We can exchange stamps or paper money with the Herald Office when paying accounts. Large sums should, however, be sent by Money Order. Help us build up the work in this far off land, and we are sure God will bless you.

Yours in the fight, WALTER J. HAWORTH, Dist. Pres.

Convention Notices.

The Kewanee district Sunday School Association will convene at Rock Island, on Friday, Sept. 6th, at 10 a. m. Come all and help make it a profitable one. Officers please see that reports are all sent in.

Mrs. Ed. Lamb, Dist. Sec. 722 N. Walnut St., KEWANEE, ILL., Aug. 21.

The Sunday School convention of the Northeast Missouri district will meet at Bevier, Missouri, October 4, 1901, at 10 a. m. sharp, for business, and the afternoon and evening will be occupied in discussion of topics that will interest and educate the Sunday School workers, and also a literary program.

Sunday School superintendents will please see to it that your own reports and reports of schools will reach the district secretary one week before convention.

MARY RUPKIN, Dist. Supt. NYDIA THOMAS, Dist. Sec. Bevier, Mo., Aug. 26.

Two Days' Meeting.

The Saints of the Valley branch, Nebraska, will hold a two days meeting commencing at 11 a. m., Saturday, September the 7th, 1901. A cordial invitation is extended to all.

C. E. BUTTERWORTH, Dist. Pres. 2207 Farnam St., OMAHA, Neb. Aug. 22.

Two-days meetings will be held as follows: Buchanan, August 24th and 25th; Clear Lake, September 7th and 8th; Summerville, September 14th and 15th; Nicholasville, September 28th and 29th; Lansing, October 5th and 6th; Hartford, October 19th and 20th.

Dear Saints, we shall endeavor to have competent preachers to attend those meetings and it will be necessary to do the best you can to defray their expenses. May success attend the efforts.

G. A. SMITH, Fremont, Ind., Aug. 19.

Fourth Quorum of Priests.

The members of the Fourth Quorum of Priests take notice. I have sent one copy of constitution and rules, one list of names and four blank quarterly reports to you. Please remember that reports are required each quarter; keep diary of all work done and also report in full annually. Brethren, we wish to make a better report than ever before. If any have missed getting these blanks, please let me know at once and I will send others. By order of the president.

FRANK PARKER, Rec. Sec. Argentine, Kas., Aug. 19.

Address Wanted.

Wanted to know the address or whereabouts of J. D. Wilftong. Please answer through the ENSIGN. Yours fraternally, S. S. CLARK. Glenwood, Iowa, Aug. 22.

DIED.

(One hundred words free. One cent for each word over 100, and for every word of poetry. Amount should be remitted with notice, to insure publication.)

MILLS.—At Amor, Otter Tail Co., Minnesota, Sr. Elsie Mills, aged 26 years, 10 months and 5 days. She was born November 3, 1874, in Lyle township, Mower county, Minnesota, and was baptized and confirmed by Elder T. N. Roberts in 1900. Funeral sermon by Elder T. C. Kelley. She leaves to mourn her departure a husband, one child, her parents, T. K. and Nellie Johnson, two brothers and a sister.

Carlisle Indian Band.

The Carlisle Indian Band, from the Carlisle Indian School, at Carlisle, Pennsylvania, is giving free concerts at the Pan-American Exposition. The members of the band are full-blooded Indians, with the single exception of the conductor, Lieut. Joel B. Ettinger. It is a splendid organization, composed as it is of forty-five well trained musicians. They have a magnificent complement of band instruments and are handsomely uniformed in red fatigue coats with wide black band trimming and gold ornaments, red and black fatigue caps and dark blue trousers with wide black stripes down the sides.

The Inter-Denominational Council of Women for Christian and Patriotic Service, 156 Fifth Avenue, New York City, N. Y., has prepared petitions in sets of three, to be used in petitioning Senators and Representatives to work and vote for the proposed Anti-Polygamy Constitutional Amendment.

All friends of this movement can secure these petitions, postage prepaid, price 25 cents for 10 sets; \$1.25 for 100 sets; \$12.00 for 1000 sets. Address all orders to The Willett Press, 142 Fifth Ave., New York City, N. Y.

Gray Hair. "I have used Ayer's Hair Vigor for over thirty years. It has kept my scalp free from dandruff and has prevented my hair from turning gray."—Mrs. F. A. Soule, Billings, Mont. There is this peculiar thing about Ayer's Hair Vigor—it is a hair food, not a dye. Your hair does not suddenly turn black, look dead and lifeless. But gradually the old color comes back,—all the rich, dark color it used to have. The hair stops falling, too. \$1.00 a bottle. All druggists. If your druggist cannot supply you, send us one dollar and we will express you a bottle. Be sure and give the name of your nearest express office. Address, J. C. AYER CO., Lowell, Mass.

# ZION'S ENSIGN

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, SEPTEMBER 5, 1901.

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## ZION'S ENSIGN.

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W. H. GARRETT, EDITOR,  
C. D. MILLER, BUSINESS MGR.

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When desiring your address changed, give both the old and new address.

Papers will be discontinued one month from the time subscriptions expire, unless ordered continued.

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Letters should be addressed, and orders and drafts made payable to

ENSIGN PUBLISHING HOUSE,  
Independence, Mo.

B. B.

## LIFE.

The desire for life is a natural instinct in all orders of the creation, and whenever danger is manifest, threatening its existence, every creature will exert all its powers to avert or avoid the extinction of life. Every class seem to fear death, and when enemies appear, or that which to them has an appearance of being an enemy, they quickly use every means at their command to protect themselves from harm, sometimes even assuming the offensive or aggressive action in this effort. It seems to be instinct in all orders of creatures that the life they possess is something to which they alone have the right; they have a right to live and enjoy that with which nature surrounds them, and in many instances most desperate efforts are made to retain life when they are attacked.

It is often said that "self-preservation is the first law of nature," and mankind usually seeks the best means attainable to preserve his life when it is threatened by disease or otherwise. So that it seems a part of the very nature of all creatures to avoid death by every means at their disposal. And yet in John 12: 25 we have this statement of our Lord:

"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

This teaching doubtless appears to some skeptical minds as paradoxical and contradictory when the natural love of life is considered; but it is only a superficial reader who would so judge. Nothing seems more certain than is the fact that life is a sacred trust, in which man is made a steward; and for the use or abuse of that which makes life prolongable, he is held accountable. The life "which now is," is simply a part of the whole.

We existed before we came here—how long we have no means of knowing—we shall continue to exist after we leave this condition. It is but a differing in experiences; a little drop in the midst of the ocean of eternity, called "time;" and that little period is fraught with consequences of the most serious and weighty character concerning our well being. Is it then to be supposed that our divine Lord intends us to understand that our life here is of no consequence, or that we should be careless regarding its preservation? Far from it. His declaration, "As ye would that men should do to you, do ye even so to them," is in the highest sense indicative of His will that peace and happiness should prevail among men, and that every one should be concerned in his brother's welfare; so that to interpret our Savior's language to mean that there was to be no value attached to our existence in this sphere is clearly to misinterpret Him and do violence to His evident intentions in the instruction given.

But it is evident from the manner in which many conduct themselves that they either do not value very highly the gift of this life, or they are woefully ignorant of the object of its bestowal. It is an indisputed fact that our coming into this life is in obedience to law. A law established by our Lord for the purpose that other ends, the exaltation and glorification of the creature might be possible in the attainment of the image of the Most High, and of those attributes of which He is the perfect type. After our advent into this life experience we are still subject to laws, ordained by the same power; laws which we cannot disregard except we are visited with severe suffering and distress, in proportion to the degree of our transgression. We finally leave this life obedient to law, and we enter the life beyond, or the conditions beyond, subject still to law. It must be obvious, then, that as the law only operates painfully to us when we violate its provisions, that if we fulfill the design and desire of our heavenly Father in caring for our present existence as we should, that only good will come to us, even though by reason of the purging processes needful for our best development, some of our experiences should be painful. These painful experiences, however, are natural results of violated laws, and must be endured with patience and humility as well as in steadfastness of faith and purpose, in doing which only good will result to us.

How many there are who seem to regard this existence only as

an opportunity of securing all the sensual pleasures to themselves possible. One man bends all his energies in the accumulation of this world's goods. It matters not particularly what means are used to the end, just so he is successful; the "world" never inquires too closely into the methods of the "successful" man—the man who has gathered his millions together—unless it may be to imitate them. Some of his gains may have, and often are, secured in the most dishonorable manner, abhorrent to an upright soul; but such transactions are politely (?) ignored by his admirers, and he is only known as a great financier. It matters little in the estimation of some, that he may have betrayed confidences and ruined those who trusted in his supposed integrity; they should have been more discreet in their business ventures. The unsuccessful man, the loser, neither deserves nor receives sympathy in the estimation of this class, beyond an occasional expression perhaps, that "It's a pity he did not act more wisely." Others spend their time (wisely); turning night into day in their eager pursuit of the pleasures offered them, exposing themselves in insufficient clothing to the inclemencies of the seasons, entailing upon themselves, and often their posterity, disease, suffering and premature decay. No thought is given to the higher purpose of life; no thought apparently to the responsibility resting upon them as reasoning and intelligent beings; they simply, almost as the unthinking brutes, rush on to their destruction.

Too often this spirit of "the world" (the spirit of the adversary would be a more correct term), invades the circles of the church, especially among the younger element; and there is, at times, a noticeable fretting in some, at the restraint which their holy vows make incumbent upon them, when older heads counsel moderation and care. The spirit of joyousness, "the gladness of youth," views the grave duties of life rather distastefully. "Plenty of time for that kind of thing when we are older" is the argument most in favor; and while it must be admitted that there are pleasures harmless in themselves, when indulged in by youth which would be accounted silly to the aged and more sober minded, those pleasures which minister solely to the social enjoyment of the human nature, should never, in any one, be pursued as the paramount, the all important business or object, of life. The soul which, rightly comprehending the purpose of life, gives to God its purest, freshest, earliest

service, that makes that service supreme, and all other pursuits of secondary importance, is surely preparing itself for an eternity of bliss, the enjoyment of which will cause to sink into utter contempt and final oblivion the highest felicity possible of attainment to those who devote a lifetime in seeking those pleasures which pertain wholly to this world. And the purpose of our creation is that whosoever will, may have just that kind of happiness in the eternity to come, "Therefore," the apostle exhorts, "work out your own salvation with fear and trembling" [lest we fail]. (Phil. 2: 12).

What then, is the meaning of the language of the Savior referred to? Evidently He intended it for that class who, having accepted the gospel and espoused the faith of the Lord Jesus Christ, would not have sufficient love for the Master, or strength of character, to maintain their integrity in the face of the oppositions and persecutions which He well knew would be encountered by them, under the inspiration and direction of the adversary. In His parable of the sower He refers to some who receive the word into "stony" places, who "heareth the word; and anon with joy receiveth it, yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended." (Matt. 13: 20, 21). "The disciple is not above his Lord," and no promise is given that any shall enter into life eternal without the discipline necessary to form and develop such a character as may be found in the image of the eternal Father. Trial and suffering are educational factors in the life of a follower of the Lord, whose fruitage yields the richest of blessings though the trial be not pleasant "but grievous."

Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.—Heb. 4: 1.

## EDITORIAL ITEMS.

The mission address of Elder M. F. Gowell is Valley Junction, Wisconsin.

ELDER H. R. HARBER'S permanent field address is Gay, Jackson county, West Virginia.

ELDER ALMA C. BARMORE desires it known that his present field address is Chatham, Ontario.

BRO. F. M. McDONALD advises that after September 1st his address will be Montrose, instead of Mt. Pleasant, Iowa.

INDEPENDENCE STAKE conference meets at Holden, Missouri, September 21st. See notice on page 8 and get out your reports at once.

BRO. WM. BROTHERS is now located at No. 42 Barry Place, Buffalo, New York, instead of No. 356 Lyon Place. Saints attending the Pan-American Exposition may find accommodations with our brother and family at reasonable rates.

*The Rhodes (Iowa) Review* in its issues for August 15th and 22d, gives a very nice account of the reunion commencing there on the 15th and continuing until the 26th. We are indebted to Bro. A. A. REEDS, secretary of the reunion, for the papers containing the notices.

BRO. GEO. BUSCHLEN, in *The Arthur (Ontario) Enterprise*, August 22d has a good article a column in length explanatory of the faith of the church on baptism, in reply to one John Ireland, who in a previous issue criticized unfairly a tract on that subject. Bro. Buschlen's article will claim the attention of thinking people.

ELDER T. W. CHATBURN and the editor of the *Madison (Wisconsin) Journal*, are effectively advertising "Mormonism," so-called; although Bro. Chatburn particularly advised the people of Madison that the Reorganized church had no affiliation with the Utah church, the editor of the *Journal* wrote to the president to know if Bro. Chatburn was an accredited minister of that church. Of course they said emphatically, no, and this reply being published, served to further emphasize the difference between the two organizations. Bro. C. forcefully follows this advantage up in the columns of the *Democrat*, and the effort in getting the gospel message before the people will thus be hastened and extended.

CLARK BRADEN is out with a poster announcing that he will commence a series of lectures on Mormonism, Tuesday, September 3d, at 10 a. m. on Davis Chapel Grounds near Briensburg, Marshall county, Kentucky, subjects, "What is Mormonism, The Mormon Bible, The Inspired Creed of Mormonism, The Book of Mormon, Joseph Smith Taught and Practiced Polygamy, Joseph Smith Was an Illiterate, Ignoramus, Villainous Imposter." He states he has debated fifteen times with eight different champions of Josephite Mormonism, and later on says, "No Mormon dares to meet Clark Braden in fair, honorable debate." We cheerfully give him the benefit of this notice. We believe that in nearly, if not all, the debates he ever has held with our brethren, it has resulted in baptisms in the church his opponents represented, and we have yet to hear of one accession to his own church as a direct result of such effort on his part. He always succeeds in disgusting fair and honorable minded people by his methods.

GENERAL CHURCH NEWS.

INDEPENDENCE.

President Hulmes will be with the Saints at Chelsea Park next Sunday morning, and with the Northeast Mission, Kansas City, at night.

Bishop May has found it necessary for the convenience of his numerous callers, to establish regular hours at which he may be found at his office on Maple avenue. Hereafter those having business with him may see him at his office between the hours of 8 a. m. and 12 o'clock noon daily, except Sunday, or when he may be called away from the city. All interested should make a note of this arrangement.

Bro. and Sr. O. H. Riggs and daughter, Marie, are now domiciled at the Cordova Hotel, corner 12th street and Penn avenue, Kansas City, Missouri, where they will be pleased to welcome their friends. At home Thursdays. We are glad to hear that the genial doctor is meeting with encouraging success in his new office in Kansas City. He is a skillful and successful specialist in ruptures, having, for years, enjoyed a large practice in Cincinnati, Ohio, and other prominent cities, where he still maintains offices in charge of his son.

A good, steady boy, about 14 years old, of industrious and attentive character, a member of the church—or whose parents are members—can obtain a situation in the ENSIGN office by applying to Bro. C. Ed. Miller, the business manager, at once.

Sr. Grace Flower Brown, of Minneapolis, Minnesota, is visiting her mother, Sr. Anna Flower.

Sr. May Blatt and Mr. Harry Barton were married at the home of the bride's mother, Sr. W. H. Blatt, on North Liberty street, Tuesday evening. Bishop R. May officiating.

Some people are pretty hard to spring surprises upon, but Dr. S. R. Berg certainly was successful in surprising his better half, Sr. Berg, the esteemed president of the Hawthorne Society, when at noon, on Friday last, the members of that society, with two or three other invited guests, took possession of her pretty, little home on West Short street, during her absence, and gave her a hearty greeting with their congratulations, upon her return. The occasion was her birthday, and the wily doctor laid his plans so nicely and so quietly that not even a suspicion was aroused in Sr. Berg. A very enjoyable dinner at her parents' home, next door, Bro. and Sr. J. W. Dumbald, was the first thing on the program after the greetings, and then a pleasant afternoon was spent in social chat and visit.

The quarterly business meeting of the branch was held Monday evening, Presidents Hulmes and Garrett presiding, President J. D. White being absent from the city. In the absence of Bro. Frank Rudd, the secretary, Bro. J. Cole Moxon was chosen to act *pro tem*. The usual reports of the officers were read, the deacon's report for May, June, July

and August showing receipts \$141.42, expenditures \$113.82. The auditor's report for April was read, showing \$11.20 due the deacon at that time. The statistical report shows membership at last report 1070, and present number 1121, baptisms 27, letters of removal 34, other sources 5, loss 15, net gain 51. Encouraging reports from the Sunday School and Religio were read. Bishop May made a verbal report. Bro. Frank Rudd resigned as one of the auditing committee on account of being absent from city. Resignation was accepted and Bro. Chas. D. Carson was elected to fill the vacancy. Bro. Rudd also resigned as secretary of the branch, for same reason, and Bro. J. Cole Moxon was elected to take his place. Eighty-seven delegates were elected to conference at Holden, Missouri, September 21. The salary of the janitor was, on motion, made twenty dollars per month. A motion prevailed to request the Metropolitan Rail way to establish a station at River Boulevard and East Electric. Reports of Bishop's Court were read and approved, and the meeting adjourned at a late hour, subject to the call of presidency, with considerable unfinished business on hand. The adjourned meeting will probably be called for next Monday evening, and the meeting of the High Council will be postponed until Tuesday evening following.

Last Sunday was a very pleasant day. Attendance at Sunday School, 326; collection, \$4 07. Bro. Orville James had charge of the exercises, Superintendent W. N. Robinson being in Michigan, and assistant superintendent, Aamon White, filling a preaching appointment some fifteen miles in the country. Bro. J. Cole Moxon reviewed the lesson. At eleven o'clock Bro. W. H. Garrett preached, and at night Bro. J. Cole Moxon occupied. After the morning sermon a subscription for Grace land was taken and about \$150 00 was subscribed.

Peaches, some very fine ones, are reasonably plentiful here, and are bringing good prices, from a dollar to one fifty and two dollars. Bro. and Sr. G. H. Hulmes have about 200 bearing trees, and though the drouth has interfered considerably they have a fair crop. Some the ENSIGN force sampled were very fine in size and flavor. Bro. A. H. Mills brought one to the office weighing five ounces. Speaking of peaches, Bro. Allen Bailey, appreciating that the toilers in the ENSIGN office enjoy good fruit, brought in a peck basket of his fine flavored peaches yesterday (Wednesday). The courtesy and the peaches were both appreciated.

The Sunday School picniced at Fairmount Park Thursday of last week, and an enjoyable time was had. 300 tickets were sold and 18 donated; the fare being 10 cents for the round trip. The day was fine, and there was plenty of "Word of Wisdom" refreshments.

The second track of the Electric Railway now reaches from the square to the stone church.

The "Willing Helpers" had a meeting Wednesday of last week.

At the business session of the Sunday School Tuesday evening, after the routine business the question of a "Sunday School Circulating Library" was discussed and was favorably considered.

The workmen will probably have it completed to the Pacific bridge by the end of the week, from which point it is already double tracked to Kansas City, and has been since the road was built we suppose. The sidewalks are in a miserable condition all the way along, and it will be a relief to have the work of laying the brick in the street commence, so they can be removed from the sidewalk.

LAMONI, IOWA.

Warm days and cool nights are the order now.

The joint Sunday School and Religio meetings at Greenville Sunday were well attended. President J. A. Gunsolley was the speaker for the morning hour. At least one hundred were in attendance at the regular session of the local Sunday School in the afternoon. All the neighboring schools were represented.

At Lamoni, Elder J. R. Lambert occupied the morning hour. The sacrament service in the afternoon was in charge of Elders Wm. Anderson and J. C. Clapp, and in the evening Elder Heman C. Smith gave us the third number of the Historical Lectures. These services were all fairly well attended.

Elder F. M. Smith was in attendance at the Iowa state fair last week, and while in the city of Des Moines spent some time looking after the interests of the church as affected by the public press.

Bro. H. S. Salisbury, one of Graceland's professors, came in from Illinois Tuesday morning.

Sr. Mina Cook Hart, another of Graceland's instructors, desires to organize a gymnasium club for girls and women. We think this a step in the right direction, for without a proper development of the body, the highest spiritual development is unattainable. We trust that this opportunity may be met with a hearty welcome and liberal patronage by the sisters of Lamoni.

Elder H. A. Stebbins has been attending the Blue Rapids, Kansas, reunion, but is expected home this week. C. C.

SEPTEMBER 3.

ST. JOSEPH, MISSOURI.

Bro. Wm. Lewis occupied morning and evening at the church yesterday. The six o'clock sacrament service was quite well attended in number, yet only about twenty per cent of the whole branch was present. We spent one hour there, then hied away to mission work with our companion.

Bro. H. D. Taddicken was able to be at his post of duty yesterday, as superintendent of the South Park Sabbath School, which was well attended. The work here is growing in interest. After the school we presented the necessity of harkening to and obeying the Lord.

Bro. M. Shaw preached at the South St. Joseph mission last evening, where we expect to commence a series of meetings in a short time. The weather is now cooler and the time propitious for hard effort for the truth, so let us all work while the weather is good.

Sr. Maria Christian Johnson passed peacefully away at her home in Chicago, Illinois, on August 25th, at 7:45 p. m. She is the mother of our dear brother, Elmer E. Johnson, who has been so long time sick. Before her departure she made a detailed request, among other things, that the writer perform the funeral service, which we did on Thursday, August 29th, at the house. Her husband, Eric, and daughter, Amy M., of nineteen summers, are also left to mourn their loss. She lived a simple, fervent, christian life, attending on the wants of her household, and extending her hand to the needy. She desired to depart and be at rest with dear ones gone before. Her fervently loved son, Evar, preceded her two years and seven months. The floral offerings were excellent and numerous, and the service, though sad, was robbed largely of the gloom by the glorious hope of the Saint, presented by the elder. The singing was good, and the service, as a whole, was of an order suited to the nature and wishes of the departed. Bro. Elmer was unable to attend the service, remaining in his room upstairs. He seemed some brighter, yet quite poorly, when we parted on Friday.

We began, last night, a series of sermons, at the Aspey mission, on the divine authenticity of the Bible. We will continue them on Thursday night of each week until finished.

Our trip to Chicago, though on a sad occasion, yet was made pleasant by the happy greetings of many of our former parisheners, who insisted that we should stay with them. We attended prayer service on the South Side, also on the West. Though left without a missionary, they, of themselves, are standing firmly by the work. Bro. S. C. Good is doing a good work for the branch and Religio, though not in direct charge. Bro. R. A. Penny, as superintendent of the Sabbath School, is displaying marked abilities in that line. The Central branch is busy preparing for the district conference which meets there on the 7th. Bro. Hackett had been in the city doing street work, aided by the local brethren. We found Brn. Graves and Fuller of the colored missionary force, full of gospel zeal, and manifesting it each night on the street corners. So the good work moves.

Our household seems lonely without the music and song, as well as the lively presence of their producer, Sr. Josie Isleib, who is spending her vacation in Kansas City with friends. Two weeks of this loneliness is upon us. We miss her in missionary work also.

J. M. TERRY.

1913 Holman St., Sept. 2.

CHICAGO, ILLINOIS.

First Chicago Branch, 8 So. Wood St., Sunday School at 1:30, preaching at 3 and 7:45 p. m.; Central Branch, 241 Cottage Grove Ave., Sunday School at 9:30 a. m., preaching at 11 a. m. and 7:30 p. m.; West Pillman, preaching at 10:30 a. m., followed by Sunday School, preaching at 7:30 p. m.; Graves' Mission, 2488 State St.

Arrangements have been made to close the West Side hall next Sunday, September 8, in favor of the district conference to be held at 3411 Cottage Grove. A large attendance is anticipated.

The funeral of Sr. Johnson was held at the home Thursday afternoon, Bro. J. M. Terry having been called from St. Joseph to conduct the services. The many sorrowing friends present and the abundance of beautiful flowers received, spoke plainly of the deep love felt by all for the one whose life had been a round of good works.

While regretting the sad errand which brought Bro. Terry to Chicago, we could not but feel thankful for the privilege of meeting him again, and were disappointed that he could not remain over Sunday.

Sr. Mamie Penney left Saturday for a visit with relatives and friends in Beloit.

The street preaching is reported to have been very successful the past week. Large crowds gathered each night and were held in interest for an hour and a half to two hours by Bro. Hackett.

NOVICE.

September 2.

SAN FRANCISCO, CALIFORNIA.

Services at "Druid's Temple," Cor. 14th and Folsom Sts., Sunday School 9:45 a. m., preaching 11 a. m. and 7:30 p. m. Sacrament meeting on first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

Friday evening the Religio gave an entertainment to raise funds to help buy tent for the district. The meeting was held in the parlors of Bro. J. A. Saxe, and they were crowded to the fullest capacity. The program consisted of vocal and instrumental duets and solos, recitations, and remarks by President Joseph Smith. Ice cream was also served. We cleared \$16.75. The Daughters of Zion donated \$5.00 for the same purpose, which gives us \$21.75 towards the tent.

Sunday at 11 a. m. we had preaching by our Patriarch A. H. Smith, and at 7:45 p. m. by President Joseph Smith. Our church was completely filled at both services, quite a number of strangers and Utah Mormons being present. The sermons were fine, and much good was done by them, which will be seen in the future.

Bro. Joseph preached in Oakland at 11 o'clock, and Alexander at the same place in the evening.

There was good attendance at the Wednesday evening prayer meeting, and a good, spiritual time was had.

Bro. Gilbert and wife are here on their way to their missionary field—Tahiti. They are both well and happy.

The strike is still in existence here, and no nearer a settlement than ever. The same conditions still continue, only many of the strikers are getting very short of funds. A change of some kind must come soon.

GEO. S. LINCOLN.

August 25.

www.LatterDayTruth.org

LETTER DEPARTMENT.

ACORN RIDGE, Mo., July 30.

Editor Ensign—Believing that a few lines found in your columns from the missionaries in southeast Missouri will interest some, I therefore write.

I find it takes much work in this part to get the truth before even a few. The people here are afraid to let us have the use of their church and school-houses. Failing to get either the M. E. or the Baptist church in the neighborhood of Bro. Hesters, in Stoddard county, we began meetings in yard, but few came out to hear so these meetings were of short duration. We next began service at the residence of Bro. Hills in the open air, but as the thresher was to be in the neighborhood soon, we only preached three times, but had fair crowds. Sr. Asa, from Illinois, had obtained the consent of the trustees of the Methodist church in her neighborhood for us to hold services there. Accordingly we next expecting to begin service on Sunday night, but when we arrived the preacher had been there and the people decided we could not use the church. Sr. Asa, finding such decision had been reached by the people, announced that meeting would be held at her house. Prejudice or something else kept the people away as only a very few were out, and two sermons was the sum total of our preaching there.

Having received a letter from Sr. Stricklin, at Moorehouse, stating that she desired to have us hold services at that place we went over a long dusty road to get there. Again we failed to obtain the use of the church as our purse was too light to pay the price desired by the W. C. T. U. who held it. We preached two sermons at the residence of Mr. Stricklin, but as few came out to hear we closed and left. We found Sr. Stricklin strong in the faith but poor in health. We hope she will improve and that her faith and zeal will never grow less. The day we left we stopped at Bloomfield, the county seat of Stoddard county, and finding many people in town I took occasion to preach on the streets. Quite a crowd of interested listeners heard the word. At the close of my remarks I asked if any of them could tell us where we could get a church or school-house in which to hold service. A preacher spoke out and said we could get the use of the school-house where he lived. We went on Sunday to get our appointment published. This same preacher was there and also another one with him. The other man preached to a large crowd and the congregation was dismissed, nothing being said about our appointment. At the close of service I arose and took liberty to call the congregation to order and told them what the preacher had said to us in Bloomfield, whereupon he arose and tried to explain his action in refusing to publish our appointment, but it was not satisfactory to us. But this was not all. No one invited us to stop over night with them, and when we got to our buggy we found one tug and one flea out. To make a long story short I'll say we did not sleep out. Pioneer work in southeast Missouri is not altogether lovely.

But to continue, we next went to what is known as the brick school-house. Got it? O yes, no trouble. The first night I preached to five persons including Bro. Thomas. The next night three came out, but as Bro. Hally was just getting ready to preach, two left, so no preaching was had that night. Not being entirely discouraged we went the next day to Bro. Hills, telling the people along the road that we expected to begin meetings at his house that night. Accordingly, meeting began and I truly rejoice to say thus far we have had fair crowds and some interest. Not only so, but on Sunday we had a noted Primitive Baptist preacher out to hear us; I mean he is noted in this county. At the close of the sermon I gave opportunity for remarks, when he arose and to the astonishment of the people, endorsed the sermon, which was on church organization. Bro. Thomas being young, thinks our experience a little tough, but yet

he takes it quite well. We aim to do what we can in the work we do not expect to sail to heaven "on downy beds of ease." Hope you ministers in other fields are getting on better than we. It's dry and dusty, mosquitoes and big flies about all dead. May God speed the right and may we all valiently fight for the right to the end is my prayer in Jesus name. Amen.

C. J. SPURLOCK.

BOONESBORO, Ia., Aug. 9.

Editor Ensign—I have just read last Herald and feel prompted to write with relation to the thought of not holding week-night meetings in the hot weather. Will not write of the localities individually visited, as that has been done for the Herald, and I deprecate the fact of burdening both papers with the same composition.

Let it be understood that the items to follow are in no sense in the way of boasting, but by way of encouragement to others, and especially to such as feel they can do nothing during the heated nights of the week.

During the month of June the writer preached twenty-four times, and in July twenty-eight times, attending enough other services to swell the total of services attended to 101 in the two months. Of course the Minn. reunion was attended during that time. Hot weather? Well, yes! The hottest day of all—110 in the shade—three sermons were preached. Per-spired? Why, yes, of course, freely. So does the farmer, and every other laborer. In all places thus far visited the laboring class has made up the congregations as a rule. Such congregations have numbered from possibly as low as fifteen up to one hundred. But the rule was adopted the first year of my public ministry of preaching, no difference how small the audience. In fact memory goes back to an occasion when on two nights the congregation numbered but four, and during most of the sermon on both occasions one entire fourth of those audiences was fast asleep. The preacher took it for granted that such portion of his audience had confidence in what was being said!

But some may argue that such work will wear out the ministry unnecessarily. Well, it seems to me that it will be better to wear out than to rust out. Beside, while drinking neither tea nor coffee, nor any kind of stimulant, for that matter, eating no meat, and yet a gain of three pounds in the hot weather for the writer, does not indicate a wearing out, physically. My voice has not been impaired in the least. The Word of Wisdom is true, brethren, and the way to receive its benefits is to keep it.

My understanding has been that spiritualism started with the Fox sisters in 1848, instead of 1840, as Bro. Boehling has it in the last Herald.

From here I expect to go to reunion at Rhodes, next Thursday, thence to Taber reunion, thence home to "rest" in preparing for winter; thence to Dow City reunion, thence to Eagle Grove, for an eight nights debate with Elder Will Ellmore, of the Disciple church on church propositions. Thence to Minn. for their October conference, and a preaching tour extending through November and possibly December. Then will likely preach till our quorum convenes, March 20th, as per our adjournment. Hope to be able to spend my time during the winter in western Iowa. Hopefully,

J. W. WIGHT.

PANA, Ill., Aug. 9.

Editor Ensign—Bro. R. T. Walters and the writer came to this field (central Illinois district) early in May. Our first work was at Taylorville, where we found a noble band of Saints, earnestly working to clear off the indebtedness on their church, and keep the work before the people. June first found us at Boardstown, where we enjoyed meeting with the Saints in conference. Bro. Stead and E. K. Evans met with us. The Saints at Boardstown are also burdened with debt, but are making every possible effort to obey the injunction of Paul, "owe no man anything." They have a neat little edifice well furnished.

This is a new field, or most of it is, and prejudice grows rank in this well cultivated country. Churches are hard to get, and hall rent is out of our reach, so we just find a natural temple (grove) and seat it with the people of the saw-mill. This way we have been able to reach the people and allay considerable prejudice.

The 8th of July Bro. Walters went to Charleston, where some of his relatives live. Mr. Rhoads kindly rendered the use of his lawn where services were held three weeks. The 19th I joined our genial brother, and when evening came was introduced as the speaker of the hour. All went well until I heard something go spat on the ground. I thought it was a walnut dropped from a tree, but the general stir it caused in the crowd assured me it was something else. A very light shower of eggs followed which did no good to any one, and but very little harm, no one being hit. Egg argument is very poor, and does not meet the demands of good thinking people.

Rev. Dudley (Christian minister) took it upon himself to review us. We gave way and listened to him one night and answered him the next. The Lord stood by us in the effort; even his own members said he was not able to meet us. And all his great effort to show that God did not bless man now as anciently, went helpless to the ground. He made one more attempt at reviewing, but it was a complete failure. The people are still anxious to hear both sides discussed fair, and are trying to get a man to meet us. We hope they will succeed; we have nothing to fear if we are humble and studious. We expect to begin meetings here soon. We would be pleased to hear from any of the scattered Saints in this district who want preaching in their locality. Our field address is Taylorville, Illinois, Box 238. Any mail sent to the above address will reach us promptly.

Yours for the spread of truth,

R. W. DAVIS.

CHILLICOTHE, Mo., Aug. 7.

Dear Ensign—I am still toiling away; have had the tent in one place for four weeks, and spoke two weeks in a building before we erected the tent. Have preached in all thirty-eight sermons. None of the brethren have been here to assist me; most of the time have a great interest. The last four nights we have been showing up some of the errors of one of the popular churches. Have been blessed with splendid liberty. I used a chart showing what was in the primitive church and what is in this popular church. Several are ready for baptism. Expect to move the tent to another part of the city and continue on, perhaps all summer. I want to warn the people of the city so they will be left without excuse when we all appear before the judgment bar of God. We have preached thirty nine sermons here since we came in June. I think we will be able to raise up a branch before the year is gone. There are many honest people and if it was not for the hireling they would accept the gospel much more readily; and others have been turned against us by some of the Saints having more zeal than wisdom in trying to force their ideas on them, and by stepping in before others that have the work in charge here. Hope we may all learn our duty and be able to do good and undo what others have done. The calls in the district are many; in the last few days I have received word to come to three different places as soon as I can, but I think I will not leave Chillicothe for some time. B. J. Dice is with me now; he spoke last night and did well. We have three more to baptize in a day or two, and three that belong to the Christian church said they were coming in soon; so we think the work is onward and God is verifying his promise to me that he would bless me, and that I should be the means of bringing many in the church, and strengthen the Saints, and sinners should tremble beneath the sound of my voice. Some here of the outsiders said they did tremble under my voice. God's word never fails if we will do our part.

The friends prepared to have an ice cream social for the benefit of the missionary and asked for the use of the tent. Of course they got it, and they cleared \$13.10, which came in very handy for our funds were very low, and it costs something to run a tent in this place. The friends donated twenty cakes and they sold about eight gallons of cream. The Lord said they will feed and clothe you and give you money. May he abundantly reward them.

We have started a Sunday School and it is prospering nicely, though small. Last night after preaching a man came to me and said he heard I was a healer and he wanted to be healed; I told him I made no such claims but we claimed that the Lord was a healer to those who would obey him. He said it was good doctrine anyway. People are very anxious for temporal blessing but they do not live for them. I hope the time will soon come when God's will shall be done on earth as in heaven.

Your brother in the one faith,

J. W. ADAMS.

BELLEVILLE, K.

Editor Ensign—Bro. L. C. Gurvell and J. C. Vaughn have just closed a short series of meetings at this place. As they were refused the use of a church or any other building to preach in, they were compelled to speak in the court house park. Congregations were small but attentive. Babylon crumbled before the forceful arguments Bro. Gurvell produced by the aid of his wonderful chart. One lady has asked for baptism, others interested. May God speed such able defenders of his truth. They have gone to the Washington school-house, fourteen miles northwest of Belleville, by invitation of the people in that neighborhood.

Your brother in Christ,

D. S. MARPLE

RHODES, Ia., Aug. 28.

Editor Ensign—The quarterly conference of the Des Moines district convened here August 17th, district president, H. A. McCoy, presiding, and Elder J. W. Wight assisting. Branches reporting were: Boonesboro, Perry, Richland, Oskaloosa, Des Moines, Grinnell and Runnels. Elders reporting were: J. W. Wight, Geo. Shimmel, H. A. McCoy, E. J. Clarke, C. J. Peters, W. C. Nirk, W. C. Earhart, N. Stamm, and S. K. Sorensen. The bishop's agent's report for the quarter showed \$273.00 received. Three sermons were delivered on Sunday August 18th, the speakers being Elders J. W. Wight, D. C. White and John D. White.

On Saturday morning the reunion organization was perfected, and J. W. Wight was chosen to preside, and H. A. McCoy and D. C. White to assist. Following the close of the conference the reunion and camp meeting continued during the week and over Sunday, August 25th. The attendance of the Saints throughout the session was good, most of them remaining the ten days. To the Saints the reunion was a great success. The Religio and Sunday School work was all that could be hoped for. The prayer service daily was deeply impressive to all, and nearly all present took an active part in these meetings. Some of these sessions were the most spiritual ever witnessed in the district. Special promises were given to a number through the elders. The sermons delivered were especially interesting and instructive to the Saints; and on some occasions special inspiration was manifest, giving added light and evidence in regard to the restoration of the gospel.

From the standpoint of presenting the gospel to the world, the reunion was a grand success. The large tent was filled to a crowded condition at each Sunday and evening service, and on some occasions more were standing around the tent than could be seated on the inside. No better interest could be hoped for than was manifested by the people of Rhodes and the surrounding community, and everything seemed to indicate a desire to hear. The best of feeling prevailed between the Saints and the people of the town. The Saints at-

tended some of the church services and some of the sweet singers of Rhodes sang at the tent.

The singing during the reunion was in charge of Elder John D. White, of Independence, Missouri (this was his former home, also that of his wife), and the Saints of the Des Moines district are justly proud of the musical talent in the district. All very much appreciated having Bro. White present, and his efforts in behalf of the reunion and his unceasing desire to lead the Saints on will long be remembered by those who attended the reunion.

Elder D. C. White and wife, of Lamoni, former residents here, were very kindly received by the Saints, and a goodly number were present who had come into the church through his labors, and these received him with a glad hand. Elder J. W. Wight in his further acquaintance with the Saints of the district only endears himself to the membership in every way. His every sermon was especially strong and helpful to the Saints; his counsel and prayers were strengthening, and in his special intercourse all were instructed.

The conference adjourned to meet at Grinnell December 23, 1901, and the Sunday School to meet the day previous. On the question of holding another reunion all were in favor of the same, and the time and place of holding same was left in the hands of a committee. The service last Sunday consisted of Sunday School at 8 a. m., prayer meeting at 9 a. m., and preaching at 10:30, by Elder J. D. White. Basket dinner and preaching at 2:30 p. m., by Elder J. C. Crab, and at 8 p. m. by Elder J. W. Wight.

A. A. REAMS,  
Sec. of Reunion.

BALD KNOW, Ark., Aug. 26.

Editor Ensign—Our meeting at this place is now drawing to a close. The attendance of outsiders has been equal to our expectations, and good liberty has been given to the speakers, and Saints have been cheered and encouraged. A Sunday School was organized with Sr. Beulah Johnson, superintendent; Sr. Sands, assistant; Sr. Will Edwards, secretary; Bro. Edwards, chorister; Sr. Mary Sands, organist; Eunice Miller, treasurer. They manifest considerable interest in the start, which, if continued, will win a place for them.

Bro. and Sr. Will Rootman, from Hope, and Sr. Judkins and daughter-in-law, from Midway, are present, and add no little to the interest of the meetings. Bro. H. O. Smith has rendered valuable assistance in the song service, as well as preaching.

We close here tomorrow night, and leave Wednesday a. m. for Martin's Creek, where we begin a similar meeting. These meetings are proving of great benefit to the work.

Hastily,  
W. S. MACRAE.

GAY, West Va., Aug. 27.

Dear Ensign—Your face is the only one of all your church companions I have had the pleasure of looking upon since I came to this field, and only occasionally do I get to study your sweet countenance; but when I do, I take occasion to study every lineament (line it has sent) for trace of sorrow or of joy since last we met. The article "Cause and Its Effect," in issue of August 15th, strikes me as being well written and opportune.

While at Buffalo City last week two young men were arrested with a peace warrant, and the constable brought them in the house and held them till the services were finished, so they got to hear about one half hour of gospel story that I hope may be profitable to them when the law gets through with them.

Trusting all is well in Zion and her stakes for which she shall ever have my prayers, I am

In bonds and hope,  
H. R. HARDEE.

Every branch should have a supply of the sermon tract by Pres. Joseph Smith, "Objections Answered;" 25 cents per dozen at ENSIGN office.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

THE BOOK OF MORMON.

Evidences of Its Divinity.

BY ELDER R. C. EVANS.

Permit me to draw your attention to the 85th Psalm, 11th and 12th verses, where you will find these words:

Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase.

The world has claimed, ever since the introduction of the work known as the Book of Mormon, that Joseph Smith and others have palmed upon the people an imposition; that as the Book of Mormon claims to be a revelation of God's will to the children of men, therefore it must be false because the Bible is all we need; and that the Bible states very plainly God's anathema would rest upon any man who would add to, or take from the words that he had already given. Now, I propose to answer a few of the objections urged by our friends in this regard before entering into the main thread of the argument relative to the divine authenticity of the Book of Mormon.

Permit me to draw your attention to the passage referred to. It is found in the 22d chapter of Revelation, 18th and 19th verses, and reads as follows:

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

The argument is made from this that there is to be no more revelation, and Mr. Smith rests under the curse of God, because he has assumed to add to the word of God. Let me show you, dear friends, that this statement of Holy Writ is no argument, whatever, against the position held by Mr. Smith and his co-adjutors in this latter day work. In the first place, this passage forbids MAN to add to this Book, John's Revelation, but it does not say that God will never reveal his mind and will to the children of men again; it does not say the people are to be guilty in the latter days as they were in the meridian of time, of worshipping dumb idols, that is, worshipping a god that could not speak, but it forbids man to tamper with the prophecies already given, by adding to them or diminishing from them. It is remarkable that the very men who would hurl this anathema upon Joseph Smith, have themselves added to these very verses above cited, and this afternoon in looking over this chapter, I discover nineteen words that have been added by the translators of King James' Translation of the Bible. You will discover them in italic letters, showing

the translators themselves were honest enough to put the words they added, as they affirm, to make better grammar, in italics, yet it is a truth that nineteen words have been added to this very chapter by the men who want to place the curse of God upon Joseph Smith for adding to or taking from the word of God.

Now, if this be a correct rendering, that God is to reveal nothing more, because he has forbidden man to add to or take from, we draw your attention to the 4th and 12th chapters of Deuteronomy, and you will find these words, in effect, showing that God would punish the men that added to or diminished from the words that he had already given. In their wild frenzy to accuse Joseph Smith of being guilty, and of being worthy of the curse herein pronounced, they have not only placed the anathema upon Smith, but upon Moses, for he wrote after the language just cited in Deuteronomy. Not only does Moses come under the curse with Smith, but every other writer of the Old and New Testament after God said, "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it." Well, there is an axiom in life that, "what proves too much does not prove anything," and if their opinion is correct, not only Smith rests under the curse, but Moses and every man who has written one single statement claiming to come from God, from Moses until the present time. You see at once, that the objection urged is faulty.

But they tell us that the Bible or New Testament is sufficient for the salvation of the race, and therefore there is no necessity for the Book of Mormon. Let me ask the objectors, Was the Old Testament Scriptures, or law revealed therein, sufficient to save the sons of men? If you answer in the negative, then what will you do with the race from Adam until after the resurrection of Jesus Christ? for they had no New Testament then. If you answer in the affirmative, I will become an objector for the moment and say if the Old Testament contained sufficient for the salvation of the race, what need of the New? And you will discover I will be in the very same place as the man is who says there is enough in the New Testament to save us, and therefore where is the need of the Book of Mormon? Now, we have no hesitancy in making the statement that there is not a single doctrine taught in the New Testament that we cannot preach and prove from the Old Testament. The divinity of Christ, the power of God, faith and repentance, baptism, and the laying on of hands, the resurrection of the dead, eternal judgment and the millennial reign. All the doctrines as taught in the New Testament may be found in the Old. Therefore you discover that the person who urges there is enough in the New Testament to save a man, and we have no need of the Book of Mor-

mon, stands upon the same footing as the man who would say, whereas there is enough in the Old Testament to save a man, we have no necessity for the New.

But what is the object of the Book of Mormon? Perhaps we had better read the book itself. Permit me to read a clause from the title page of the book, reflecting its real object. It is as follows: "An abridgment taken from the Book of Ether; also, which is a record of the people of Jared; who were scattered at the time the Lord confounded the language of the people when they were building a tower to get to heaven: which is to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the eternal God." I quote also from the 490th page of this work as follows: "And behold they [that is the writings of this record] shall go unto the unbelieving of the Jews; and for this intent shall they go; that they may be persuaded that Jesus is the Christ, the Son of the living God; that the Father may bring about, through his most beloved, his great and eternal purpose, in restoring the Jews, or all the house of Israel, to the land of their inheritance."

Now, friends, let us reason together. If this is the object of the book, to convince the Jew and the gentile that Jesus is the Christ; so that an instrument in the hands of God of restoring the Jews to their promised land, I ask, in the name of christianity, why do we find men all over this world, professedly loving Jesus Christ, who oppose this work, whose every object is amelioration of the Jews and gentiles by the presentation of the gospel of Jesus Christ to them. "Well," says one, "but then we have the New Testament, that will do." Has the New Testament yet convinced the Jew that Jesus is the Christ? Go with the New Testament in your hand and make an argument before a Jew and he will laugh at you. He will tell you, quoting from the historians of the time, that Jesus was an illegitimate child, that he was born of fornication. Some of them claim that he was an impostor, and they knew him better than the gentiles, and he was a blasphemer, and they killed him because he claimed to be that which he was not. "Oh, but," say the christians, "you know that after you killed him he arose from the dead," and they laugh at you a second time and say, "No, sir, he never rose from the dead at all, but the ten or eleven publicans and sinners that you call his disciples, were the very ones who stole his body while the guards were asleep." And they will turn to you and say, "The only evidence that you have that Jesus arose from the dead is the New Testament, and the writers of the New Testament are the very men whom the Jews claim were guilty of stealing his body away, and it is no evidence to us."

Mark you, while this is a fact concerning the Jew's belief with reference to the New Testament, yet the facts stare us in the face that the Book of Mormon comes to the world with the avowed object of convincing the Jew and the gentile that Jesus is the Christ; and before we get through tonight we will endeavor to show you how that work of convincing will be carried on through the instrumentality of God's sacred law. The Jew and gentile have made the same mistake in they both believed God would never reveal his will to any person outside of Palestine. Now you know they used to think that over in the New Testament times, but I want to draw your attention to the 17th chapter of the Acts of the Apostles, where Paul forever buries the thought that God had only some favored spot where he would reveal his mind and will. Paul says, God "Hath made of one blood all nations of men \* \* \* and hath determined \* \* \* the bounds of their habitation; that they should seek the Lord \* \* \* though he be not very far from every one of us;" Peter takes up the glad refrain in the 10th of Acts, and he declares there: "I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."

Whatever your preconceived ideas may have been with reference to this, let me say the light is turned on, the revelation comes to us that we may hope for God's power and blessings and Spirit, and revelation to come to any man, anywhere in all the wide, wide world, if he will only fear God and work righteousness before him.

Jesus supports the statement made by Paul and Peter when he declares, in the 10th of John, 16th verse: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice." Now, isn't it remarkably strange that the disciples who read that, never asked Jesus—so far as the revelation comes to us—to whom he referred? But taking up this work under consideration, I turn to the 451st page, and I read as follows: "And behold, this is the land of your inheritance; \* \* \* And not at any time hath the Father given me commandment that I shall tell it unto your brethren at Jerusalem; neither at any time hath the Father given me commandment that I should tell unto them concerning the other tribes of the house of Israel, whom the Father hath led away out of the land. This much did the Father command me, that I should tell unto them, that other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Mark the thought, friends, the very language that occurs in that chapter of John, in the revelations that Jesus gave to the people over there in Palestine, occurs here, with the claim following it that it fell from the lips of the same individual, and gives

the interpretation to the thought as expressed in Palestine, that they were the sheep referred to by him over there.

Now, that these sheep were of Israelitish descent may be proven beyond a doubt. You remember in the 10th of Matthew, Jesus spoke to them and said: "Go not into the way of the gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." Now, where can we find these lost sheep? Ezekiel is informed by God, and records the fact in the 34th chapter of his prophecy, 6th verse, that "My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth." Here, then we may expect to find the sheep of Israel, the descendants of the house of Jacob upon every hill, or over in some far off lands and they were to hear his voice. Now the Book of Mormon comes up and declares that some of his sheep came here, and that Jesus visited them; but I am going to try and show you from the Bible that Israel did come over here, or one branch of the house of Israel. You know Jacob had twelve sons, and it will not be expected that I will follow all of them in their rambles throughout the land, but I shall follow a favorite one; his name is Joseph. You know that Latter Day Saints have a great liking for that name, Joseph, and I will give you a few reasons why we think the name Joseph is favored of the Lord.

Turn with me to the 48th chapter of the book of Genesis, and we find there that Joseph brings his two sons, Ephraim and Manasseh, to be blessed of his father, Jacob: "And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first born. And he blessed Joseph, and said, God before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers, Abraham and Isaac; and let them grow into a multitude in the midst of the earth." (Verses 14-16). Now, hunt up your geographies, friends, and find where the "midst of the earth" is, and you will find where they were to dwell and grow into a multitude of nations. Come with me to the 49th chapter, 22d and 23d verses, and we find a further blessing of this tribe of Joseph. "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall." Now, the wall here, I understand to be the sea. The branches, the posterity of Joseph, that is Ephraim and Manasseh, are to go over the sea. "Well," some one will say, "it does not say the sea." We will claim that it means the sea and we will try and prove that it is the sea—you see if we do not. He goes on here and says, verse 26: "The blessings of thy father have prevailed above the bless-

ings of my progenitors, unto the utmost bounds of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." Now, he declares here that his posterity was to receive a greater blessing than his progenitors. Who were Jacob's progenitors? Why Abraham and Isaac. What was the blessing pronounced upon them? That they were to have that holy land over there lying east and south of the Mediterranean sea; and the little land over there, that perhaps, generally speaking, is about one hundred and eighty-five miles long, and somewhere in the neighborhood of forty-five miles broad. But Joseph's posterity was to receive an inheritance afar off to the utmost bounds of the everlasting hills; and the blessings were to be above the blessings of his progenitors. Says one, "You want to give Joseph's posterity a land of their own?" That is what I am striving to do, friends, and we will see if I cannot find it in just so many words.

Go with me to the 22d chapter of Deuteronomy, and we will try to find just those words, that Joseph is to get a land of his own over here (verses 13 to 16), "And of Joseph he said, Blessed of the Lord be his land [Joseph is going to get a land, you perceive], for the precious things of heaven." What are the most precious things of heaves? The revelations of God. Mark you, the land of Joseph is to produce the revelations of God. "For the dew, and for the deep that coucheth beneath." The land of Joseph is to be so blessed in its abundance of wealth that go through its waters, that the blessings of the deep will be pronounced upon it, and you know that the fisheries question has been agitating all this country for 10, these many years. "And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills." What are the chief things of the lasting hills and the ancient mountains? Gold and silver, and you will find it in abundance in Joseph's land. The Black Hills and the Rocky Mountains have drawn out hundreds and thousands of men looking for the precious things of the lasting hills and ancient mountains. "And for the precious things of the earth and fullness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren."

Here we find God is going to give Joseph the land. His posterity is to grow into a multitude of nations in that land, and is to enjoy the precious things of heaven. Now, where is that land? Go with me to the 18th chapter of Isaiah, 8th verse, and we read concerning the same people under the similitude of a vine with branches or boughs: "For the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have

broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are GONE OVER THE SEA." I promised that I would find that they were to go over the sea; I told you it said a wall over there in Genesis; the reason it was called a wall is, that it was thought in those days that it was impossible to cross the briny deep, but the time came that they did go over; they were to go over the sea.

Now, friends, we turn to the 36th page of the Book of Mormon, and we read how they did come over the sea just exactly as the prophet Isaiah said they would: "And we did sojourn for many years, yea, even eight years in the wilderness." You remember the Bible says they were to go through the wilderness and over the sea: "And we did come to the land which we called Bountiful, because of its much fruit, and also wild honey; and all these things were prepared of the Lord, that we might not perish. And we beheld the sea, which we called Irreantum, which being interpreted, is, many waters."

I want you to notice this thought, friends, that the Bible declares they were to go over the sea, and it describes the land and how they would travel; and the Book of Mormon takes up the thread and shows that they fulfilled the prophecy and were in the wilderness eight years, and came over the sea. A little further upon this thought; the 48th chapter of Jeremiah, 13th verse: "Oh vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach even unto the sea of Jazer." You know where the sea of Jazer is over there. Now, stand there on that part of Africa, and look, if you please, over the sea, and what land will you come to? The land of America. There is a further description of this land given in the 18th chapter of Isaiah; it is there described as a land shadowing with wings which is beyond the rivers of Ethiopia, and look over the sea and find a land shadowing with wings, and you will find America, lying geographically as two great wings, North and South America, and the Isthmus of Darien between. This land's great symbol is the eagle's wings.

We now have brought them over the sea. Now turn to the 34th and 36th pages of Wiston's edition of Josephus, and you will find that some went over the sea; that at a certain time there was an emigration from Jerusalem over the sea to a strange land. Now I take up the Book of Mormon and I read on page 137 that the people of Nephi came from Jerusalem six hundred years before Christ, in the reign of Zedekiah, and also that Mulek came upon the land in the north country about the same time. Pages 304 and 401 of the Book of Mormon tells us that Mulek was a son of Zedekiah, that they came and peopled this continent. I want now to turn your attention to Jeremiah again, and read that they left Jerusa-

lem just exactly the time that the Book of Mormon stated they would leave. The book tells us, the first page, that they left Jerusalem six hundred years before Christ, that is, at the commencement of the first year of the reign of Zedekiah, king of Judea. Now, the Bible declares, in the 49th chapter of Jeremiah, verses 30-32, that they were commanded just six hundred years before Christ, according to the margin here, to leave Jerusalem, and here is the language: "Flee, get you far off, dwell deep, O ye inhabitants of Hazer, saith the Lord; for Nebuchadnezzar, King of Babylon, hath taken counsel against you, and hath conceived a purpose against you. Arise, get you up unto the wealthy nation, that dwelleth without care, saith the Lord, which have neither gates nor bars, which dwell alone. And their camels shall be a booty, and the multitude of their cattle a spoil." Now, here they are commanded to dwell deep, that is to go unobserved, and to hasten out of the country in order to save their lives, and they were to find a wealthy nation which dwell without care, whose cattle were uncared for, and whose gold and silver could be had for the coming for it. I turn to the Book of Mormon, page 43, and read that they came to that very land, and here is the description they give of it: "And it came to pass that we did find upon the land of promise, as we journeyed in the wilderness, that there were beasts in the forests, of every kind, both the cow, and the ox, and the ass, and the horse, and the goat, and the wild goat, and all manner of wild animals, which were for the use of men. And we did find all manner of ore, both of gold, and of silver, and of copper." The very thing, mark you, that Jeremiah says they would find.

Now, the question arises, where did the people come from who preceded this migration from Jerusalem six hundred years before Christ? And I turn to the Bible, the 11th chapter of Genesis, for the answer, and we read that the people were of one accord building a tower to get to heaven, and that God came down, and seeing the tower, confounded their language, and they were scattered over all the face of the earth. Now I take up the Book of Mormon and the fly leaf tells the great story. I have read it before, tonight, that the people of Jared were scattered at the time the Lord confounded the language of the people when they were building a tower to get to heaven. Mark the similarity: the Bible declares that when they were building that tower, God confounded their language and scattered them over all the face of the earth; and the Book of Mormon comes right up and says that some of them were scattered to this land; and turning to the Book of Mormon, pages 500 to 533, called the Book of Ether, we read a very good account of how they left the plains of Shinar; how they built eight barges, and Jared, with his brethren and others, came over to this continent and settled upon

this land shadowing with wings which is beyond the rivers of Ebbiopia; and they tell us how they worshiped God; how they built large cities and inhabited them; and in process of time they became a wicked and disobedient people, and that God declared, through the mouth of their prophets, that if they would not repent, that he would destroy them. And we find that that was all fulfilled as prophesied in the Bible, and referred to in the former part of our service tonight, as the descendants of Lehi came six hundred years before Christ, and entered into the very cities that were depopulated by reason of sin; the very ones whose people came from the plains of Shinar. These are thoughts that are worthy of your consideration; and we now draw your attention further to a few notes that we have selected from the Archaeological discoveries, all over the land, by such men as Baldwin, who wrote his wonderful work entitled, "Ancient America," and I believe it was published in 1876—forty years after the Book of Mormon.

I want to give you just a few thoughts from Baldwin, and show that he and others had discovered just what the Book of Mormon revealed forty years before they ever dreamed that there were people upon this continent. Baldwin, page 155, declares that there were two different periods of the past, in which people, who were enlightened, inhabited this continent. I have shown you from the Bible and Book of Mormon that this is a fact. Baldwin, page 264, says that there were over a thousand years between the two people. The Book of Mormon shows there were sixteen hundred years between the two people.

Baldwin, page 271, says they were not one people. The Book of Mormon, page 157, declares they were the people of Jared that came from the tower which has been spoken of, and the people of Nephi, who came from Jerusalem six hundred years before Christ.

Baldwin, page 271, declares that they were of different speech. The Book of Mormon, page 137, shows how the people of Nephi came and found the sons of Mosiah and educated them in their language, and both people merged into one great body.

Baldwin, page 264 (and I want to draw your special attention to this thought), has discovered by the monumental evidences that are still extant in Peru and Yucatan, that the last people who came, were led by four brothers, the youngest of whom became the head of a long line of kings. The Book of Mormon, pages 3 and 4, tells us who these four boys were, and who was the youngest of them, and just what he accomplished. Nephi was the youngest, who ruled his brethren, and the names of the other three boys were Laman, Lemuel, and Sam. Friends, you cannot get anything in all the wide world that proves the divine authenticity of the Bible any more plainly than the monumental evidences of Yucatan and Peru

prove the divine authenticity of the Book of Mormon.

I want to read just one little sketch here that I took from a newspaper a little while ago. It reads as follows:

"A DEAD NATION. Remarkable Discoveries Made in the State of Chiapas, Mexico. Recently returned explorers from the state of Chiapas, confirm and add to the remarkable reports concerning important archaeological discoveries. A fine, broad, paved road, built by prehistoric inhabitants, has been traced from Tonala down into Guatemala, and thence in a curve up into Mexico, terminating at Palenque. All along the road are still to be seen the remains of ruined cities, and a careful estimate of the population of these places is about 30,000,000. On that part of the road near Palenque the ruins are of great magnitude. Houses four, and often five stories high, have been found in the depth of the forest. Many of these houses are pyramidal in form, and so covered are some of them with vegetable mold that large trees are growing from the roofs. In some of the houses, great employment has been made of stone beams of tremendous weight, and the architecture indicates a high degree of scientific attainments," etc.

Here, upon one road, we find cities have been built and are still existing in their dilapidated state, covered by the forest of years, that have accommodated, in these happy homes, over thirty million sons and daughters. Do you think Joseph Smith built these cities and planted these trees and shrubs and forests over there in order to prove that a people lived there, and that the Book of Mormon was true? I have heard of Smith performing many miracles, but none so great as this. Mark you, friends, these were discovered forty, and some fifty, years after the Book of Mormon was in print; and we have been informed by good authority that Stevens and Catherwood took that Book of Mormon in hand and discovered some sixteen cities by its descriptive powers as contained in its pages. Whether it is a fact or not, I am not prepared to say, but I give it to you as I have received it from others; but it is still a truth that all through the years since the introduction of the Book of Mormon, the world has been discovering evidences that prove its divine authenticity.

Now, having brought a people to this continent and divided them, and given them history in their different periods of time and existence, shown from the archaeological discoveries and from those not connected with this latter day work; and the evidence we have here in favor of this continent once being peopled, is it a thing incredible to you that these people who were so highly intelligent should have written history, should have had a mode, a plan, a system of religion? And if they were a religious people, as the monumental evidences prove they were, why not have a written history? Why not God reveal to

them his mind and will on this continent, as he did to their brethren on the other continent? We have every reason to believe that he would, from the evidences already adduced, that "he is no respecter of persons," but that out of every nation those that fear him and work righteousness are accepted with him, and that "he has made of one blood all the nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation," and those that seek him shall find him. Now if these people sought after him, the promise is, they would find him; and how would they find him, only as he revealed himself to them? Says one, "There is no objection to be urged from a reasonable standpoint that these people would have a record."

But now we draw your attention to the 8th chapter of Hosea, and we find there that God spoke: "I have written unto him [Ephraim] the great things of my law, but they were counted as a strange thing." Now where are the great things that God wrote to Ephraim, in the Bible? Look for them—and when you find them, let me know. But here comes great things that God wrote to Ephraim upon this continent, and they are counted as a strange thing, just as the prophet said they would. I appeal to this audience tonight—how many of you, having listened to the recital of evidence presented upon this occasion, have thought in your mind, "Well, I tell you, that Book of Mormon is really a strange thing; I never thought there was evidence in the Bible that proves its divinity so clearly. It is certainly a strange matter." Well, that was what the prophet said you would say, when the great things written to Ephraim would be revealed.

Ezekiel, in the 87th chapter, tells us that God was going to do a great work in bringing out this very record—the Book of Mormon—that I present for your consideration. I read a few verses, beginning at the 15th verse of the 87th chapter of Ezekiel's prophecy: "The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel, his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel, his companions; and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Will thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks wherewith thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of

Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all."

Here you discover that God shows the prophet that he is to take two sticks and write upon them. Naturally the people will say, "Well, what do you mean by writing on those sticks, Ezekiel?" and when they ask in this regard, say to them, "Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah," and after these are joined together, he declares, by their power and force, he will gather Israel to their promised land. Now, that is one of the things—one reason by which the Jews are going to be convinced that Jesus is the Christ—it is by the putting of these two sticks together—the testimony of Judah and the testimony of Joseph—that in the mouth of two or three witnesses the word of God may be established. Now, what is this stick? When I was in the city of Chicago a year ago, I went up to the Jewish synagogue and watched the Jewish Rabbi come out from behind the pavilion and walk up to the sacred altar, and behind him followed two men bearing the holy stick of the law, on silver instruments, for they were not worthy to touch it with their hands. They laid that law before the Rabbi and it was called a stick, wound up on two sticks, and he would unroll until he found just what he wanted. He called it the stick of Judah. Now, the Bible says it was the stick of Judah. Judah was to hold the scepter and be a lawgiver until Shiloh come, then shall they be gathered home. (Gen. 49: 10).

But, where is the stick of Joseph? We have followed Joseph's posterity to this land; we have followed Ephraim and Manasseh to a land shadowing with wings; we have followed him to a land that was beyond the sea of Jazer; in other words, to the land of America. Now, where is his stick? Where is the law that is to be joined with the law of Judah, and the two witnesses which are to go together to bring Israel home in the latter times? We remark, it is the Book of Mormon. Says one, "It does seem kind of strange, but then, the story that Joseph Smith got the book out of the ground, and all that, I can't believe that!" I am going to give you some reasons for believing it. Turn with me, friends, to the 29th chapter of Isaiah, and we will read some there. We will briefly note it. We find that God, in speaking, says: "Woe to Ariel, to Ariel, the city where David dwelt! [that is Jerusalem] add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel."

(CONCLUDED NEXT WEEK.)

"OUR AIM, MANKIND TO BLESS."  
**DAUGHTERS OF ZION**  
MRS. H. B. CURTIS, EDITOR.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

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**What Attitude Toward Young Men Should Our Girls Maintain?**

Many in this mundane sphere try earnestly to demonstrate that there are two standards of morality. One, demanding more purity of a young lady than a young man; the other, condemning in a young lady what would be overlooked in a young man. In the divine economy of God there is found no such distinction between male and female; but what He requires of one to do, He requires of the other, with the same promises and rewards attached to each. It is apparent from the surrounding evidence which is accessible, that the heavenly Father designed a young woman to have a restraining, elevating influence; in other words, "a refiner" of souls. Is it right to lower this standard? No; a young lady should maintain her high plane and demand that her masculine friends come up to it. It has often been a wonderment whether a young lady fully appreciated the respect and reverence shown her by her masculine friends. Or if she reflected upon the opportunities which are afforded her to inspire them to a more genuine, nobler and grander manhood.

But, sad as it may seem, it is too often the reverse, and how painful and humiliating it is to see a young lady of high station, education and accomplishment, value the elevation of her womanhood no higher than instead of trying to exert an influence to correct the existing wrong that predominates the world over, she condescends to encourage it in numerous ways, permitting a young man to think that it makes no difference whether he tries to make himself better in order to gain access to her society. Here a grand mistake is made. For a young man values a genuine, independent young lady more than is often realized. This is the kind to whom he will show the highest respect, not those that humor him for the sake of gaining his attention for the time be-

ing. For he regards a young lady as having finer feelings. Now, as the young men are largely at the mercy of the young ladies, why may she not reach forth, and with the ability that lies in the reach of every young lady, uplift and inspire, so that all coming in contact with her may see the need of reaching a higher plane. For one man said, "Women have exerted more influence over us, they may do more with us than they think."

Right here may be said that the deportment of a young lady has a great deal to do with the influence she exerts. She should act, speak and look as if cheerfulness was a part of her being. For cheerfulness is a radiating focus of reform. Feel kindly toward those whom she knows are unfriendly. Having a pleasant countenance, a sympathetic inquiry, as regards one's welfare, and always saying genial things. For in this way enemies may be brought in closer communion than in wrestling in an uncharitable feeling. Her manner should be such that will do away with that stiff, haughty air which makes a shy person feel uncomfortable, causing him to have any but a good opinion of her; thus showing always respect for all, no matter what station in life they may be. Extravagance in speech is one of the greatest sins of the age, whose influence is being felt more day by day. In this regard thoughtfulness should be given, in order that the trivial happenings of the day may not be made dramatic, but be kept within their limits. Closely following the heels of extravagance of speech is its twin sister "dress." All that the divine Creator has required of each is neatness, cleanliness, and not overstepping the bounds of being too plain as to make one's self conspicuous, or too extravagant as to cause herself to be held aloof.

But every young lady should take such an attitude toward a young man, at all times and in all places, that he may feel that it is imprudent to act otherwise than manly. For well does he know if he makes a trifling remark of her who has held her position properly, it will be betraying his character to those of his fellowmen in whom he wishes full confidence. Therefore, each young lady should strive to take such a stand that those who associate with her may say they have a better prospect in life because they have known her, and her ambitions gave them incentives toward higher aims. But what should a young lady require of young men to be her friends? Is it simply seeing them? Hearing compliments that people are passing upon them that makes them her friends? If this was all, there would be nothing but momentary enjoyment. But it is being able to believe in them, to depend on them, and to be assured

they are true, noble, good to the core. Now what is the key of success to this influence? It is having a lovely spirit, which shows its beauty, strength, and grandeur from being natural, and not affected that causes young men to want to leave that which is impure and strive to reach a higher plane.—LaJune Howard in St. Louis Word and Works, April, 1901.

**Book of Mormon Concordance**

We have just completed for Bro. W. E. Peak a very useful little book—a Concordance to the small edition of the Book of Mormon. It contains 57 pages, Brevier type, and is neatly bound in paper covers; price 15 cents each from ENSIGN Publishing House, Independence, Mo., or Elder W. E. Peak, Galien, Mich. Every Religious, all the ministry, every Book of Mormon class of our Sunday Schools and in every household where a small edition of the Book of Mormon is found—all need and should have a copy of this helpful little work. Send in your orders, they will be promptly filled.

THE Thirty-fourth Anniversary of the Connecticut Christian Peace Society was held at the Universal Peace Union Grove at Mystic, Conn., August 14-17, 1901. Quite an extensive program was rendered. Among the noted speakers present were: B. F. Trueblood, LL. D., Boston; Rev. Scott R. Hershey, Ph. D., LL. D.; Chas. R. Hastings, Philadelphia, and our own Frank M. Sheehy of Boston. The addresses were interspersed with music, six fine soloists from New York City and other points contributed to the pleasure and profit of the occasion. A number of gifted lady speakers, beside other gentlemen than those mentioned, were also on the program.

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**THE WELL KNOWN CHICAGO HEART SPECIALIST, FRANKLIN MILES, M. D., LL. B., WILL SEND \$2.50 WORTH OF HIS NEW AND COMPLETE TREATMENT TO OUR READERS.**

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Mr. Julius Keister of 339 Michigan Avenue, Chicago, testifies that Dr. Miles cured him after an able physician had failed. Mr. R. Thummet of Greenspring, Pa., was cured after many physicians had pronounced her hopeless. Col. E. H. Splennan, of the 9th United States Regulars, located at San Diego, Cal., says: Dr. Miles cured my medical troubles. I believe he is a wonderful specialist. I consider it my duty to recommend him to all who are afflicted with any of my stomach, head, neuralgia, shivering spells, and dropsy. Your treatment cured me and I will thank you for it. W. J. Johnson, N. Y.

As all afflicted readers may have \$2.50 worth of treatment, especially adapted to their case, free, we would advise them to send for it at once. Address, DR. FRANKLIN MILES, 201 to 209 State St., Chicago. Mention this paper.

Horse Originated Here.

WHAT SCIENTIFIC INVESTIGATION IN BRISTOL COUNTY, TEXAS, HAS DEVELOPED.

The Texas fossil expedition recently sent out by the American Museum of Natural History, has made a valuable and startling find by unearthing the remains of a prehistoric horse. This fossil animal is a remarkable discovery, as it proves the origin of the horse to have been in America, says the New York Herald.

It was generally believed that the horse originated in Europe, especially as the aboriginal Indian tribes first encountered by the white men on this continent had no horses.

The fossil horse now discovered has been mounted and placed on exhibition in the tertiary mammal hall of the museum. The skeleton was found by Mr. J. W. Gidley in a bed of sand, about one hundred feet in thickness, in Bristol county, Texas.

It is an entirely new species of pleistocene horse, and the only one so far found. A new name was necessary to designate it from other types, so the term, Equus Scotti, was selected, in honor of Prof. W. D. Scott, of Princeton, a well known paleontologist. Science can hardly calculate the exact time when this fossil horse roamed the marshes of primeval earth and was smothered up and embedded by the first great dust shower.

Comparing the skeleton of the fossil horse with that of an ordinary horse of the present day, there are some striking differences. Thus the skeleton of the fossil horse represents an animal with a head about the size of that of a large draft horse, but with a height of body and length of limb of an ordinary western pony, and with a length of body very similar to that of the zebra. —The Independence Sentinel, August 23, 1901.

Terrible Disease, Cancer, Succumbs to the Application of Simple Oils.

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Sandheden's Banner.

An effort is being put forth to again issue the Sandheden's Banner monthly in the Danish language, and it will be done if sufficient subscribers can be secured to support it. Price 50c per annum. All persons wishing to help the Lord's work in this line, please send their names to the Herald Office, Lamoni, Iowa, and the money now or when they receive the paper.

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Mobile is a port from which produce and goods are shipped to foreign countries, as well as a distributing point for surrounding country, hence special freight rates are made to this point.

To not ship anything without corresponding. Write and I will give you probable prices and freight rates. Brethren and friends, let us work for our mutual benefit; we can save, in many instances, several middlemen's profits. Where special rates can be obtained, farmers can load a car themselves, or two or more unite and do so.

R. R. TIME TABLES.

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TRAINS WEST. a. m. No. 95—Wichita and K. C. Mail. 12:49 9—Kansas & Nebraska Lim. 4:34 92—Texas, Joplin & K. C. Ex. 8:35 3—St. Louis Express. 8:33 73—Lexington Branch Pass. 8:36 7—Fast Mail. 10:00

TRAINS EAST. a. m. 91—Joplin and K. C. Mail. 5:17 1—St. Louis Mail and Ex. 5:31 6—St. Louis Mail. 5:55 71—Lexington Branch Pass. 6:45

TRAINS WEST. p. m. 78—Lex. Branch Passenger. 6:10 4—St. Louis Through Mail & Pass. 6:10 94—K. C. Texas & Joplin Ex. 7:40 8—St. Louis Through Mail & Pass. 9:30

TRAINS EAST. p. m. 10—Kan. & Neb. Limited. 11:12 Nos. 7, 9 and 10 do not stop. LIBERTY STREET DEPOT.

TRAINS WEST. No. 73—Lex. Branch Pass. 8:30 a. m. 71— " 8:40 p. m.

TRAINS EAST. No. 72—Lex. Branch Pass. 8:55 a. m. 78— " 8:15 p. m. Tel. 17. H. T. Crump, Agt.

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"THE BOOK OF MORMON AND ITS TRANSLATOR," by Elder R. Etzenhouser; 27 pages, paper cover; 3 for 25c; each, 10c.

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"APOSTASY OF THE CHURCH," by Apostle J. W. Wright; 40 pages, paper cover; 3 for 25c; each, 10c.

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Memorial Fund to Joseph and Hyrum Smith, the Martyrs.

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From England as per letter as follows:

August 10, 1901.

The undermentioned subscriptions have been collected by me from members of some of the branches in the Manchester district (England) towards the funds for raising a memorial over the tomb of the Martyrs.

In bonds,

JOS. DEWSNUP, JR., Financial Sec. Manchester Dist.

North Manchester Branch. Elder Thos. Hughes, \$1.25; Martha Hughes, 1.25; Sarah Hughes, 1.25; Addie Hughes, 1.01; Jessie Hughes, 30c; Perla Hughes, 30c; Elder W. H. Greenwood, 40c; Sr. W. H. Greenwood, 30c; Ethel Greenwood, 12c; Henry Greenwood, Jr., 12c; Maud Greenwood, 12c; Elder Joseph Dewsnup, Jr., 40c; Florence Dewsnup, 12c.

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Burley Branch. Bro. Aveyard, 24c; Bro. Sharp, 24c; Bro. Mofr, 24c; Bro. Abbott, 12c; Bro. Horton, 12c; A. Mandefield, 12c; F. Harper, 24c; J. P. Girdham, 24c; total, \$13.24. Total receipts to date, \$221.98.

E. L. KELLEY, Presiding Bishop. August 29, 1901.

Conference Notices.

Massachusetts district conference will convene October 5, 1901, 2:30 p. m., 54 Broadway, East Somerville, Massachusetts. Take elevated cars to Sullivan Square, then get any Broadway car, off at Lincoln street. Branch clerks will please have reports to me by September 25th. We expect an unusually good spiritual time. Will you do your best to make it a success? Come with that idea in view and you will be rewarded.

F. O. COOMBS, Pres. M. C. FISHER, Clerk.

39 Hudson St., SOMERVILLE, Mass., Aug. 26.

There will be a conference of the Idaho district at Malad City beginning September 21, 1901, at 10 a. m. Bro. Peter Anderson and others of the missionary force will be in attendance. We would like to see all parts of Idaho and northern Utah represented, and to hear from every member of the church in the state who cannot come, as to the condition of the work in their localities.

Prospects are brighter for the work in the district and time for action opportune, so let us commune and work "together for the accomplishment of the work entrusted to all."

S. D. CONDIT, Dist. Pres. Logan, Utah.

Provo, Utah, Aug. 27.

The Northeast Missouri district conference will convene October 5th at 10 a. m., continuing over the 6th, at Bevier, Missouri.

Branch clerks and ministers please forward reports one week ahead to district clerk, Geo. A. Tryon, Huntsville, Missouri.

J. A. TANNER, Dist. Pres. POLLOCK, Mo., Aug. 31.

The Clinton district conference will convene at Nevada, Missouri, Saturday, September 28th; prayer service, 8:45; business session, 10 a. m. All are cordially invited to attend.

JAMES MOLER, Dist. Pres. VINA H. COFF, Clerk. NEVADA, Mo., Sept. 2.

Kirtland district conference will convene with the Kirtland Saints in the temple, October 5th and 6th, 1901. Presidents of branches will please see that business meetings are held and that full and correct reports are made out. Reporting of branches is made obligatory, see Book of Rules, pages 152-154. Promptness and carefulness in these matters insure success in the work in which we are engaged.

Ministry and branch reports should be sent to W. J. Baldwin, 95 Elm St, Sharon, Pennsylvania. Come all that can and let us have a spiritual feast in the old temple. An invitation is extended to the ministry and Saints of the Pittsburg and Wheeling district to attend.

RICHARD BALDWIN, Dist. Pres. W. J. BALDWIN, Dist. Sec. SHARON, Pa., Aug. 27.

Conference of the Southern Indiana district will convene with the Union branch near Wirt, October 12, 1901. We hope to have a report from each branch in the district, and we trust branch officials will provide themselves with blanks which can be had from the Herald Publishing House, to make their report upon, and we hope that all the Presbytery, local and general will have their reports present.

We are expecting present at this conference the president of the church the president of the mission, and the field missionary in charge, and the General Sunday School superintendent. Also a good representation of missionaries in the district. Let all come with that idea that the Spirit of God may be praying thus:

M. R. SCOTT, Jr., Dist. Pres. DORBY, Ind., Aug. 25.

The London, Ontario, district conference will meet with the Saints of the Ellis branch, at Rostock, Ontario, commencing Saturday, September 28th, at 10 a. m., and continuing throughout Saturday, Sunday and Monday. All branch and district officers kindly take notice and have your reports sent in early. Address all communications and reports for conference and convention to:

JOHN L. BURGER, Dist. Sec., G. T. R. SHOPS, ST. THOMAS, ONT. P. S.—After September 23d, address all letters for me to Rostock, Ont.

Independence Stake.

The first semi-annual conference of the Independence Stake will be held at Holden, Missouri, beginning at 10 o'clock a. m., Saturday, September 21st, and continuing over the 22d. ALL reports should be in the hands of the Stake Secretary, Bro. D. Robert Winn, 2306 Bellefontaine Avenue, Kansas City, Missouri, not later than September 10th, for tabulation and arrangement, ready to be presented to the conference. No work of this kind should be forced upon the secretary during conference, by the neglect of any one to send his report as herein requested. The following from the epistle of the Stake presidency published in the Ensign for May 30, 1901, will refresh the memory of those interested:

"We hereby give notice that a report will be expected from every one holding license to act in any ministerial capacity (except those laboring under missionary appointment, who are required to report to the missionary in charge) at each Stake conference."

Let everyone remember their duty and send written report to the Stake secretary as above, whether or not they can be in attendance at confer-

ence. Verbal reports are, as a rule, unsatisfactory, and burdensome to the secretary.

Ministerial reports should include number of sermons preached, number of services attended, number of baptisms—if any—and in what capacity labor has been performed. We will endeavor to have blank forms for reports furnished in the future; but no one should neglect to send his report to the secretary in time designated on account of not having them now.

We confidently expect a large representation and attendance at this conference.

G. H. HULMES, } W. H. GARRETT, } Presidency. JOHN D. WHITE, } INDEPENDENCE, Mo., Sept. 2.

Northwest Kansas Reunion.

The Saints of the above district gathered for their annual camp meeting services at Blue Rapids, August 22d and continued till Sunday night, September 1st, coming from Clay, Washington, Republic, Cloud, Smith, Marshall and Rooks counties of this district, and from Nemaha and Jackson counties of the eastern district. The weather was very dry and the soil very dusty, two little showers settling the dust somewhat on the days they fell. However, all inconveniences and discomforts were borne not only patiently but cheerfully.

Of the Kansas missionary force there were present: Bro. M. T. Short, L. G. Gurwell, J. O. Vaughn, J. V. Roberts and G. W. Beebe, Jr.; also Samuel Twombly, president of the Northeast Kansas district, besides Bro. Hilliard and H. A. Stebbins, who had been invited from Independence and Lamoni to assist in the work of preaching and otherwise as might be needed.

The little camp was pleasantly located close to the Blue River on sandy soil, near the spot on which like gatherings have been had in some previous years. The drought prevented the abundance of fruit and vegetables heretofore had this season, but no one lacked for wholesome food and all were content so far as the writer witnessed.

Some who have helped the reunions of past years to be successful were present, such as J. F. Armit Smith, Edwin Sandy, Jr., F. McClure and Mrs. Ella Landers and Christiana Scott. Bro. Wm. Landers, Alma Kent, Otto Nelson, V. E. Rogers and Sr. Zelona Smith and others who aided in the past were unable to be present this year.

Those taking part in the preaching have been Bro. Hilliard, Stebbins, Short, Gurwell, Vaughn, Roberts, Beebe, McClure, Twombly and A. Smith. The prayer meetings were all spiritual, comforting and full of peace.

It was resolved to have a reunion next year, as drought conditions have not discouraged them, as appears to have been the case in some larger districts. Few Saints dwell throughout these regions comparatively and some have to travel far by team or train to enjoy the annual association with each other, and to have the benefits of the religious services of which they are otherwise largely deprived.

Hence those who come appreciate the yearly gathering as being a feast in a spiritual way. None of them are really well off in temporal things, but they are struggling hopefully for the necessary things of this life and seeking for eternal good at the same time. September 2. S.

Reunion Notices.

We desire to say to the Saints expecting to attend the Southern Wisconsin district reunion five miles north of the city of Janesville, Wis., September 21-30, 1901, that tents can be rented cheap so you can cook and eat in your own tent if you desire; and we will also have a large tent equipped with stove and tables, so if any desire to club together they may have a place in which to cook and eat; it will be free to all. Barn room for horses; room for men to sleep in the barn on the hay; bring your blankets. Those expecting to come on the cars or those wanting a tent, drop a

card to J. O. Dutton, R. F. D. No. 1, Milton Junction, Wisconsin. Come one and all.

W. A. McDOWELL, Dist. Pres. Williams Bay, Wis., Aug. 29.

Reunion Recalled.

Notice is hereby given that for good and sufficient reasons, and on account of the drought, the reunion of the Southeastern Illinois district has been recalled for this year. It has been deemed best to dispense with the reunion for this year.

F. M. SLOVER, } DAVID HOOVER, } Com. F. M. DAVIS, } September 2.

Two Days' Meeting.

Two day meetings will be held in the Northern Michigan district as follows: South Boardman, September 21st and 22d; and at Fressoil, September 28th and 29th. We expect large gatherings at both places. There will be a sufficient number of ministers present to attend to the speaking.

J. J. CORNISH. REED CITY, Mich., Aug. 26.

Convention Notices.

The London district Sunday School convention will meet at Rostock, Ontario, September 27th, commencing at 2 p. m. Sunday School officers and others will please accept this notice and have their reports forwarded in good time.

JOHN L. BURGER, Sec.

Southern Nebraska district Sunday School convention will convene with the Hebron Branch, Thayer county, Nebraska, September 20th and 21. All Schools are requested to send full reports and delegates. Bring the Holy Spirit with you and be refreshed in the inner man. Love to all the brethren in Christ.

WM. SELF, Supt.

The Far West (Mo.) district Sunday School association will meet with the Stewartville school, September 27th, 10 a. m. The following program will be rendered:

Talk by assistant superintendent of the district. Paper, "Upon whom rests the greater responsibility as to the success of the school, the superintendent or teachers?"—C. P. Faul. Instrumental music. Talk or paper, "Why is a short prayer more commendable than a long one in opening Sunday School?"—B. H. Constance. Institute work, J. M. Terry. Talk or paper, "Influence children exert over their elders."—Sr. M. J. Head. Music. Paper, "Is not a teachers' meeting necessary to a truly successful and up-to-date Sunday School?"—Wm. Worden. Talk, "Influence of teachers."—J. A. Gardner. Paper, "Benefits of the Sunday School."—Sr. G. F. Simmons. Secretaries of schools please send reports and credentials to the secretary.

C. P. FAUL, Supt. GRACE CONSTANCE, Sec. Cameron, Mo., Aug. 31.

The London District Religio Convention will meet at Rostock, Ontario, September 27th, at 8 a. m. Locals are requested to send their reports to James Pycock, Humber Bay, Ontario, and home class members to report to Floralice Miller, Dunville, Ontario.

JAMES PYCOCK, Dist. Sec.

MARRIED.

(One dollar must accompany these notices when other than the plain announcement is desired. No descriptive information will be inserted free.)

HENNINGS-HAMAKER.—At the Saints' church, Nevada, Missouri, Sunday, September 1, 1901, Bro. Henry T. Hennings and Miss Annie P. Hamaker, Elder A. A. Goff officiating.

"THE Books and Utah Mormonism in Contrast," enlarged new edition, is now ready. Bro. E. L. Kelley's splendid argument against the "revelation" on polygamy is contained in this edition. Price 12 cents each; 3 for 30 cents; 15 for \$1.00.

A MARCHING SONG.

ALICE R. CONSON.

Come, comrades, gird your armor on, Get ready for the fray, Our Master calls to every one, Wait not another day. Then forward still, 'tis the Master's will, His call we will obey, Gird on the sword, in the name of the Lord, And we'll surely gain the day. Though fierce and numerous the foe, And our forces seem but small, At His command we will onward go, And obey His every call. Then forward still, 'tis the Master's will, His call we will obey, In His strength alone, we'll go marching on, And we'll surely gain the day.

Though hidden foes on every side, Shoot forth the poisoned dart, We need not fear while we're here, Nor march with fainting heart; But forward still, 'tis the Master's will, His call we will obey, With the shield of faith and the sword of truth, We will surely gain the day. Our Captain marches on before, His banner holds on high, Let us keep in sight the colors bright, And list the battle cry. And forward still, 'tis the Master's will, His call we will obey, Gird on the sword, and obey each word, And we'll surely gain the day.

Should mountains rise across our path, Backward we need not go, If our faith is strong, with shout and song We will lay the mountain low. Then forward still, 'tis the Master's will, His call we will obey, Just the strength we need, He will give indeed, We will surely gain the day. Or should a Jordan intervene, Or a deep sea bar the way, As He did for Israel long ago, He will do for us today. Then forward still, 'tis the Master's will, His call we will obey, We will march ahead, nor the deep seas dread, And we'll surely gain the day.

And should our strength begin to fail, Our hearts grow faint and weak, With wine and oil He will cheer each soul, And give the aid we seek. Then forward still, 'tis the Master's will, His call we will obey, He will hear each cry, and each need supply, We will surely gain the day. And if, by chance, we should drop our shield, And our armor lay aside; And we wounded are, yet we need not fear, For a balm He doth provide. Then forward still, 'tis the Master's will, His call we will obey, If we stand our ground, He will heal each wound, And we'll surely gain the day.

Then courage, comrades, one and all, Our foes are unprepared, They have no shield or armor on, And know not what they're dreading. Then forward still, 'tis the Master's will, His call we will obey, We'll wield the sword in the strength of the Lord, And we'll surely gain the day.

Half-Sick

"I first used Ayer's Sarsaparilla in the fall of 1848. Since then I have taken it every spring as a blood-purifying and nerve-strengthening medicine." S. T. Jones, Wichita, Kans.

If you feel run down, are easily tired, if your nerves are weak and your blood is thin, then begin to take the good old standard family medicine, Ayer's Sarsaparilla. It's a regular nerve lifter, a perfect blood builder. \$1.00 a bottle. All druggists.

Ask your doctor what he thinks of Ayer's Sarsaparilla. He will tell you about this grand old family medicine. Follow his advice and we will be satisfied. J. C. Ayer & Co., Lowell, Mass.

# ZION'S ENSIGN

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, SEPTEMBER 12, 1901.

NUMBER 37.

## ZION'S ENSIGN.

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W. H. GARRETT, EDITOR.  
C. ED. MILLER, BUSINESS MGR.

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Letters should be addressed, and orders and drafts made payable to

ENSIGN PUBLISHING HOUSE,  
Independence, Mo

Box B.

## "THY WILL BE DONE."

How easily and smoothly do those words fall from the lips of the worshiper; and how often do we hear the prayer expressed in song:

Nearer my God to thee,  
Nearer to thee,  
E'en though it be a cross  
That raiseth me.

Yet when the will of God is that our pathway lie among the rocks and the thorns, how human nature shrinks, and is not satisfied at all that God's will be done. When the cross that is to raise us nearer to Him is presented for us to carry, we would fain turn from it and have the uplifting assisted by our way, something more agreeable to us; and often there are murmurings and rebellion because there are trials to be endured, and the cross to be often borne. What poor soldiers we often prove ourselves to be when we shrink from hardships and seek rather the "Flowery Beds of Ease," forgetful that "others fought to win the prize." It requires a great deal more than mere sentiment to be a faithful soldier of the cross; a brave, undaunted spirit, a firmness of character, a disposition to cheerfully submit to and obey the instructions and directions of the commander, are all necessary qualities in the making of a good soldier. It is inconceivable to think of a regiment, brigade, or division of an army, when an order is issued by the general in charge, to hesitate to obey it because to do so would be certain to subject them to discomfort, suffering, or even loss of life; neither could we conceive of a thorough soldier stopping to suggest to his commander that he would rather do the work some other way more pleasant to him, and more in harmony with his ideas as to how the campaign should be conducted; the thought would be absurd.

A good soldier is obedient to the orders of his commander though it should cost him his life.

And yet, good people often complain of the trials they are forced to undergo in their spiritual warfare. They fail to be impressed with the thought that it is a necessary part of the discipline by which they are fitted for the higher and better experience to come. In a time of emergency every one feels confidence in the "regulars," those tried and seasoned veterans whose hard experiences have made them strong and capable as defenders of the country; and it is just as needless that the child of God should learn by what he suffers, so that firmness and fortitude may be leading characteristics in his development in the Lord's army. There is still another strong factor in the success of an army of good soldiers and that is found in the fact that they are all a unit in doing the will of the commander, whatever they may individually think with regard to the wisdom of the order they are carrying out; they know that for one man to hesitate at such a time would be treason, and he would be liable to forfeit his life if he rebelled. Christians can take a lesson from this thought; the will of the Lord should be paramount in all things, and when it is so plainly expressed as it is in His Word, there should not be the slightest hesitation in carrying out the orders given, doing it too, cheerfully and as a unit. What a force and power for good in all the world would the great army of professing Christians be if all were united in carrying out to the very utmost the spirit of the instructions of the great King. Truly the Lord has a rebellious set to work with, so many of whom continually misinterpret his commands, and thus weaken their force for good in the world.

We never seem to find this condition in Satan's hosts. They all seem to be working together for a common end and do it with cheerful alacrity apparently, for they keep a faithful servant of the Lord continually in the conflict; no rest is permitted, the engagement is steady and constant; and because the adversary's forces are united and constantly re-inforced, there is a gradual increase of evil and of his power in the world; who does not see it is blind indeed. The apostle's testimony was that "Evil men and seducers shall wax worse and worse, deceiving and being deceived." (2 Tim. 3: 13), and he warns us in this manner:

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection,

trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God.—2 Tim. 3: 1-4.

Could any language more clearly or more explicitly express the condition existing in this age? Every one must acknowledge that there was inspiration in this prediction—all brought about by unity of action on the part of the forces of the adversary in carrying out the plans and designs of their leader; and it so much can thus be accomplished on the side of sin and evil, how much more might have been realized on the side of righteousness had there been an equal unity of purpose and action in doing the Father's will. We need to learn obedience by the things we suffer; it seems hard for us to learn any other way. We are always ready to acknowledge that our heavenly Father knows best; but when we are made to experience sorrow we somehow, at times, think some injustice has been done us. Sometimes, though we may not express it in words, the thought will suggest itself to our minds that our faithful service to God and His work ought to have shielded us from some heavy affliction; that on account of what we had tried to do for God, He should have protected us from the dreadful blow. We forget then that all the service we ever have given, or ever can give, in the work of the Lord, is solely to our own benefit. God is not in any way increased by our poor service; that service simply perfects our own character and enables us to enjoy Him in all the grandeur He has prepared for those who abide the conditions.

When word was brought to Job of the destruction of his children, his wealth and his power, he humbly submitted to the wisdom of the Lord, and it was not until his three friends began to worry him with their misguided attempts to make it appear that he must have been secretly a very unrighteous man, that he complained of his heavy and sore afflictions. Where is the individual today, under the same circumstances in which Job was placed, when calamity followed fast upon disaster, that would say, "The Lord gave, and the Lord hath taken away, Blessed be the name of the Lord?" It requires a great deal of faith, a large amount of fortitude, and patience to "endure hardness, as a good soldier of Jesus Christ," to be submissive to the judgment and will of our heavenly Father; but every follower of Christ should seek these traits; it is the best thing he can do, and they who possess them are rich indeed, though, like the Savior, they have not where to lay their heads, that they may call their own, in this world.

But this excellence is not all acquired at once; it must be a gradual increase, as the great oak results from the small acorn, its seed; and thus trial, affliction and distress educate us to greater dependence on the Lord; loosens the hold of our affections for the things of this world, and teaches us that the better things lie in the beauties of the life to come. Some one has beautifully expressed the thought of the peculiarity of the Saints' warfare, in saying that in the armies of this world, when a soldier is wounded and worn and faint, he is removed out of the conflict to the hospital; but in the great army of the Lord, the battle-scarred, the weary and the weak, are constantly called into farther action and some are falling in the conflict every day, and their rest is glorious. But the rest press on, assured of final triumph and victory. Let us not faint by the way; there can be no defeat of the army of the Lord, and though the conflict is growing sharper, the battle fiercer, the end will not long be delayed, and with the armies of heaven we shall join in the shout of victory; and of praises to our God, under whose power and guidance we have overcome. Let us to this end, fervently work and pray, that the will of our heavenly Father may "be done in earth, as it is in heaven."

## EDITORIAL ITEMS.

If Sr. "M. F. S." of Morehouse, Missouri, will send her full address to "The Literary Exchange," No. 117 Bowen St., Independence, Mo., her request for church literature will be granted.

ELDER M. H. BOND, in a note from Providence, Rhode Island, September 3d, advises that Elder F. M. Sheehy was to leave on that date for New York and Chicago. Bro. Bond was to go to Fall River to engage in tent service, where he says the interest is fair.

BRO. AND SR. J. F. BURTON expected to leave San Jose, California, August 26th for San Francisco to join Bro. and Sr. Gilbert and make their final preparation for departure to their mission field, the Society Islands. They were in good health.

BRN. BARMORE AND KNISLEY were at Glencoe, Ontario, September 2d, with the tent. The outlook is good just now. They came there with the tent indirectly from Forest, where about forty sermons were preached, two baptized. In last few weeks Bro. Knisley has sold nearly \$15.00 dollars worth of church publications, and was still selling at the above writing.

BRO. W. H. GARRETT will attend the Dow City reunion this month in the interest of the ENSIGN Publishing House. Those who may be present should not fail to see him and do their part in sustaining the publishing department. Those who cannot attend the reunion could send by some one who will attend. Be sure that the ENSIGN is authorized to visit the home of every Saint in the section of country represented at the reunion this year, and supply yourselves with our excellent books and sermon tracts for missionary duty the ensuing year. Do not neglect this important matter.

## Extracts from Letters.

BRO. JAMES COOP, Downs, Osborne county, Kansas:

We are of the scattered numbers. Have no branch here, but like to have the Saints and elders call and see us when they can. We live two miles south of Downs.

ELDER J. J. CORNISH, Reed City, Michigan, says, August 26th, that:

Everything seems to be moving on fairly well in Michigan. The missionaries are busy; some are coming into the church occasionally, and we are being better understood by the people.

ELDER M. H. BOND, Providence, Rhode Island, August 26th:

Bro. Sheehy was here Saturday from Connecticut, goes back to Chicago field next week, is feeling well in the work. Matters looking up here, fine day yesterday. Will go to Fall River tomorrow; fair prospects for tent work there.

ELDER J. W. ADAMS, Chillicothe, Missouri, September 6th: I am still toiling away; have preached for ten weeks here, and will move the tent to another part of the city tomorrow and continue. It pays to stay in one place for some time I think.

SR. (Mrs.) M. E. MCGRAW, Eagle Ford, Texas:

Prejudice and the adversary reign supreme in our neighborhood. We are among the isolated ones, but firm in the faith. We were made to rejoice by the visit of two of God's servants this spring and summer. My husband was inducted into the kingdom last May. We would be glad to have Bro. A. C. Hart, or any of the Mayville Saints visit us.

BRO. JERRY HAGER, Shattuck, Oklahoma:

We live thirty miles west of Woodward on the Santa Fe R. R. There are about eight members here and Elder James H. Baker is at present preaching here. The most of our neighbors are Germans who cannot speak our language; so if there are any German elders in this country, please come and see us.

BRO. H. G. SAMSON, Big Otter, Clay County, West Virginia, August 30:

There is another call today for preaching in Rone county. I would be happy to see some brother come to the help of the cause. I believe there can be good done here. I am still seeking to subdue prejudice and build up the true church. I have conversed with many preachers and they are compelled to say we are on safe ground.

## A CALL TO DUTY.

It has been my privilege to attend several tent meetings in Kansas City, Missouri, and Kansas City, Kansas, recently. I have been astonished at the meager interest the Saints seem to have been taking in those services.

A crowd draws a crowd, and if those devoted brethren who are giving their life's efforts to the work of the Master are permitted to struggle on alone night after night, with very few of our own people to assist, can we expect the world to take interest where we show so little?

To our young Saints, brothers and sisters, let me suggest, if you wish to do effective missionary work, here is your chance. If you desire to stand close by our Lord and Savior Jesus Christ here is your chance night after night. Remember, in more ways than one in the great future it may be said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

I feel safe in saying the missionary in charge, the brethren who have so patiently, week after week, labored, preaching often to very few—yes, and the Lord and his angels—have appreciated the presence of every one of our people, young or old, who have lent their presence and voices in singing, to the meetings. May God bless them, and add to the number of those who shall accept this shining opportunity to assist in the Master's work, feeling thankful to God that under so peaceful and pleasant conditions effectual work may be done for now and eternity.

G. H. HULMES.  
INDEPENDENCE, Mo., Sept. 9.

## GENERAL CHURCH NEWS

## INDEPENDENCE.

Last Friday afternoon a goodly number of the Gleaners met to improve the time as did Dorcas of old.

The prayer meeting of the Religio on Friday night was made interesting and strengthening by the interest the young Saints showed by offering their testimonies and prayers. Bro. Ammon White and Frank Resch conducted the meeting.

Twenty-seven were elected delegates to the Independence Stake Sunday School convention to be held at Holden on the 20th inst. They were empowered to select others who are interested in Sunday School work who may be present, also were instructed as a whole or in part to cast the entire vote of the school which is allowed forty-three votes.

Robert Earle, son of Bro. Ira O. and Sr. Della Burdick, was blessed Sunday, September 1st by Elders W. H. Garrett and George Hawley.

Elder Alfred White will be the speaker next Sunday morning at the Saints' church, and President G. H. Hulmes at night.

The Religio entertainment last week was both an enjoyable and successful affair. Many fine numbers were given in solos, duets and recitations. We have not space for details. We did not learn the sum realized from

the collection taken for the benefit of the society.

Those who intend using electric lights in their houses or places of business should not fail to see or correspond with the superintendent of the city plant, and have their work done under his supervision. Do not trust your wiring to irresponsible parties who offer to do it "cheap," it may prove the most costly mistake you ever made. The proper wiring of a house is an important matter and should not be done in a haphazard manner. The city will furnish good workmen, the best of material, and do the work practically at cost, so that the best results may be obtained at a minimum cost by having them do this work.

Bro. John Joseph Luff and Sr. Carrie Eversole were married Thursday evening of last week, at the home of Bro. and Sr. Joseph Luff, Bro. R. J. Parker, uncle of the groom, officiating. They have gone to housekeeping in the house formerly occupied by Sr. Shaver, on Fuller avenue. May peace and happiness abide with them.

The superintendent of the new electric light plant is finding "a plenty" to do these days in looking after the city's interests. The first consignment of poles do not even approach the contract specifications by about 95 per cent. Nothing that does not meet the specifications will be accepted or passed, and a close inspection will be given all material tendered for the plant. It will be necessary to do this, for in these days it is not impossible for an erecting engineer and the manufacturing companies to have an understanding for their mutual benefit, which would not be to the advantage of the plant. While this may not be the case in this instance, it will be well to be prepared to reject anything that would not be satisfactory when put to the test.

Sr. Nellie R. Madison, wife of Ralph Madison, second daughter of Sr. Mary Nesbitt, died at her home on the South Side at 10:45 last Friday morning, from tumor. She united with the church Children's Day, 1890, being baptized by Elder F. G. Pitt. She was married to Mr. Ralph Madison January, 1898, and was a faithful, loving wife. The funeral took place from the home Saturday at 3 p. m., Elder G. H. Hulmes preaching the sermon. The floral offerings were beautiful and abundant. She was highly esteemed by a large circle of acquaintances who deplore her early demise.

Srs. Emma Hendrickson and Nella Garrett went to New Conception, Missouri, Friday morning of last week, to enjoy country life awhile. They will be guests of Bro. and Sr. Andrew Jensen, and daughter, Rebecca, relatives of Sr. Hendrickson.

There were 816 at Sunday School last Sunday, with \$8.64 collection. Pres. J. D. White preached the morning, and Bro. B. J. Scott, the evening discourse, both were well received. The anthems were especially good. Mr. J. W. Davis, manager of the Western Union Telegraph office, this city, kindly and

thoughtfully sent a copy of the morning bulletin concerning the condition of President McKinley, which was read to the congregation and thanks were offered for the encouragement it contained, with supplication for his speedy recovery.

Bro. and Sr. W. N. Robinson and Sr. Orville James, with their children, returned home Thursday of last week, from Wisconsin, where they have been "summering" the past few weeks. Bro. and Sr. J. A. Robinson, Jr., and family, returned from Colorado about the first of the week. Bro. and Sr. J. A. Robinson, Sr., arrived home later, and all report a very enjoyable outing. They worshipped with the Delevan Saints, Bro. Southwick in charge, and Bro. J. A. preached for them two Sundays. The singing of our brethren and sisters, with some Kansas City singers, was a feature much enjoyed by the audiences, as well as the discourses. We are glad to have them all back again safely.

Elder Charles J. Clark, an old time Saint, for some years a resident of Keokuk, Iowa, was received as member of the Independence branch of the Reorganized Church of Jesus Christ, on his original baptism, Sunday, September 1st, and has rejoiced much in Spirit in so doing, though physically so badly afflicted. His many friends here were glad to have him cast his lot with them, and his hosts of friends elsewhere will also be glad to know of it.

The *Ensign* force took a vacation Wednesday afternoon about three o'clock while they discussed and dissected a fifty pound watermelon with which Bro. Geo. O. Adkins, of Courtney, Missouri, kindly presented them as a sample of the product of good Missouri soil. It was luscious, sweet and juicy, and the unanimous judgment of the entire force was that Bro. Adkins knows a good melon when he sees it. His courtesy was appreciated and they won't grumble if he repeats it next season.

Word was received Wednesday of the serious illness of our aged brother, Dr. A. B. Herman, of Atherton. Himself and companion were present at the morning and afternoon services here the past two Sundays and bore earnest testimonies. President Hulmes and Bishop May drove out to his home Wednesday afternoon to administer to him.

Tuesday and Wednesday mornings this week nice showers of rain visited our city laying the dust and refreshing vegetation.

Bro. Joseph Westwood, Sr., is confined to his home on the Southside, and has been for some weeks past. He thinks it possible that he will not long survive. He is quite aged and has been a very active, zealous soldier of the cross in his time. He was widely known in England in his early ministry, presiding over several conferences at different times. He and our widely known Bro. Chas. Derry, of Woodbine, Iowa, are old acquaintances and labored in the same missions, we understand, in those early days. The faith of

these aged veterans shines brightly, and the gospel is a theme dear to their souls.

Bro. Henry Holdsworth, Jr., a young man 27 years old, engaged in the plumbing business in Kansas City, Missouri, was instantly killed at the Missouri Pacific Ry. station in this city about 1:30 Sunday afternoon. He was on his way to Kansas City at the time, and as it was the most direct route, was walking along the track to the station. At the end of the station platform there is a mail bag catching device for a mail train which does not stop here. To pass around this, places one close to the rail and Bro. Henry in stepping up from the track upon the platform unfortunately happened to do so just as a rapidly running switch engine was passing that point. He was struck by the platform end of the pilot and thrown in such a manner as to be dragged several yards, crushing in the upper part of his face, causing instantaneous death. His funeral took place from the church, which was well filled with sympathizing friends and Saints, Tuesday at 3 p. m., Pres. Hulmes preaching the sermon. The services were very impressive, the comforting Spirit of peace being manifest. The local lodge of Knights and Ladies of Security, a fraternal insurance order, of which the deceased was a member, attended in a body, ranging themselves on each side of the walk as the casket was borne to and from the hearse at the church. They passed the following resolutions of condolence:

WHEREAS it has pleased the Almighty in His infinite wisdom to remove from our midst by death Knight Henry Holdsworth, Jr., and

Resolved, That we, his brothers and sisters in fraternity offer our heartfelt sympathy to the bereaved ones, imploring our Heavenly Father to bless and comfort them in their affliction. Be it further

Resolved, That these resolutions be spread upon the minutes of the order and a copy presented to the bereaved family, and a copy each to the *Letter, News and Ensign* for publication.

W. S. LOAR,  
M. A. STODOLALE,  
Z. T. SHELTON,  
Committee on Resolutions.

## LAMONI, IOWA.

Elder G. H. Hilliard arrived Monday and will be the speaker here at the morning hour next Sunday.

Students for Graceland have been gathering in during the past week. The college opened Monday and Tuesday of this week.

The bazaar to be held for the benefit of Graceland will open Saturday next. Those having it in charge report a goodly supply of useful and ornamental articles already contributed besides expecting many more to come in before the opening. They promise a good time.

Two were baptized here last Friday by Elder J. W. Wight, and confirmed at the Sunday afternoon prayer service by Elders C. Scott and J. W. Wight, making the present membership of the branch 1337.

Elder J. W. Wight, who returned last week was the speaker here at the morning hour Sunday, and Elder Heman C. Smith continued the Historical lectures in the evening. The afternoon

prayer service was in charge of Elders R. J. and J. R. Lambert.

Elder R. S. Salyards occupied the Sunday morning hour at the two day meeting at Lone Rock. The attendance was good and the interest excellent.

Elder F. E. Cochran occupied at Surprise school house, and Elder J. C. Clapp at Davis City on Sunday.

Elders R. M. Elvin and F. M. Weld came home from their fields Monday, Bro. Weld suffering from an attack of tonsillitis.

There are some indications of rain again, which is sorely needed.

Elder H. A. Stebbins returned from Blue Rapids, Kansas, reunion Monday evening. He held services at St. Joseph over Sunday.

C. C.

September 10.

## ST. LOUIS, MISSOURI.

Places of worship: Rock Church, Glasgow avenue and Dickson street. Services, Wednesday evening, prayer service. Sunday, Sabbath School 9:30 a. m.; preaching at 11 a. m.; social service at 2:30 p. m.; preaching at 8 p. m. Cheltenham, 5731 Manchester Ave., services, Sunday School 10 a. m.; social meeting 2:30 p. m.; preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

We arrived home last Tuesday evening, in time to shake hands with Bro. I. N. White, wishing him good-by, just prior to his departure for Kentucky, to meet Braden, we believe, who is opposing the work, in the section where our people are being subjected to indignities because of the gospel. The evening was being made a gala night, the Building Committee giving a reception, and serving ice cream refreshment. An excellent program was rendered in the auditorium, after which the "body" en masse adjourned to our spacious lawn, which was decorated with Japanese lanterns, and presented quite a pretty picture. The Building committee social was a success.

Sorrow doth often tread upon the heels of pleasure, and while many of us were making merry at the social, at the home of Bro. John S. Parrish, anxiety and anguish were keeping stern vigil; Sr. Lilly Parrish departed from this life Wednesday morning, and with her the little life that was to have gladdened and made happy the fireside. Nothing sadder has come under our notice for some little while, for there are a number of children remaining, and the care of them will devolve upon our young sister, Maude. Truly, are our numbers being lessened one by one.

Friday, of this same week, and while friends were gathering at the home of Bro. Parrish, to pay the last sad rites to his beloved, Bro. Wm. O. Thomas, at his home in Cheltenham, passed peacefully and quietly away, to the better life beyond. Bro. Thomas has been ailing for months, but the end came all unexpectedly and suddenly. He was laid to rest today in beautiful Bellefontaine Cemetery.

Bro. F. A. Smith was in charge of the funeral service of Sr. Parrish; we understand Bro. John White was to be in charge at today's service.

Friday night, the regular religio prayer service was dispensed with for the nonce, and Elder F. A. Smith lectured on Stake organization. A splendid attendance, and some questioning afterwards.

Mite Society was postponed until Monday next, September 16th.

Priesthood meeting, Tuesday evening, the 17th.

Conference was postponed until September 28th.

Preaching service Sunday morning in charge of Bro. R. Archibald, Elder Smith occupying the sacred desk. Good attention given him. Bro. Smith also addressed the evening congregation, which was moderately large. Understand there were twenty-six strangers last Sunday night; a number last evening. The 6 o'clock social service was in charge of Brn. F. A. Smith and N. N. Cook. At its conclusion Bro. Smith asked all to kneel with him while he fervently and humbly plead with the Father for the betterment of the condition of our president, Wm. McKinley.

ETA M. HITCHCOCK.

2510 N. Garrison Ave., Sept. 9.

DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening. Zion's Religio-Literary Society Sunday evening at 6 p. m. E. F. Shupe, pastor, 3635 Clayton St.

The weather is decidedly cooler leading us to think that winter is not far away.

The Sunday School gave a trolly party last Thursday night instead of a picnic. A very pleasant time was had and the children enjoyed it very much.

With the rest of this great nation we are made to mourn on account of the attempted assassination of the president.

The attendance at the church Sunday was quite large, especially at Sunday School and the morning preaching service; quite a number of strangers were present.

Among the Saints present from a distance Sunday were Bro. E. C. Harrington and Bro. Sandy, of Kansas City, Bro. John L. Williams, agent for the H. & St. Joe R. R., at Osborn, Missouri, and Bro. Alex. Black, of Dunlap, Iowa, who is visiting his son Fred and daughter Rena of this city.

Bro. Ola White visited a week in our city recently.

Elder Pickering gave us a call on his way home from the west, and preached for us Sunday, the 25th ult.

Bro. and Sr. James Kemp, of Conifer, were in the city last week. Sr. Kemp has gone on a visit to Salt Lake.

Bro. Sam Brannon has returned to Graceland.

Born to the wife of Bro. I. C. Edwards, a daughter.

The Seventh Day Adventists are holding their annual camp meeting in the city and drawing large crowds.

Sr. J. Floy Lewis, graduate of Graceland, is making rapid strides in the literary line. Several of her compositions have appeared in the Denver papers, and are said to be very good.

SAN FRANCISCO, CALIFORNIA. Services at "David's Temple," Cor. 14th and Folsom Sts. Sunday School 9:45 a. m.; preaching 11 a. m. and 7:30 p. m. Sacrament meeting on first Sunday of each month at 12:15 m. Elder C. A. Parkin presiding elder, residence 3010 16th street.

At 11 a. m. sermon by Elder Gilbert. He is on his way to Tahiti, but manages to make his voice heard at the various stopping places on the way.

At 7:45 President Joseph Smith was our speaker. All were much pleased with his remarks. He set forth his belief in the latter day work very clearly and plainly. Quite a number of the Utah Mormons were out to hear him. We had a full house at both the services today.

Patriarch A. H. Smith held forth at Oakland in the evening, where a goodly number of listeners greeted him.

Wednesday we had a very spiritual prayer meeting at the residence of J. A. Saxe. Brn. Joseph, Alexander and Gilbert were among the visitors. Bro. Joseph had charge of the meeting. Quite a number bore their testimony to the truth of the great work in which we are engaged.

Our reunion will be held at Oakland, beginning next Friday morning. Quite a large gathering is expected. It will continue some ten days.

There is no change in the strike here as yet. Business is growing duller on account of it. Many disturbances are arising among the men; a number of fights and some shooting. Times are becoming quite serious. All well with the Saints.

GEO. S. LINCOLN.

August 29.

LETTER DEPARTMENT.

SHARON, Pa., Aug. 27.

Dear Ensign:—I have been very busy since Conference (last spring) going into the field of labor in a few days after returning home, and since that time have not lost much time. Bro. Ebeling and I have labored together nearly all summer. We have opened up some new places where the gospel has never been heard.

Last winter I went up to Titusville, in company with Bro. Hollibaugh, to make an opening there, if possible. We tried every place we knew of, or could hear of, to get to preach in, but our efforts proved in vain, because the other preachers worked their influence against us, and so my brothers, the servants of God, can realize what that is. Last July I returned to that city to try to present the gospel, and behold, I had the same obstacle to meet. I did not feel discouraged, however, for I was blessed with the Holy Spirit in the time of need, and I was impressed that a work should be done in that city, so I went to the mayor and got permission to hold forth on the street corner. It was a new experience, but I was glad I made the effort. The crowd averaged from one to three hundred every night, and good order prevailed throughout the two week's meeting. We also distributed almost three hundred *Heralds* and *Ensigns*, and almost that many tracts. Bro. Childs, who lives in that city, worked very faithfully with me.

When I asked the mayor for the privilege to preach on the street, he wanted to know what church I represented, and I told him, the Church of Jesus Christ of Latter Day Saints. He said, "Mormons?" I said, "No, sir, we are in no way connected with those people." I explained the difference. He said if that is the case, you go ahead." Many are interested there, and I had many callers during

the day who wanted to know more about the gospel. Bro. Ebeling came the second week and gave valuable help. I believe the Lord has a gathering there before long.

The Saints and friends in Warren and Forest county have not forgotten the work of Brn. R. Etzenhouser, I. M. Smith, G. Robley, and F. C. Smith. The lady at Eugundus who thought the pond was not large enough, and made Brn. I. M. Smith and Robley walk two miles to the Alleghany river to baptize her, should have taken a journey to the lake; she has returned to the Methodists.

Bro. Ebeling and I have just got through holding a grove meeting at Blyestown, Pennsylvania, where Bro. Ebeling held his debate last spring. Although the weather was not so favorable, we had good meetings; when it rained we held meeting in the school-house near by. Although we did not baptize any, we left some near the fold. The discussion held between Bro. Ebeling and Mr. Biggle of The Church of God, is now on sale. This book will prove valuable to all those who may invest in it, and especially to the ministry.

For five nights the nature, the extent, the time of establishment, and the final location of the kingdom of God was discussed. In support of the millenium reign much important history, aside from the Biblical proofs, was quoted, giving name of book, chapter and page, which can only be found in the leading libraries. Four nights were occupied on the questions of the punishment of the wicked and the final redemption of the human race. Some valuable statistics, showing the rapid increase of deaths among the heathen over their conversion to christianity, were read in this proposition, which will be found valuable evidence of God's redemption work beyond this life. Two nights on the authority and origin of the so-called Church of God. Under this proposition Elder Biggle labored hard to trace his church back to Pentecost, but by their own history we showed they could trace their beginning no farther back than 1870. Two nights on the identity of the Reorganized with that of the Bible. The book contains over five hundred pages. Yours in the faith,

RICHARD BALDWIN.

COUNCIL, Idaho, Aug. 20.

Dear Ensign:—Sitting under a shady plum tree of the wild goose variety, my thoughts seemed prone to wander southward and eastward. Whether that family of the geese fraternity are meditating their southern visit this early or not, I cannot testify. However, as I look in vain for fruit among the branches of this particular tree, I hope it is no sample of the fruitfulness of the wild goose for this year, for if it is there will not be a very large emigration southward later in the season. Still, with me, the wild goose plum tree, as a fruit tree, is not a success. But what put my thoughts to wandering southward was scanning the pages of the dear old *ENSIGN*, far more fruitful, and of better quality and variety than this tree whose shade I enjoy. Sr. Abbie Horton's reference to the condition of vegetation during the "dry spell" was a reminder to the Saints of "Him from whom all blessings flow." "Praying for rain." Well, when we are sorely in need we turn our thoughts more earnestly to the source of life. When he calls we are often slow to listen. Then it is soon our turn to call, and he is slow to hear some times.

Out here, there is not so much praying for rain, but a general cry, Where is the water? Who has all the water? And the irrigation water-master is hurrying hither and thither. This is stating the case mildly, without reference to the names neighbors call each other, or to what may be read between the lines. Some say friendship ceases at the waterline in the dry time. However, I have had experience whereby I know a nice stream of sparkling mountain water is a joy to the heart, about equal to a well filled purse when clothing and food are needed. After all, with most people there is close affinity between the

stomach and the affections, or the heart. We have had warm weather out here lately and sometimes I have thanked the Master for the privilege to sit down in the Weiser river for a refreshing. I was in Council last week one day, and as I stepped into the postoffice the postmaster said, "pretty warm today," and pointed to the barometer, registering 103 in the shade. Someshowers since then have fallen, warm and pleasant as though the Lord was trying to awaken gratitude in the stony hearts of many who forget God, and turn deaf ears to his message and call to repent and obey the gospel.

After posting notices for meetings and getting a notice in the *Council Journal* for the same, last Friday, Saturday evening found about a dozen out in the school-house in Council to hear what I had to say; but Sunday evening the house was well filled. The singers expected to come, and I gave an invitation to the Congregational minister (Mr. Foster) to attend but he had previous engagements, and although the principal singer, Mrs. Hancock, promised to attend, she told me on Monday morning she expected the singers at her place for practice on Saturday evening and she would propose that they all attend meeting together Sunday evening. She said she went to Dr. Browns, expecting to come with them to church, but Mr. Browns did not care to come out, so she did not come.

However, as surely as the Lord liveth, the heaven of the restored "gospel of the kingdom" is slowly but surely shedding its radiance far and wide, over land and sea. The more I visit about among the people, and listen to the sermons of the day, the signs are plain that light is growing brighter. The day is dawning. "Let us pray for one another," and that the light of the "gospel of the kingdom" may go forth as the morning light. By our good works let our light shine all around us by day and by night. May we never forget that we have an errand from the Lord of glory. If we are "the light of the world," "the salt of the earth," "among the people as a dew from the Lord," let us prove our own work, that we may all have joy in the same. In reading the church papers it is clear that many are coming up higher, and that no one person has a monopoly of the words of the Lord—one is taught on one topic, another on another, just as He wills, and his Saints are receptive.

While at Malad conference, in June last, I was greatly pleased with the changed conditions, over three years ago. The chapel was neatly fitted up, showing more zeal, for the house of devotion should be tidy and orderly. Their young people were coming forward to assist. I thank the Lord every time I think of the change for the better. The sisters are stepping up to the work most commendably. As a happy home is the result of peace and harmony, as well as the wise industry of its members, so the church is built up permanently, and "maketh increase of itself in love," by the hearty co-operation of both sexes, laity and officers full of love, humility and zeal, in wisdom. Saints of the Lord, remember it is the workers among the bees which gather the sweets and store it up for use. Let us all be workers together in the unity of the Spirit for Zion's weal, wherever we are, on land or the sea. Never, no never, forget we represent the church of Jesus Christ, "the army of the Lord." The Lord is waiting for us to loose the bands which bind us to the world, the flesh and the devil. Will we get ready to meet our Lord? The Spirit bids us break away from every appearance of sin.

Ever yours for Zion's weal,  
CHARLES ALBERTSON.

PHILADELPHIA, Pa., Aug. 31.

Editor *Ensign*—The work of the Lord is moving along in this place fairly well. We do not desire a spasmodic success, but wish to build wisely, and grow steadily, and most surely. We have a number of Saints here whose hearts are in the work, who are doing much for the advancement of the cause we all adore. Our new

church is being completed rapidly, a fine building it will be indeed; of late we have been well represented in the papers of this city, and most every day something can be heard of the results of it. At present I am corresponding with an associated press reporter. He intends to prepare an illustrated article for several leading papers. He desires his article to be strictly authoritative and asks me to furnish him with the facts, etc. 'Tis pleasant indeed to note the liberality of the press, and we will not be slow to avail ourselves of all opportunities.

I am invited to give a lecture before a society here who are organized for the purpose of combating infidelity, on the subject, "What Constitutes the True Teaching of the L. D. S. Church?" They also want me to speak on other subjects. If nothing more it may break down some prejudice and advertise us a little. You can find anything in the shape of religion in Philadelphia; the streets are full of fakirs, Divine Healers, etc. Last eve, as I was walking along the street, I noticed a crowd and a man speaking; as I drew near I heard, "We have the whole gospel." Indeed, thought I, and then the trumpet blew an uncertain blast, "Repentance is the first principle of the gospel." I waited till they got through, and learning they were "Dowieites," I thought to obtain a little light on the scriptures, on such as repentance before faith; trine immersion, etc. The man tried to explain but said, "I have lost my train of thought," so I did not learn much after all, but I proceeded to give him a few points to think on, as well as the crowd who surrounded us. When he run out of anything else to say he called the people liars, adulterers, hypocrites, sorcerers, etc. We suppose he learned this from "Elijah" the Restorer. Some of Dowie's dissenters have started up here also. So the dividing and planting of plants goes on, but the gospel is yet as immovable as the Rock of Gibraltar, and as mighty against man-made doctrines as the battering rams of Troy. May the good Lord keep us humble and faithful I pray.

WILL E. LARUE.

2554 Rosehill St.

VICTORIA, B. C., Aug. 24.

Editor *Ensign*:—Just a line to say that self and family are off for Australia on ship "Moana," with all well. We left Montana, however, with two pretty sick children and the trouble, worry and hurry incidents thereto, was an experience we will not soon forget. It seemed a test to us, but I felt I must push on to my field. As soon as I stepped off the train at Vancouver to see a hotel porter, and was about engaged, Elder Daniel McGregor, who now lives in Vancouver, came up boldly and asked if my name was not Wells; and when assured on the matter, cordially invited us to go home and stay with himself and wife till our boat sailed. Not knowing that any of our people lived here, this was a very pleasant surprise, and as we were tired, dirt-begrimed and sleepy, with two sick, fretful children in arms, their hospitality seemed like heaven to us. It was also a pleasure to make the acquaintance of other young Saints there, whose names memory refuses to bring forward at this instant of hasty scribbling.

Our visit in Montana with parents, relatives and friends was made very pleasant, and all did their best to make us regret we were leaving that state.

Subscriptions to our Australian paper continued to reach me till I left. My future address is at the close of this letter. We are hopeful of being able to purchase a small press for about \$250.00, that will serve us in starting. We will soon have nearly enough, thanks to the splendid response American brethren are making to our call for help. The power of printer's ink can hardly be over-estimated in gospel work. We often wished that Zion's *ENSIGN* were in Sydney.

To you, brethren Editor and staff, also *ENSIGN* readers, "good by," "Hill we meet again."  
GOMER R. WELLS.  
65 Nelson St., ROZELLE, SYDNEY, N. S. W., AUSTRALIA.

## ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

## THE BOOK OF MORMON.

## Evidences of Its Divinity.

BY ELDER R. C. EVANS.

[CONCLUDED.]

What shall be unto God as Ariel? Why, the other parts of Israel who have wandered away. He declares that they shall go into apostasy, that they shall be brought down, he is to raise forts against them, etc. Now, note this 4th verse. It is wonderfully strange: "And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." Four times in the 4th verse do we find that that people are to speak out of the ground, whisper out of the dust; and what is spoken from the ground, and whispered from the dust, hath a familiar spirit. How, do nations speak out of the ground? How could they? The only way, we reply, is, they would bury their history, and it would be exhumed in other times, and by this they would speak. Their history was to be deposited in the earth and was to come forth and speak out of the ground and it would be "as of one that hath a familiar spirit." Now, there are two forms of objections urged against the Book of Mormon in this regard. Some do not like the Book of Mormon because it is not good grammar. Some say that it is all stolen from the Bible. "You read the Book of Mormon and it teaches the very same doctrine that the Bible does." Well, that is what it does; it will have a familiar spirit, you will have heard the same truths before. Some claim that it contradicts the Bible, and condemn it by reason of that; while the others claim that it agrees with the Bible, and say it has been copied from the Bible. You see, they will grumble anyway. Is it a thing incredible with you that God will always speak like himself, and teach one people as he taught others? The Spirit of God is to guide into all truth, and when the prophets were instructing the people of God on this continent, they would teach just the same as the others did on the other continent. Therefore, why would this book not teach the doctrine that is taught in the Bible? If it taught anything else you would pronounce your anathema upon it at once.

"Well," says one, "it doesn't say a book." That is just what it does say, a book to come forth out of the ground. Let us read it, "It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against Mount Zion." In the day that they are

going to speak out of the ground, in the age that this book is to come forth, they are going to have a system of religion that reminds one of a dream that he had that he was filled, but he awoke, and he was hungry. Do we live in that age, friends? Pardon me if I draw a few pictures here. Let us go to the revival meetings, and we think we are all full of the Holy Ghost and we have the greatest meal that has ever been spread before the face of mortals; and we think we have salvation all around us; but when the revival has gone, and the special meetings have ended, you will find out you are not so full after all, and somebody wakes up to the idea that it was only excitement; there was nothing lasting, there was nothing real about it; and he woke up to the sad reality that he had not been in heaven at all; that he was down here among us mortals yet, and by and by he concludes that he had nothing to eat at all, it was all imagination. A little further, "Stay yourselves, and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink." If you have attended revival meetings as I have sometimes, you would feel and know that they were intoxicated by some spirit: for I have seen actions in revival services that if manifested in a hotel bar-room, the police would burst the door and have them all arrested; so drunken with excitement, that they acted so that they would have to be carried off the stage, and they said it was the power of God; and even the very manipulators themselves were ashamed of it; they had to take the people away until they came from under the power. They were drunken, but not with wine. Enough on this, the picture is a dark one, we pass it by.

"For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered." In the age when this book was to come forth, remember, the world was to declare that there were to be no more prophets, no more seers. All that was done away. Do we live in that age, friends? Now notice: "And the vision of all is become unto you as the words of a book,"—now notice, I didn't put those words in there; it is to find form in time, and come to you as—"the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." Did that meet with literal fulfillment? When the angel delivered to Joseph Smith the golden plates which contained the sealed language, the translation of which we have in the Book of Mormon, Mr. Smith transcribed a few of the hieroglyphics and sent them to Professor Anthon, of New York, by Martin Harris; and when Harris presented them to the professor, he told him they were characters that were Egyptian, etc., and he says, It is

a sealed language, I cannot read it. But mark, the book itself is to be delivered to the unlearned man. He didn't say he could not read it, but he says, I am not learned; and the whole world has been saying amen to the statement that Joseph Smith was unlearned; that was the kind of a character that was to get the book itself; and when he acknowledges with humility, his ignorance in this regard, the God of heaven is then to speak and say: "Wherefore the Lord said, Forasmuch as this people [those living in the day and age in which this book shall come forth] draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Did God proceed to do the marvelous work and a wonder?

In 1832 I held a course of lectures with the Rev. L. W. Winchell, and when making light of the Book of Mormon, he said: "Really, friends, this Book of Mormon is a marvelous work and a wonder," and when it came my turn to speak, I thanked him for fulfilling the prophecy of the 29th of Isaiah, which says that God would proceed to do a marvelous work and a wonder when this book would come forth. And they were to draw near with their lips and with their mouths they were to honor him in the time of the coming forth of this book. Did the religious world fill that bill? How often have I gone into the sanctuary of religion, and have seen people look around to see whether this dress was cut on the bias, and see what kind of a feather sister So and So had on her hat, and all the time they were counting their beads! Fire and brimstone has been heaped up to the people until they have been taught to fear God from that standpoint. We are living just in the very age when that book was to come forth.

But we proceed: "Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? Or shall the thing framed say of him that framed it, He had no understanding?" Are we living in that day and age when the world shall say of him that framed it, he framed me not and had no understanding? Let us see. What kind of a god do you believe in, friends? Were I to quote from the Catholic catechisms, the Presbyterian Confession of Faith, and the Methodist Discipline, etc., we would learn that they worship a god who has neither body nor parts, and some of them say he has no passions; one of them says he hath no form, and one says he has none of the senses. A god that has no body, has no head; one that has no head, has no brains; a god that has no brains has no understanding. Who framed us? We say, God. "Shall

the thing framed [man] say of him that framed it [God] he hath no understanding?" That is just what they have stated. They have said he has no body, no parts, no passions; that he cannot fall under the senses. I want to know if that god has any understanding. That is the kind of a god that they were to worship in the age when this book was to come forth. Well might the angel say, as recorded in the 14th chapter of Revelation and the 7th verse, "Worship him that made heaven and earth, the sea, and the fountains of water." That god who has neither body, parts nor passions, never created anything, not even so much as a flea; for you would realize that a flea has a body, and has parts too, that make it quite interesting sometimes.

"Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?" Remember my text says, "Truth shall spring out of the earth, and our land shall yield her increase." Now, what is truth? Jesus tells us in the 17th chapter of John, "Thy word is truth." Then God's word is to spring out of the earth, and when it does, "our land"—David's home—was to yield her increase. This says that this book was to speak out of the ground and whisper out of the dust; is it not a very little while after this takes place that Lebanon shall be turned into a fruitful field? Some have said, "Well, that book, that truth, certainly is God's word, but it refers to the New Testament, and when it came, that Palestine was to be made fruitful." Why, bless your dear hearts, friends, don't you know that then was just the time that Palestine began to be cursed as a land? And that Jesus declares that because they rejected him they would be led captive into all the world; that the land should be cursed, and that they would not see him again until they had properly repented? Don't you know that soon after Jesus went away the Jews were cursed and robbed, plundered and murdered, and led captive in all the world; and the former and latter rains ceased to come upon that land, causing it to become a barren waste, and no one lived there but the roaming Arabs; and for centuries no rain fell upon that land and nothing grew, to speak of? Says one, "It cannot mean the New Testament." Now, what was to take place after the coming forth of the work that we claim is the Book of Mormon? A very little while after the truth was to spring out of the earth, the land was to yield her increase. The book came forth in 1829-30, and in 1852 the former and latter rains returned, and we are informed that today that land is yielding her increase to such an extent that they have three harvests a year. What is the result? The Jews are going home again. Is that so? Mark, the 25th chapter of Isaiah says that after the land yields her increase, "Jacob shall not now be ashamed, neither shall his face now wax pale." Why? What made Jacob's face

wax pale; why was he ashamed? Jeremiah, 30th chapter, declares the reason his face waxed pale, was because of his long exile and his sore captivity; but remember, he is to be restored to his land a little while after this book comes forth, and the land is to be prepared for the reception of its owners, and in 1852, as I have remarked, the former and latter rains were restored. Immediately after the Crimean war, England, France, Sardinia, Russia and other nations signed a treaty to remove the disability of the Jews, permitting them to return again.

I have a little jotting of history here I will read to you: "In 1812 there were only eight hundred Jews in Palestine. In 1852 the former and the latter rains returned. In 1856 one bunch of grapes, taken from Mount Olives, weighed 19½ pounds. In 1890 there were 180,000 Jews in Palestine." Friends, that speaks louder than thunder. This book was to come forth; in a little while afterward, Jacob was not to be ashamed, because he was to be permitted to return, and the former and latter rains were to return; the curse was to be removed and the land was to become a fruitful field. This has all been fulfilled, and the book has come forth.

One thought more: In 1840, Rothschild loaned forty-four millions of dollars to the Turkish government, and took a mortgage on the land of Palestine. In 1844 he loaned them forty millions more, and took a mortgage on mines along the Black Sea, thus opening a highway for the Jews to return to their promised land. Practically speaking tonight, Baron Rothschild is in legal possession of all the land of Palestine, and Rothschild is a Jew. Now, Jacob's face need wax pale no longer; he need not be ashamed; the nations are being poverty stricken, and are being compelled to call upon the Jews for assistance, and they are the moneyed men of the world today. Soon after the introduction of the Book of Mormon these disabilities were being removed. Beaconsfield, the grocer, by strength of mind and natural ability, rose to power and splendor, and standing in the House of Commons, dictated to all Europe; and Beaconsfield was a Jew. The financiers of Italy today are Jews; the moneyed men of the world today are Jews.

Now, friends, will you tell me that Joseph Smith, the poor, illiterate boy, born in the Green Mountains of Vermont, could build all these cities in Yucatan and Peru, in order to prove that a people dwelt here who wrote this record? Will you tell me that Joseph Smith, as a man, influenced all the European nations to sign a treaty removing the disability of the Jews, permitting them to return a little while after this book comes forth? That Joseph Smith influenced the heavens to shed forth the rain, and the earth to bring forth her fruit in order to prove that this Book of Mormon is true? That Joseph Smith has influenced the nations of the earth to favor the Jews, agreeing to permit them

to return and to inhabit the waste places again, as the Book of Mormon and the Bible say they would, when the record of Joseph would come forth through the hands of Ephraim, out of the bowels of the earth? What, then, shall we say? That God Almighty had his hand in this "marvelous work and a wonder."

Says one, "It seems so strange though, that the book would come out of the earth." Let me read you another little thought, and see if this is strange: "At Yale College, in the possession of Theodore Dwight, is a stone on which is written the Ten Commandments in Hebrew of the days before Ezra. This relic was found in a stone box, which was cemented and was discovered in the earth." Now, that can be seen at Yale College, showing that the people were educated, understood something about the old laws, could write on stone, and that their method was to hide their records in stone boxes and deposit them in the earth. Remember, this was discovered in 1879, and the Book of Mormon story was told in 1827. In 1843, Mr. Wiley and some others were digging a well on this continent, in Pike county, Illinois, and discovered six brass plates with four lines of characters or hieroglyphics on each plate. These were in the ground about thirteen feet below the surface. This was found thirteen years after the Book of Mormon was in print.

Here are evidences, friends, that we cannot get over. Now, how did Joseph Smith come into possession of this information? He informs us that an angel from God revealed to him that the time had come for the gospel to be restored in all its splendor and power and purity; and that for the benefit of the people, he was to receive the book that was then deposited in the earth, that would throw light upon many things, and that would better prepare them to evangelize the people.

Says one, "Is there anything in the Bible about an angel coming in this day?" Yes, friends, there is. The 14th chapter of Revelation and 6th verse says, that in the hour of God's judgment an angel would come and bring back the everlasting gospel, and the New Testament is very specific on the statement that "at the eleventh hour," "just before the end of the world," "at the harvest time," "in the hour of God's judgment," the gospel would be restored again; that the authority would be re-committed to the sons of men, and the pure gospel, as taught by the Stainless One, would again be presented for the consideration of the world. And, friends, when we come to consider the doctrine as taught in this work, the facts which are revealed in this wonderful work, we find that it contradicts nowhere a single truth presented in all the Bible. Therefore, we present for your consideration this "wonderful work" this "marvelous work," this "strange work" that comes as a witness with the Bible, to "convince the Jew and gentile that Jesus is the Christ."

May the Lord help you to see, believe, and obey the truth, in my prayer, in Jesus' name. Amen.

**Speculation and Dogma.**

**What Happens in Hades.**  
 "Our Life After Death," or, "The Teaching of the Bible Concerning the Unseen World." By the Rev. Arthur Chambers, (Philadelphia, George W. Jacobs & Co., cloth, 16mo., 50 cents net).

"Our Life After Death" is a simple, earnest, orthodox little work by an English country clergyman, which has run through some fifty editions in England since its first publication in 1894. It is one of those unpretentious, and apparently insignificant tracts which, in theological literature, imperceptibly attain to the rank of a popular classic. It is, therefore, a book which should not be overlooked by Americans, now that it is published on this side.

Mr. Chambers' thesis is startling when we reduce it to its lowest terms. He proves out of Holy Writ that Christ adopted virtually intact the pagan theory of purgatory. The word "hell" in the New Testament, he points out, is in many cases a mistranslation, the Greek word being either Gehenna (the place of bonfires, where the sewerage refuse of Jerusalem was burnt) or Hades. Since the word Hades is always employed without comment, we are bound to accept it in the literal meaning current at the time. This meaning was identical with the pagan "Elysium" and the Jews' "Paradise"—a place where disembodied souls waited final resurrection or the judgment day. Christ never asserted that when we die we go straight to heaven or to hell, and (we are, of course, quoting Mr. Chambers) the statement in the creed that "He descended into hell" is sacrilege. Again, when our Lord, in his last moment of agony, could find in His divine spirit the strength to spare pity on his fellow sufferers, saying to the robber, "Today thou shalt be with Me in paradise," He did not mean that the robber would go straight to heaven. It was only in accordance with His creed that all disembodied souls congregate in one intermediate abiding place immediately after death.

This is really a novel and inspiring theory to the Christian who has so long groaned under the pulpit hammerings of immediate and eternal damnation. Repetition has caused him to forget the antiquity of the idea of an intermediate place. It must be left to the theologians to decide whether Mr. Chambers establishes his argument, but the layman is already half convinced a priori by learning that half the thunders of the church about hell fire had been founded on a palpable mistranslation. When Christ meant hell He used the word Gehenna, but the translators have ignored His distinction between Gehenna and Hades.

There is also new hope, both for the believer and the skeptic, in two remarkable "deductions." One is:

"That there is a preaching of Christ's gospel in the intermediate life, which warrants us in hoping that many who do not leave the earth life in a state of salvation, may, there, be brought into that condition." In other words, that our spiritual probation, which is severe enough on

earth, does not cease with the accident of death. This thesis, so bitterly disputed, removes one of the strongest arguments of the skeptic. One man is cut down in his sin; he goes straight to hell. The other commits the same sin, but lives to repent; he goes to heaven. God's justice is haphazard; therefore, Christianity is false. Now, if we adopt Mr. Chambers' view, that argument is wiped away. The accident of death doesn't count; the man serves his regular probation in any case and is given a fair chance. It is true that this creed carries a certain danger. The reckless may continue to sin until he dies, retorting to the priest, "Time enough to reform in Hades." But, then, Hades is really continuous from the day of our birth. Punishment finds us out as relentlessly on earth as in hell; sin is not a pleasure when thoughtfully calculated.

The other hope is for the pessimist. Mr. Chambers nowhere includes it in his table of deductions, but he certainly asserts it. (See page 139). The immortality of the soul is a myth. If we do not repent, we are liable to be destroyed utterly. There is comfort in this to the pessimist, but he is speedily deprived of it. If he misses his chance in Hades he goes to hell first, and his destruction is accomplished with prolonged torments. Perhaps those whose life on earth is a prolonged torment, may hope for annihilation; perhaps the poor suicide may attain his rest after all. The anti-universalism theory removes another argument of the skeptic. He says that eternal punishment is inconceivable. It is. The brain cannot conceive it and therefore the threat is without significance. Endurance, both mental and physical, has its limits. The man on the rack faints. The man in despair kills himself or goes mad. One who has suffered to the limit laughs sadly at the pulpit theory of hell. He knows that the most fiendish torture ceases to hurt when the sensations are dulled. But offer him the menace of torture a l'outrance—death by burning, for instance—and he may take it seriously.

The book is immensely interesting. Skeptics will be able to read it seriously, as well as believer, because it is straight talk without cant. If only it could convince the skeptic! But it will not do that, because the author starts as an orthodox believer in the inspiration of the Bible. He proves his first proposition by quotations which the niggling doubter dubs "no evidence." This proposition is: "That a person, although dissociated from his earthly body by death, still continues to live as a conscious personality." As proof he adduces three Scriptural instances. One is that "Moses stepped forth from the unseen world to hold converse with Christ on the Mount of Transfiguration." While we who believe may accept St. Peter's statement, the skeptic requires proof, such as a photograph, to show that it was not an hallucination. Faith is indeed

the most valuable asset in the struggle with life's sorrows. Given faith, there is hope; hope in such a discovery as this, of an intelligible after life. But without faith—what? Despair.—*Brooklyn (N. Y.) Daily Eagle, Aug. 5.*

**He Feared The Gate.**

Late one stormy evening the old doctor was summoned to see a man who had been attacked with sudden illness on the cars and had stopped at a little inn near the railway-station, about three miles from the village. The patient proved to be Squire Joyce from the neighboring county, whom the doctor slightly knew. He examined him carefully and gave him medicines taken from his saddle bags. Then he rose to go, smiling cheerfully down at the anxious face of the sufferer. "You will, I think, find yourself better in the morning; able, I hope, to go on your journey," he said.

"Yes. Stay a minute, doctor. I want you to be honest with me. I have had seizures like this before. Shall I have them again?"

"It is probable."

"I want the truth—all of it."

"Yes, they will return."

"I may die in one of them—tomorrow?"

"Yes; or it may not be for years; it is uncertain. Do not waste your life in anticipating them. We all must go through the same gate some day."

"The gate—yes! But beyond the gate—what is there?"

His eyes were on the doctor's face, full of doubt, almost of pain.

The two men were silent a moment.

"What is there?" Joyce repeated harshly, "You are a member of a church—a Christian. I have no religious belief. Tell me, for the love God, what is there beyond? If I may go tomorrow, what shall I find?"

"I do not know."

Joyce did not speak for a while, and then gave a forced laugh.

"I need your help more for this than for my disease. I'd rather talk to you than to a clergyman. You are a shrewd man of the world and a good man. Some times I am greatly depressed, thinking of this darkness into which I am going. For thousands of years men have gone out into it, leaving their loved ones behind, and not one has sent back a word to say how it fares with him—not one."

In the silence which followed the rain beat against the windows. There came a slight whimpering cry from without.

"You are an old man, doctor," said Joyce, turning quickly on him. "You are not far from the gate yourself. Are you not afraid of what may be beyond?"

"No," said the old man. "No, I am not afraid. May I ask you to look here?"

He rose and opened the door. Outside, in the dark hall, lay a little fox terrier, drenched with rain. He was crouched on the floor, his eyes fixed on the closed door.

"This is my dog, a bright, affectionate, little fellow. He has

followed me through the storm and has been lying outside the door, knowing that I am in this closed chamber. He never was here before. He did not know what was in this room. He did not care to know. I was in it, his master, whom he loves, who has cared for him. He was not afraid."

"You mean——"

"I mean that I am like poor Punch. I am not afraid of the dark room to which I am going. I do not ask to know what is there. I believe that my Lord and Master is there. In all these latter years of my life I have felt that He cared for me. My confidence has been such that I have been assured that in my hours of trial he has never failed me here. I sincerely believe he will not fail me yonder."

"But I—I do not know him."

"He knows you. I think I am authorized by the declaration of the Bible to say that His hand is stretched out to you. I think, too, that I can reverently ask you to take it. You can accept Him as your guide and teacher, if you will. That done in sincerity, you will not fear the gate, nor all that lies beyond."—*The Youth's Companion.*

**Salaries of Kings.**

"How much do a king get?" asked one of Mark Twain's odd characters, and the answer was not very satisfactory. If we apply the title "king" to each of the chief executives of the great nations, there is no wonder an answer was difficult, for the pay of rulers varies greatly and is governed by no apparent rule of proportion, unless it is that the pay increases with the liability to assassination. The extremes of salary are illustrated by the pay of the Czar of Russia and the President of Switzerland. The former gets \$24,000 a day, while the latter is happy and satisfied with \$7.92 each twenty-four hours. These figures are based on 365 working days in the year, for monarchs are supposed to be always working.

Now, these executives—of Russia and Switzerland—are at the extremes of the rulers' pay roll, the first getting \$3,786,000 a year and the other \$3,000. Between these extremes the other eleven nations considered are scattered in a haphazard manner, with no uniform relation between the amount of yearly salary and the number of persons who must pay it. The emperor of Austria, with his \$4,380,000 annually, comes under the Czar of Russia, while President McKinley, with his \$50,000, comes next above the President of little Switzerland. After Austria comes Germany, which pays Emperor William \$3,400,000; then the king of Italy, \$2,435,000; Shah of Persia, \$2,335,000; Queen Victoria, \$1,875,000; King of Belgium, \$692,000; King of Norway and Sweden, \$560,000; Queen of the Netherlands, \$292,000; King of Greece, \$253,000, and the President of France, \$239,000. President Faure receives but little more regular salary than President McKinley, but he has fixed perquisites that bring his

income from the State to the amount given.

The amounts of the salaries of these honored men and women bear very odd relations to the number of persons for whose benefit they are supposed to administer laws of their own or the people's making. Now, each subject of the Czar has to annually pay seven and four-fifths cents to his ruler, and stands eight on the list; while the Persians, each of whom must yearly pay to the Shah thirty and three-quarters cents, head it. Switzerland, with the smallest population and salary, does not pay the least per capita, for the United States, with seven one hundredths of a cent for each inhabitant, is at the bottom of the list, Switzerland being next above, with eight one-hundredths of a cent. Turkey, with twenty cents for each subject, naturally comes next below Persia, and Greece, with eleven and two-fifths cents, comes next. Then in the descending scale, come Austria, with ten and two-fifths cents for each subject to pay to the ruler; Belgium, ten and one-fifth cents; Italy, nine cent; Norway and Sweden, eight cents; then Russia; then Germany, six and three-fifths cents; Holland, six and one fifth; France, six; Great Britain, four and three-fifths; and then Switzerland and the United States.

Figures alone hardly convey to ordinary mortals an idea of the amounts of some of these salaries. Take, for instance, the \$8,766,000 received annually by the Czar. Put that amount in silver dollars, and perhaps it will carry more of a meaning. It would mean 274 tons of silver, and if the dollars were piled in a single column they would reach thirteen miles, or if placed edge to edge would extend 207 miles, one-half the distance from St. Petersburg to Moscow.

Put the annual salary of the President of Switzerland into silver dollars, place them edge to edge in a single line, and they would reach over 362 feet; while President McKinley's yearly pay, treated in the same manner, would form a silver band a little less than one mile and a fifth in length.—New York Herald.

JOTS BY THE WAYSIDE.

BY T. W. CHATBURN.

Dear Ensign.—Not until I received from Independence copy of ENSIGN of August 6th, did I know of the "injustice" the Jots had done Dr. Dowie. I am indeed amused rather than disturbed. A. J. K. surely needs a bottle of hair restorative. He kicks hard, then says he does not know which report is true, how strange.

The facts are I heard the Dr. and while I was far back in the great audience, could not hear all he uttered, but from my own notes, aided by the stenographers' published report in the morning, the Jots were made up. The "Leaves" from which my critic quotes is Dowie's own organ, and the sermon referred to was not published for some days after, and no doubt was thoroughly revised before publish-

ing. The doctor used no manuscript, and in his turbulent, rushing, electrifying, hypnotic manner, it should not be expected otherwise than under severe censorship the rough edges would be smoothed down before appearing in his own paper. And yet the two reports are substantially the same.

From a Latter Day Saint standpoint Dowie is a real phenomenon which can be easily explained. Born in Edinburgh, Scotland, he is a hard headed Scotchman endowed with a superabundance of egotism and will power, says many good things with lots of scriptural force, in a spirit of bravado instead of that of Christ. Trained in the ranks of one of the "harlots" for twenty years, he then emigrated to Australia. Not visited there he came to Chicago via Salt Lake City, where, no doubt, he gained much concerning his "Zion" dogma, which later was to be launched when opportunity afforded. His fierce war in Chicago made him notorious and brought him success. And with a rapidly growing sense of his ability as an "over-seer" of men, with a great love for exercising his gifts, with possibly strange powers for affecting the conditions of weaker natures, have led him to believe, whether honestly or otherwise, that his old nature and personality had given way to that of Elijah. But one fails to see in him that lofty spirituality such as would lead to the belief that Elijah had come in him. He is a man of signs and wonders, a born leader, no doubt, but nothing more, and may have powers to deceive the very elect if possible. A. J., take notice, and "look a little out."

In my opinion Dowie is the smoothest counterfeit that the devil has yet devised; and with his apostolic arrangement, his Zion city, together with the gifts of healings, will lead his thousands astray, and so soon as they quit contributing to "Zion's Bank" Dowie will have no further use for them, as the croppings already appear. He is seventy years too late—his dogma is wrong end up—God set in the church first apostles, secondarily prophets. Dowie set in the church first deacons, secondary deaconesses, then elders and seventies. I heard him say he would soon ordain "my apostles." Mrs. Jane Dowie was ordained to be the doctor's legal successor in case of his "taking off," and thus it is provided for the church to come under a petticoat government, and put on women's rights in Zion.

The Lord, through Joseph the seer, appointed a Zion in Missouri, in 1831, that should never be moved. The devil, through Dowie, in 1901, appointed a Zion on the banks of Lake Michigan in Illinois. The command to "come up higher," could not apply to Dowie's dogma, it's wrong end down, and will continue to go on below.

We are taking a much needed rest at the quiet home of our Bro. Robinson. Nearly four months of incessant work has made it necessary. Will work on toward our reunion grounds where we hope to meet with all the Southern Wisconsin Saints on the 21st of September. Let us all come with the spirit of the latter day work and we shall have a time of refreshing from the presence of our Lord.

"OUR AIM, MANKIND TO BLESS." DAUGHTERS OF ZION Mrs. E. B. CURTIS, EDITOR.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general and local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

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Editor's Address, 1910 West Short St., Independence, Mo.

I have lately heard the thought put forth that Jesus' success in his mission was due, not so much to the fact of His miraculous conception, as to the teachings and example of his mother, she having pondered all the Lord told her, and taught them to her little one; and while I would not belittle the teachings of Mary, nor the idea of her having so perfectly reared her Son—for I believe that on a woman rests a great responsibility in rearing little ones—yet I would give to the father some of the credit in the training of noble characters. While I would teach our girls to follow Mary's fine example, and study the word of the Lord, yet, when they have done all this, should not our boys equally be taught the same standard of purity, and the same pondering of the word and teachings of the Lord? Why should not our boys be taught to lift themselves to the same plane of purity that they expect of their brides? We read that Christ having taken on flesh, was in all things tempted, even as we are, and he came forth unspotted, and when he claims his bride think you he will not be even purer than she?

When a wife can look upon the father of her children and know that he, too, is pure as she herself, then is the task of rearing children an easier one. And what pleasant homes would fill this fair land of ours were all men the head of the house, as Christ is the head of the church. Think of the loving tenderness toward his whole family, inasmuch as he even gave his life for us, ruling with a love from which there is no turning away. On the other hand the family doing all in its power to live as he would have them to live, doing all that he asks in the same spirit of love, knowing that he (even as our Father in heaven) would ask nothing but what is for our good. Think of this, young men, and try to prepare yourselves for this great responsibility, for it must be shared equally with the mother. They fathers of today can assist much in form-

ing the characters of their children by living pure lives themselves.

Yours for the truth, Mrs. E. L. PRINGLE. McIVOR, Michigan. Happiness In Work.

Some people dream of happiness as something they will come to by and by, at the end of a course of toil and struggle. But the true way to find happiness is as we go on in our work. Every day has its own cup of sweetness. In every duty is a pot of hidden manna. In every sorrow is a blessing of comfort. In every burden is rolled up a gift of God. In all life Christ is with us if we are true to him.

"The work which we count so hard to do, He makes it easy, for He works too. The days that are long to live are His, A bit of His bright eternities, And close to our need His helping is."

If we have learned this secret, even the things that seem unpleasant and disagreeable yield joy in the doing. A traveler in South Africa saw some boys playing marbles, using pebbles. One of these rolled to the traveler's feet and, picking it up, it seemed to him only a rough stone, without beauty or worth. But as he turned it over a gleam of light flashed from one spot of it. It was a diamond. Duties seem dull and dreary to us, unattractive, hard, but they unfold secrets of happiness which we find when we accept them with love and do them cheerfully. Each day should show its new line in every life and character. We should be better men and women at the end of the year than we were at the beginning. Yet we must remember that mere largeness is not always growth. One may be richer in estate and yet be poorer in mind and heart. Ruskin says: "He only is advancing in life whose heart is growing softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace."

"The glory of our life Comes not from what we do or what we know, But dwells forevermore in what we are." —Selected.

"I Jest Keep A-Livin' Along."

Some folks they keep huntin' for sorrow; They sigh if they're right or they're wrong; But this day's as good as tomorrow, So I jest keep a-livin' along. I jest keep a-livin' along, I jest keep a-singin' a song: There's no use to sigh While the sun's in the sky, So I jest keep a-livin' along. When the Lord made the world, was I in it To give him directions? He knowed I wouldn't know how to begin it, Bein' nothin' but dust by the road. So I jest keep a-livin' along, And I can't say the Lord's work is wrong: I never will sigh While he's runnin' the sky: I jest keep a-livin' along. I'm thankful for sun and for showers; The Lord makes the winter an' May; And he'd hide all the graves with his flowers. If folks didn't weed 'em away! So I jest keep a-livin' along, Still thankful for sunlight and song: I know, when it's snowin', God's roses are growin'! So I jest keep a-livin' along! —Frank L. Stanton.

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His treatments are the result of twenty-five years of careful study, extensive research and remarkable experience in treating the various ailments of the heart, stomach and nerves, which so often complicate each case. So astonishing are the results of his complete special treatments that he does not hesitate to offer all persons a trial free.

Nothing could be more generous. Few physicians have such confidence in their remedies. There is no reason why every afflicted person should not avail themselves of this exceedingly liberal offer, as they may never have another such opportunity. No death comes as suddenly as that from heart disease.

Mrs. J. Krueck of Huntington, Ind., was cured after thirty physicians failed; Mrs. Flora Grator of Hillsville, O., after twenty-two; Jas. R. Wain, Jr., after a severe case had pronounced him incurable; Mrs. Frank Smith of Chicago, after five leading physicians had given her up; Mr. Julius Reister of Chicago, after ten; Mrs. R. Parker after sixteen failed. A thousand references to, and testimonials from, Dr. Miles, Clergymen, Bankers, Farmers and their wives, will be sent free upon request. Send at once to Franklin Miles, M. D., LL. B., 200 State St., Chicago, Ill., for free examination, special pamphlets and free treatment before it is too late.

Show Individuality.

I have been particularly struck lately with the lack of courage among young girls in doing things independently and according to their own convictions of duty and good taste. It is far from my intention to show approval of arrogant, self-assertion, or for a moment to be supposed to encourage a young life in opposing itself to home rule, and that obedience to parental guidance and authority, which is a cornerstone to all building up of noble womanhood. The honor due to father and mother is of sufficient importance in God's sight for him to include it in the divine law, and it is the only commandment to which a promise is added.

No; what I mean by the independent living of one's own life is the freedom from fear of not being "like other girls" in dress, in ways of living, choice of occupation, or any similar way in which your lives develop themselves, says a writer in the Ledger Monthly.

For instance, if nine girls out of ten are wearing feathers and buckles in their hats, and yours look very far removed from the fashion, with only a plain scarf or a ribbon, I would rejoice that any of my girls should count this a matter not only of very little consequence, but even a source of just pride, if the price of the feather and buckle had been used unselfishly for the comfort of the family, or bestowed upon some needy persons. I could not hope nor even wish that any healthy-minded, wholesome-hearted young girl should be indifferent as to whether her hat was becoming; a girl who does not care how her hat looks is unnatural in some way. She must be utterly broken-hearted if she is indifferent on that point. But neither feather nor buckle is needed to insure just the right style and color and shape, and what I mean is the being above copying and

striving after the predominating fashion at the cost of better things.

Servile—it is servile—imitation of what is the last new thing in what makes our streets full of cheap finery and shabby ornaments.

The things a girl should take great pride in are sufficient supply of good underclothing—not cheap lace-and-ribbon things, but well-made, neatly trimmed, entirely whole snow-white garments, good shoes, spotless collars, and a gown that fits and is unsoiled.

There are many young women sick at heart over deprivations which they see their parents bearing—

Cancer Increasing. This disease has quadrupled itself in the last 40 years. This is made manifest by the increased number of patients applying to Dr. Bye, of Kansas City, Mo.

NOW READY. The public discussion between H. M. Riggle of the Church of God and Elder F. J. Ebeling upon the following questions: First five nights upon the nature, extent, establishment and subsequent location of the Kingdom of God.

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W. S. LOAR. Came to Independence, Mo., about 15 years ago and for a short time was engaged in the mercantile business.

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Sandheden's Banner. An effort is being put forth to again issue the Sandheden's Banner monthly in the Danish language, and it will be done if sufficient subscribers can be secured to support it.

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R. R. TIME TABLES. MISSOURI PACIFIC—MAIN LINE DEPOT. TRAINS WEST. a. m. No. 95—Wichita and K. C. Mail. 12:49

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Evanson, Ill., July 16, 1901. Mr. Ordway—I will drop you a few lines in regard to your Quit-to-bac and must say, after the use of one box and a half I am completely cured; have no desire for tobacco at any time. It cannot be recommended high enough. Thos. J. Shelly, Box 92. Three boxes, postpaid, only \$1.50 with POSITIVE GUARANTEE to cure or money cheerfully refunded. U. S. postage stamps taken. Address. (Bro.) B. F. ORDWAY, 226 Hancock St., Peoria, Ill.

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Now Saints, here is your opportunity. A Tandem Bicycle in perfect order and perfect tires, built by the Waltham Watch Co., worth \$35.00 for \$15.75. Two Gent's Wheels in good order, \$6.75 each; one at \$7.25; two at \$8.00; one at \$9.50, a dandy good Wheel nearly new. One Ladies' Wheel, a good one, at \$7.75. I will sell a nearly new Bentley Organ at \$24.50; just think a 10 stop Organ with high top and coupler, nearly new, for this money. High arm Singer in perfect order, \$8.75. Morgan & Wright's Tires \$5.75 a set; Goodrich \$5.85 a set. If you want any kind of Piano or Organ write me and get my price. Send a stamp if you want an answer to.

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Pan-American Excursion Rates. Ask the undersigned to quote you the reduced rates to Buffalo and return, authorized account of the Pan-American Exposition.

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**Peddle Sunlight If You Can.**

Though you deal in liquid blacking, Dismal bluing and such things. When you have a sale to manage. Do it as the robins sing. Put some cheer-up in your business—Be a chipper sort of man. And with other lines of notions, Peddle sunshine if you can. There's an awful deal of meanness In this busy world of ours; But, mixed in with weeds the rankest, Ofttimes grow the finest flowers. Wear a pony on your lapel— It won't hurt the trade you plan, And along with other samples, Peddle sunshine if you can.

—Chicago Record.

**OUR MOTHERS.**

The entrance to the great Philadelphia station of the Pennsylvania Railway is a long bridge elevated above the tops of the houses. Hundreds of incoming and outgoing trains pass and re-pass upon this bridge every day, trailing white clouds of smoke like banners as they fly to every state in the Union. So incessant is their passage in and out that sometimes there is hardly more than the fraction of a minute between the rush of the arriving and departing trains.

A stranger, after watching the scene for some time, expressed to an officer of the road his amazement at the skill of the conductors of the countless trains in escaping collision.

"They are not responsible," was the reply. "All the trains upon this bridge move at the direction of one man, who sits up in yonder white tower. He controls them absolutely. Every passenger in them thinks, 'I am going to California, or Boston, or Europe.' But his going and his coming, his very life, depend upon the thoughtfulness and intelligence of that unseen little man of whom he has never heard, and whose name he never will know."

"What if this man should grow careless or forget his work for an hour?" the stranger asked himself.

He, too, boarded a train and sped away across the hill, but the idea of this unknown, lonely watcher and his terrible responsibility had taken hold of him. He had traveled more or less during the past years of his life; had suffered great temptations and some changes of fortune. Several years had sometimes passed in which he had not seen his home. Yet the thought came to him now with a sudden shock how in that home, a poor, obscure farmhouse in Virginia, there was a quiet, little woman, who, by her prayers, had hoped to guide his life. She never had seen the cities in which he briefly sojourned and struggled. She knew but little of those struggles. Two or more years had sometimes passed in which she never heard his name, yet by her faith she sought to keep a firm hold upon that Hand which controlled his life. He thought, as he rushed on his way, of the countless mothers in lonely chambers, who kept this subtle spiritual hold upon the lives of their children wandering over the earth, hoping to save them from ruin, bringing them up to happiness and to God.

"And we forget them! We never think of them!" The eyes of the rough man grew dim. "What if they forgot us? What if they let go their hold upon us?" he said.—Sci.

**A CARD**

From the bishop of the Independence Stake. Those desiring to correspond with me for advice, etc., we wish to remind to be brief; state plainly what information you want, avoiding as much as possible giving pedigree or travels; give name and address in full, and your communication will receive prompt attention.

RODERICK MAY.

INDEPENDENCE, Mo., Sept. 7.

**Dow City Reunion.**

Boarding at the Dow City reunion, September 20th to 30th, can be had at the following prices: Board and lodging \$3.50 to \$4.00. Board without lodging \$3.00 to \$3.50. Teams will be boarded for 50 cents per day.

Any one wishing further information concerning board write either J. M. Baker or Clair Butterworth, Dow City, Iowa.

September 3d.

**For Stake Conference.**

The following were appointed as reception committee for the coming Independence Stake conference, September 21, 22; some of the committee will be at the depot at the arrival of each passenger train through the day; and will be present at the arrival of night trains if notified of any of the Saints coming and on which train they will arrive. The committee will be known by a blue ribbon badge worn on the breast or lapel of coat.

- H. RESCH, A. T. CORNELISON, BRO. HUDSON, ELLA R. DEVORE, SR. A. ALLEN.

HOLDEN, Mo., Sept. 8.

**Stake Religo Convention.**

The first Stake convention of Zion's Religo-Literary Society of Independence Stake will convene at Holden, Missouri, Thursday evening, September 19th, at eight o'clock, at which time the following program will be rendered:

Opening exercises; address, President Ammon White, Independence; recitation, Sr. Blanche Allen, Holden; solo, Bro. J. August Koehler, Second Kansas City; paper, "What Do We Gain by Being Religious?" Bro. D. Robert Winn, First Kansas City; recitation, Hazel Scarellif, Holden; solo, Bro. E. C. Harrington, Armstrong; paper, "Latest Discoveries Proving the Divinity of the Book of Mormon," Sr. C. F. Scarellif, Holden; solo, Sr. Cordie White, Independence; recitation, Sr. M. Eunice Winn, First Kansas City; solo, Sr. Nettie Williams, Armstrong; Newspaper, editors, Sr. Marie I. Clark, Independence, Sr. M. Eunice Winn, First Kansas City; instrumental solo, Sr. Ruth Allen, Holden; dismissal.

The business session of the convention will be held Friday evening, September 20th, at 7:30 o'clock.

AMMON WHITE, Pres. M. EUNICE WINN, Sec. KANSAS CITY, Mo., Sept. 12.

**Clinton District Reunion.**

The Wheatland reunion of the Clinton, Missouri, district, began its sessions August 23d. Elder James Moler, president of the district and sub-missionary in charge, in connection with I. N. White, were chosen to preside over the reunion. F. L. Sawley was chosen secretary and chorister, Pearl Kennicut, organist; Henry Wilgus, marshal.

The order of services during the day was, prayer service at 9, and preaching at 10:15 a. m. Sunday School, in charge of Sr. Kearney, at 2:30, and preaching at 8 p. m. Apostle I. N. White, high priests James Moler and Alfred White with T. R. White, F. L. Sawley, W. H. Manuring, Bro. Williams and Joseph Stephenson, of the missionary force were present as speakers.

The reunion closed last Sunday night. Nine were baptized, seven by Bro. Moler and two by F. L. Sawley. The meetings have been largely attended by the surrounding neighbor-

hood, not many of the Saints being present from a distance. The best of order prevailed throughout; the prayer services were very spiritual and the preaching excellent. This reunion is considered a grand success by all in attendance.

This morning the camp broke up, some going by wagons to their homes, while two large loads were hauled to Gerster, the railroad station on the Frisco line, twelve or fifteen miles away, to take trains to their respective homes, Bro. I. N. White going to old Kentucky to engage in debate with Clark Braden once more.

It was decided to hold another reunion next year, and the president of the district with the missionary in charge, and Bro. Jacob Andes, Sharrock, T. R. White and Joseph N. Stephenson were elected as a committee to decide on time and place for holding it, and to make arrangements for the same. The missionary in charge to be president of the committee.

The Sunday Schools each day were enjoyed and well attended. Thursday afternoon was given for special work in this department. A very pleasant and profitable time was spent in the reading of papers, and a round table discussion. Elder F. L. Sawley was requested to make a talk in behalf of the Religo work. We selected as our theme the object of the Religo and what it is doing for our young people. This was listened to and much interest was manifested for this line of work.

May the Lord bless the noble Saints and friends who labored, sacrificed and prayed so earnestly for the success of this, the Wheatland reunion.

ELDER F. L. SAWLEY, Sec. WHEATLAND, Mo., Sept. 2.

**Conference Notices.**

Far West district conference will convene with the Stewartsville branch on September 29th, at 10 a. m. Will the ministry and branch secretaries send their reports together with delegate credentials to the assistant secretary, Bro. A. Lpaverton, Clarkdale, Missouri, one week prior to convening of conference, so that the reports and credentials can be properly arranged beforehand in order to expedite conference business.

CHARLES P. FAUL, Sec. CLARKSDALE, Mo., Sept. 4.

The Southern Michigan and Northern Indiana district conference will meet with the Saints at Coldwater, Michigan, on the 5th and 6th of October, 1901. By reason of this date for conference the meetings for Lansing, Michigan, and Knox, Indiana, will be changed to October 12th and 13th. Missionary in charge, J. H. Lake, will be with us if the Lord wills, also district missionaries. Every one is invited to come, have a time of rejoicing together.

G. A. SMITH, Dist. Pres.

**Convention Notices.**

The Clinton district Sunday School association will convene at Nevada, Missouri, September 27, 1901. A resolution was passed at the last convention for the superintendent to make a summarized report of the teachers' work and send it, instead of the teachers' report. Also send in the number of pupils enrolled since last convention. Officers please see that reports are sent in early.

IYA KERR, Dist. Sec. 700 N. Ash St., Nevada, Mo.

The Sunday School Association of the Independence Stake will meet in its 32d convention at Holden, Mo., September 20th, at 10 a. m. A full representation of the schools is earnestly desired. The superintendents and secretaries are required to send in reports two or three days prior to the convention and we hope to hear from all.

As the Religios, which meet on Thursday the 10th, have been accorded the literary features of the convention at 8 p. m., let us avail ourselves of the opportunity of attending that meeting and also be promptly attendant at the Sunday School convention on Friday morning.

The program is as follows: Routine business, 10 a. m.; unfinished business, 2:30 p. m. Subjects for discussion are, "Benefits to be derived from a Sunday School circulating library," introduced by our Stake Sunday School Librarian, Sr. Lucina Etzenhouser; also, "Kindergarten work," illustrated by Sr. Eva M. Bailey, superintendent; "Question box," Sr. Abbie A. Horton. Windowed Songs, 144, 157, 126, 78, 212. Mrs. A. A. HORTON, Sec. 117 Bowen St., Independence, Mo.

The London, Ontario district Religo association will meet at Rostock, Ontario, September 27, 8 a. m. All locals please report to James Pycock, Humber Bay, Ontario. The Home Class members please report to Florence Miller, Dunnville, Ontario, superintendent of Home Class work. All bring Books of Mormon, note books and pencils. Come prepared to give and receive instruction in Religo work in general.

FLORALICE MILLER, Pres. JAMES PYCOCK, Sec. HUMBER BAY, Ont., Sept. 4.

**CONFERENCE MINUTES.**

The Northeast Texas and Choctaw Nation district conference convened at Douglass, Red River county, Texas, July 20th to 29th, inclusive. An arbor had been prepared for the purpose. At eleven a. m. Presidents Earl D. Bailey and E. A. Erwin in charge, opened the eleventh conference of the district. The district clerk, Bro. Moxon, having moved to Independence, Edlie Peacock was chosen secretary pro tem. The time and character of the services were placed in the hands of the presidents. There were no afternoon services as copious showers continued during the day. During the afternoon those in charge of the M. E. church tendered the use of their church for conference which was thankfully accepted. Elder E. D. Bailey was the speaker at 8 p. m., and delivered a very interesting sermon. Elder A. Z. Rudd was chosen as district secretary for balance of term.

Ministry reports: Of the seventy, J. W. Jackson, E. A. Erwin baptized 6. Elders E. D. Bailey, A. L. Newton baptized 2, A. Z. Rudd baptized 2, D. D. Babcock, J. F. Grimes, J. A. Phillips, P. B. Bussell.

Priests, J. I. Spencer, J. P. Brannon, H. A. Rudd baptized 2, John E. Towne, and deacon Chas. Clement. And verbal reports from Bro. Rathburn, Whit Dally and B. F. Pollard priest, and Bro. Lancaster, as deacon.

Moved that when conference adjourns it does so to meet at Wilburton, Indian Territory, Friday, November 2d, 1901.

Clerk was authorized to issue a license to Bro. P. H. Bussell, as he was ordained at Manchester conference, and had received no license.

The following is the report of the present number in district: Shawnee, 79; Cove, 109; Jacksonville, 31; Wilburton, 68; Manchester, 87; Granville, 41; Stanley, 52; no report from Coalgate.

Bishop Ellis Short presented a financial report which was read and approved. By request Bishop Short spoke regarding the stakes of Zion, purposes, etc. By request Bro. Bailey spoke in regard to all things common; gave some very good illustrations.

July 29 Bro. E. A. Erwin baptized four persons who were confirmed in the afternoon and one child blessed.

The clerk of district was authorized to procure report blanks and send to the different branches that all the priesthood may report at next conference.

A vote of thanks was tendered the M. E. people for use of church building, also the Saints and friends of Douglass for entertaining conference visitors.

The speakers during conference were Bishop Short, Elders Bailey, E. A. Erwin, J. W. Jackson and E. L. Henson.

A good spirit prevailed during the entire session. There was a good attendance and the prayer services were a spiritual feast. Many covered wagons and tents were on the grounds.

A. Z. RUDD, Dist. clerk. August 29.

**NOTICES.**

To the Sunday School of Clinton district, Greeting:—Will each school in the district please join with the district officers in setting apart Sunday, September 22, as a day of fasting and prayer for the progress of this department of the work in this district, and also that the convention to be held at Nevada, September 27th may be a successful one, that the Spirit of the Lord may be with us to bless, strengthen and direct all.

MINA KEARNEY, Supt., LUCY SILVERS, Asst. LOWRY CITY, Mo., Sept. 5.

To the Saints of the London, Ontario district:—Elder R. C. Evans has made arrangements with the Grand Trunk, Canadian Pacific and Michigan Central railroads for cheap rates to the Rostock conference. Those going to Conference will purchase tickets to Gads Hill Station, and when purchasing ticket from agent ask for a railroad certificate. If two railroads are traveled over, get a certificate from each road. If fifty Saints have certificates, all return for one-third fare; and if three hundred have certificates, all return free of charge. Those intending to attend conference will please send card to David Smith, Rostock, Ontario, and he will make arrangements to have conveyances meet all trains at Gads Hill station. For further information apply to

JOHN L. BUNGER, Sec., G. T. R. Shops, St. Thomas, Ont. September 4.

**DIED.**

(One hundred words free. One cent for each word over 100, and for every word of poetry. Amount should be remitted with notice, to insure publication.)

BUDLONG.—At Fiskville, Rhode Island, August 27, 1901, Louisa E., daughter of Mr. Chas. and Sr. Minnie Budlong. Was born at Scituate, Rhode Island, and was 1 year and 9 days old at time of her death. Funeral services conducted by Elder M. H. Bond.

DEMITZ.—At his home, December 5, 1900, William Demitz, aged 59 years and 4 days. August 22, 1890, he was married to Miss Mary Palmer; five children were born to them, four of whom, with their mother, survive him. He was the first to care for our ministers at Quincy, Missouri, when the work was first opened there. He believed the doctrine and wanted to be baptized, but delayed it until he was too weak physically to do so. Funeral services by Elder Alfred White at reunion near Wheatland, Missouri, September 1, 1901.

GOODRICH.—At Byer, Ohio, August 17, 1901, Sr. Eliza C. Goodrich, aged 31 years, 11 months. She was born September 17, 1869. Was married to Bro. V. M. Goodrich March 21, 1891. United with the church February, 1895. She loved the gospel and died in hope. She leaves three children, two stepsons, a husband, father, mother and many brothers and sisters. Funeral sermon by L. R. Devore, assisted by T. J. Beatty, in the Disciple church at Byer, to a large assembly.

**Mother**

"My mother was troubled with consumption for many years. At last she was given up to die. Then she tried Ayer's Cherry Pectoral, and was speedily cured."  
D. P. Jolly, Avoca, N. Y.

No matter how hard your cough or how long you have had it, Ayer's Cherry Pectoral is the best thing you can take. It's too risky to wait until you have consumption. If you are coughing today, get a bottle of Cherry Pectoral at once.

Three sizes: 25c., 50c., \$1. All druggists.

Consult your doctor. If he says take it, then do so. If he tells you not to take it, then don't take it. He knows. Leave it with him. We are willing.

J. C. AYER & CO., Lowell, Mass.

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# ZION'S ENSIGN

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI. THURSDAY, SEPTEMBER 19, 1901.

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## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

PRICE, \$1.00 PER YEAR, IN ADVANCE.

W. H. GARRETT, EDITOR.  
C. ED. MILLER, BUSINESS MGR.

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## ANARCHY.

From the beginning of time evil influences have been at work in the world in the effort to inspire the mind of man with the thought that subservance to law and order is a species of slavery; and that to act as one's own inclinations led him, without any restraint other than the exercise of one's own will, was freedom, which every one should possess as a right. This has led to misery and degradation, whose depths language, so far as we know, is incapable of making understood. This principle was advanced in the Garden of Eden when Satan insinuated that obedience to law was depriving our first parents of benefits to which they were rightly entitled; when he accused the great Author of law and justice of lying, in stating that if they transgressed law, they must suffer the consequences. That thought of injustice has been kept alive through the ages following; and the Lamanites on this continent were so thoroughly imbued with the idea that because the Nephites, in their faithfulness, were favored of the Lord, they had deprived the Lamanites of inheritances which by right belonged to them. The record shows this to have been untrue, but until the last Nephite passed away or became identified with them their hatred was not appeased.

In this age the same principle is working in the hearts of men; and today a great nation is made to mourn the death of a noble man, whom his most intimate acquaintances of whatever political belief, loved and admired most for his generous, sympathetic nature, and the broadness of his soul. A man of immense brain power, and of a statesmanship commanding the respect of the entire civilized world. Standing

with generous and loving impulses, in the midst of a vast concourse of people, and extending his hand in friendly greeting to all alike, Wm. McKinley, chief magistrate of the great free land of America, was shot down in cold blood by a poor, insignificant creature, whose intellect was not of sufficient scope to enable him to see that the sacrifice of one life, however good, noble and great, could not change the policy of a nation like the United States, nor effect the slightest reform in laws, however oppressive he deemed them. A creature committing a murder for which some of the misguided followers of his own ideas declare there was no cause; for in the short space of a little less than four years a change would come, and the people would have the opportunity to again select their rulers. But he could not understand this provision, and having his diseased mind fired with the wicked and unholy writings of Emma Goldman, a rampant anarchist, he could see nothing but to take the life of the president of the United States, in the hopes of achieving fame and making himself a hero (?) in the sight of others as wicked and depraved as himself.

Anarchy is never merciful nor just; whatever stands in the way of the accomplishment of its purposes, must be swept out of the way. Innocence, virtue, age or condition finds no friends there. Whatever the misguided and depraved minds of those who accept the teachings of the anarchists deem proper, that must be done. It matters not if millions are opposed to their theories, the millions are wrong, and must be made to see it even if they must suffer; and the innocent must alike suffer with those whom they deem guilty, or who may in any way oppose their theories and plans. The police force and armies, conservators of the peace, are special objects of hatred to this class, for because of a wholesome fear which their presence inspires in the minds of assassins, they are much hindered in their work.

One would think that in the United States, where every four years the people have the opportunity of choosing officials to represent the policy that the majority deem wisest and best under existing circumstances, the principles of anarchy would find no friends; and we have reason to feel gratified in the fact that but few if any Americans or Englishmen can be found in the ranks of this class of anarchists. The chief actors among that class seem to come from a foreign element, who are unable to discern the difference between liberty and license; between freedom and the abuse of it. This

class need to be banished from a land they are unable to appreciate; they should be placed on an island, and given opportunity to carry out their ideas among themselves, allowing them no communication with the outside world except as the necessity for provisions should require, giving them a chance to put into practical application in their own persons, of the life they teach as being best; no law, no restraint, every man and woman their own ruler. We are confident they would not enjoy it very long; the strongest would be master, and in the nature of their plans there would be constant warfare. But the rest of the world would be free from their contamination and influence, thus getting rid of a source of much evil. We hope to see the law making power of this nation taking steps to rid this country of these pests of society, and these opposers of all good.

But the ranks of the poor do not contain all the anarchists. We believe there are many today among the wealthy who practically belong to that class who favor law in general, but particularly only as it can be made to serve their interest. The man who will use his wealth to buy legislation to further his own purposes, at the expense of others; to increase his own wealth or power, though others must suffer and lose thereby, is an anarchist in principle, and should be deprived of the power to do this evil, as much as the other class. Indeed much of the spirit of unrest and rebellion found among the working classes is due to this very cause; that men who possess vast wealth are using it, not for the good of the country or its people, but to further increase their holdings and their powers to get gain for themselves, oppressing others in this effort to such an extent as to make it harder as the years go by, to obtain even a bare living, while they live in splendor and luxury, and useless extravagance. The law making powers should take cognizance of this evil. But, unhappily, the PEOPLE themselves have sent too many of this class to represent them in the halls of legislation. It has become a sinful fact that because of the extravagance in living, only those who are wealthy can meet the requirements of a Senator's life. The salary allowed does not begin to meet the expenses.

The individual who tramples upon the rights of others, regardless of what the constitution of the country, and the law of God guarantees to him, is an anarchist, though he may not openly take the life of his fellow. He may be equally as guilty in the sight of God, and the intent

of the constitution of the land, when he uses his means to purchase legislation to his own aggrandizement, by which others may be deprived of the necessities of life, causing many deaths from privation and disease, but because he has been able to hide his purposes, he has so far escaped; he may continue to do so until the judgment of the great day is set; he cannot escape that, what must to him be, awful day. But the amount of suffering his unfortunate brethren must endure until that time, that day alone will reveal. The idea that some have imbibed that the possession of worldly wealth makes them of nobler blood and higher quality than their less favored fellows, is the cause of much evil. It is a false and despicable thought, narrowing the soul and estranging it from noble impulses and generous acts. God hath created out of ONE blood, all nations to dwell upon the face of the earth, and intelligence is the only mark by which a distinction will be recognized by our heavenly Father. Surely the necessity for the redemption of Zion and the gathering of the righteous is making itself apparent more strongly as time passes in its flight.

No follower of the Lord can favor lawlessness, such as anarchists teach. Jesus said:

Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's.—Matt. 22: 21.

Paul writes:

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto a knowledge of the truth.—1 Tim. 2: 1-4.

To this these statements of belief from Doctrine and Covenants 112, agrees:

We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society.

We believe that no government can exist, in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same, and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people (if a republic), or the will of the sovereign.

We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments, and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such

laws as in their own judgments are best calculated to secure the public's interest, at the same time, however, holding sound the freedom of conscience.

We believe that every man should be honored in his station: rulers and magistrates—as such—being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws, given of heaven, prescribing rules on spiritual concerns for faith and worship, both to be answered by man to his Maker.

But Anarchists oppose the church, as well as the state, hence the teachings of the Word of God or the beliefs of good men, have no weight with them. They should, therefore, be given no place among law abiding people. They should not share benefits which would not be realized if they had their way, and law loving citizens will be glad to see such enactments of law as shall remove from the land sentiments so antagonistic to human life and happiness, as are continually voiced by this unhappy class.

## EDITORIAL ITEMS.

BRO. JAMES M. BLOOD has removed from Correll, Minnesota, to Manchester, Kingsbury Co., South Dakota. He attended the reunion in June at Clitherall, Minn., and listened to twenty-five good sermons, feeling well repaid for his trip. Eight were baptized during the session and an enjoyable time was had by all in attendance.

ELDER G. H. HENLEY, Fennelon Falls, Ontario, August 31.

I am laboring in this part of the country as a missionary, and finding that some of the Saints do not take any of the church papers I have talked with them and tried to get them to take the Ensign; two have signed—addresses herewith. The work is onward here. I am laboring with Bro. B. St. John, and we are doing all we can for the work; we are to make a new opening tomorrow; so the good work goes on. May God bless you in your labors of love is my prayer.

This brother's efforts are truly commendable, and are directly in the interests of the church and for the well-being of the Saints. No Saint can afford to be without the church papers in their homes. They should be in every house, welcomed as a means of comfort, light and encouragement. Neither the Herald nor ENSIGN are supported as they should be by our people. There should be at least 10,000 paying subscribers on our lists, and there would be if all did their duty by this department of church work. We trust and request all our missionaries and all others interested, to work to this end. We want to see our list increased as above. We need it. Are you willing to aid us to get it?

It is remarkable what an amount of the spirit of spitefulness, intolerance, and bigotry some preachers can display sometimes, when arraigning the positions occupied by those who do not interpret as they do. Especially is this noticeable when the faith of the Latter Day Saints is on trial by them. Then, if at no other time, they reveal the source of inspiration influencing them. "Out of the abundance of the heart the mouth speaketh."

IRA C. MOORE, a Christian preacher and junior editor of the *Gospel Missionary*, published at Covington, Indiana, devotes nearly a column in the issue of that paper for September 4th, to telling his readers that the restored gospel of the "Mormons"—referring to the Reorganized church—is the Book of Mormon; and after getting his man of straw "set on high," goes to pelting at it in an effort to demolish it, calling us "poor, deluded wretches" for believing some thing which neither he nor any one else ever heard authoritatively taught as our belief. All this because the ENSIGN recently stated that "God so loved the world that he restored the gospel to the earth." He might as well spare his poor attempts at expressing a charity he does not really possess. He will surely need all his commiserations for his own condition when it is revealed to him in the great accounting time how blind and full of prejudice he has been, and how unrighteous has been the judgment he has exercised. The Saints are not now, nor will they then be, in need of the pity of the class of which Mr. Moore is a representative, for their belief in that which the Lord has revealed as His gospel. In this connection, and in view of Elder Moore's inquiry, "Was that which we have in the New Testament ever away from the earth," and his reply, "no," it would perhaps be interesting to hear his explanation of what it was that Alexander Campbell "restored;" prominent historians of his church claim for him the title of a "Restorer."

We are not partial to one sided newspaper controversies and do not purpose in this article to inaugurate one. When the same class of readers can be reached by both writers, and the arguments are made in a gentlemanly, dignified, and christian spirit, good would probably result. But when a spirit of unfair, untrue and captious criticism is manifest, as is usually the case with our opponents when what they are pleased to term "Mormonism" is under consideration, it is useless to engage in it. And for each side to reply only in his own paper is unfair and unprofitable. No one can judge correctly unless the arguments of both disputants are heard. For this reason we, as a rule, pay no attention to the scurrilous articles so often appearing in the press against the faith of the Saints. We know this work is of God and all the efforts made to overthrow it are futile; and where our ministry got a fair hearing, it is not

difficult to refute the foul aspersions and slanders indulged in by the enemies of Christ's church. Truth will prevail and the Lord will sustain those who follow Him.

**GENERAL CHURCH NEWS  
INDEPENDENCE.**

The family of Bro. Henry Holdsworth desire to express their grateful appreciation for the many acts of kindness and sympathy extended them in their sad bereavement in the loss of their son and brother, Henry Holdsworth, Jr.

Memorial services will be held in the church today, Thursday, from 2:30 to 4 p. m., in accordance with the proclamation of President Roosevelt, during the hours of the final obsequies of the late president, Wm. McKinley, at Canton, Ohio.

Sunday morning Elder Alfred White presented the subject of the efficacy of prayer, in a forcible manner to a good sized audience. At night President Hulmes addressed the assembly on the relation of earthly governments—especially our own government—to the church until the millenium. Both of these brethren had good liberty and fine attention.

Elder I. N. White has been confined to his room with a severe attack of malarial fever since his return from Kentucky last week; but we are glad to report he is now improving. He was able to be up Wednesday for a while, though very weak. He met Clark Braden at Briensburg, Kentucky, on the Davis Chapel ground—the church erected by our brethren, but which was destroyed by incendiary fire recently—and Elder Braden's boast that no "Mormon"—meaning the elders of the Reorganized church—"would dare meet him in fair and honorable debate," was shown to be a vain one. As usual his efforts to injure the work proved abortive, and Bro. White's defense made many friends to the cause. He sold a number of the Book of Mormon there, several members of the church which Elder Braden claims to represent, purchasing copies; and when he left the sentiment of the community seemed to be in our favor.

Mrs. W. H. Smith and mother, Mrs. Dunn, of Pittsburg, Penn., are visiting Bro. and Sr. G. H. Hulmes, Frank Criley and Mr. and Mrs. M. H. Smith.

There was a slight frost reported in some localities Tuesday morning, but Wednesday morning showed a heavy white frost everywhere. The atmosphere was quite cool, and light overcoats were brought into requisition in the early morning.

The genial Bro. J. M. Terry, of St. Joseph, was a visitor in the city Monday and Tuesday, the guest of Bro. and Sr. C. J. Clark. Though not in the best of health, he seems to be gaining slowly. He returned home Wednesday morning.

Tonight (Thursday) the Stake Religio convention will hold its first session at Holden, Missouri.

Tomorrow the Sunday School convention will begin its work there, and on Saturday and Sunday the Stake conference will be held. A large attendance is looked for.

Usual services will be held at the church next Sunday, though all the Stake officers, and many of the elders and membership will be at the conference at Holden.

The prayer and testimony service last Sunday afternoon was well attended, the lower auditorium being filled. The earnest spirit of devotion manifest brought answering response in the blessing of the Holy Spirit. Let the good work continue. ✓ Sr. Mary Agnes Inman, wife of Bro. J. Newton Inman, Bertha Mary Lewis, daughter of Bro. and Sr. J. E. Lewis, Dorothy Hatty, daughter of Bro. and Sr. Harry Hatty, and Minnie Estella Scott, daughter of Bro. and Sr. B. J. Scott, were baptized in the font Sunday afternoon by Bishop W. N. Robinson. They were confirmed at the afternoon service by Bishop R. May and Pres. W. H. Garrett.

An adjourned business meeting of the branch was held Monday, September 9th, Presidents G. H. Hulmes and W. H. Garrett in chair, President White being in St. Louis. After opening exercises minutes of previous meeting were read. Treasurer gave a corrected report for May, June, July and August, showing total receipts \$145.67, expenses \$132.16, balance, \$13.51. This report was referred to the auditing committee. A motion that official actions of any member of the branch, who is a member of a secret society, beneficial, social, or otherwise, be not recognized, was presented, discussed and tabled. The suggestions of President Hulmes for the appointment of a committee of six brethren and six sisters, as a reception committee, to visit, introduce, and make strange brethren and sisters, new comers in the branch, feel at home in our midst, was taken up and adopted. A motion to light the church with electricity, instead of gas, was moved and was finally amended, referring the matter to Building Committee for action. A resolution to present the name of Earl Cortbell to the Stake conference for ordination to the office of elder, President Hulmes stating he had been so led, prevailed. On motion the president was authorized to appoint a committee of three to investigate the system of finances adopted by the Pittsburg, Pennsylvania, branch. A motion to hold our communion service on the first Sunday in the month only, instead of twice each month as at present, was discussed and prevailed. A motion also prevailed empowering the officers of branch to proceed in matter of securing signs, announcing names and addresses of presidency, and time and character of various meetings held. Meeting then adjourned until December 2d next.

**LAMONI, IOWA.**

First frost of the season, Tuesday morning, the 17th.

Elders George W. Thorburn, Eli Hayer and S. K. Sorenson returned from their mission fields last week, and President Joseph Smith from California Sunday noon.

The bazaar for Graceland, held on Saturday, the 14th, was a success, the profits being estimated at not less than \$175.00; the exact figure is not yet known as the business has not been entirely closed up.

There were only 375 present at the Sunday School session last Sunday morning.

Memorial services will be held in the Saint's chapel Thursday, the 19th, in honor of the late President McKinley. President Joseph Smith will deliver the sermon. The M. E. church, the G. A. R., and the citizens, through the mayor and the town council, have been invited to attend and participate in these services.

Rev. D. D. Mitchell, representative of the Northwestern Purity Association, of La Crosse, Wisconsin, will lecture at the Saint's chapel Thursday evening, the 19th, on the subject of "Social Purity," and Friday evening on the subject of "Divorce."

On Sunday last Elder George W. Thorburn preached at Davis City in the morning, H. A. Stebbins at Greenville in the afternoon, J. R. Lambert at Evergreen in the morning and G. H. Hilliard in the evening. At Lamoni Elder G. H. Hilliard preached on "consecration" in the morning. The afternoon prayer meeting was in charge of Elders Eli Hayer and S. K. Sorenson. The evening hour was occupied by a continuation of the Historical Lectures by Elder Herman C. Smith.

It is evident that the elders of the Stake desire to arrive at an understanding of the law of consecration, from the fact that there were thirty representatives of the higher priesthood in attendance at the morning service to hear the Bishop's interpretation of the law.

We think that a better understanding is being reached through the efforts of Bishop Hilliard.

September 17.

**CHICAGO, ILLINOIS.**

First Chicago Branch, 8 So. Wood St., Sunday School at 1:30, preaching at 3 and 7:45 p. m.; Central Branch, 2411 Cottage Grove Ave., Sunday School at 9:30 a. m., preaching at 11 a. m. and 7:30 p. m.; West Pullman, preaching at 10:30 a. m., followed by Sunday School, preaching at 7:30 p. m. Graves' Mission, 2458 State St.

The district conference and Sunday School convention was held here in a large tent pitched on Cottage Grove avenue, near 34th street. At our meeting place, 3411, the home of Bro. Lang, a sort of a communal boarding house was kept, where the major part of the visitors were provided for.

Bro. Barr, Keck, Hackett, Wildermuth, Sheehy, Rudd and R. C. Evans, of the missionary force were present, also Graves and Fuller. Bro. Pement was elected as district president, with Bro. Hackett as assistant.

Meetings were continued all the week in the tent with Bro. Evans as the drawing card. They will continue over this week and next Sunday.

Bro. McCallum, of Independence, is in town for a season.

Our baptismal font has been in use recently, with prospects for another disturbing of the waters soon.

We had a visit from Bro. C. P. Paul who, in company with Bro. Schmidt, was on the way to the Pan American.

Just now Chicago is dressed in mourning over the death of the president. Feeling is intense against the anarchists here, many of whom are in jail, having been arrested on suspicion as being parties to the act of assassination. Reports have it that they do not want to be let out of jail now, fearing the mob spirit prevalent. Miss Emma Goldman is among the number.

Saturday night a rumor on the street was that a call for 6,000 had been made to form a mob. Perilous times are at hand. What will be the next sensation?

**NOTICE**

September 16.

**ST. JOSEPH, MISSOURI.**

On Thursday we were called to preach the funeral sermon of the child of Bro. and Sr. R. M. Beamon, of South St. Joseph, the tenth funeral sermon in three months.

Richard Haynes was blessed at the Aspley mission on Thursday night, by Elders G. W. Best and J. M. Terry.

The interest in the Thursday night sermons on the "divinity of the Bible" is still good. They will continue for some time, followed by another on the Book of Mormon.

Mr. F. M. Coots and Sr. Teresa Riedell were married at the residence of the missionary, 2005 Holman street, on Wednesday evening. It was a quiet wedding.

Bro. John Burlington will remove to St. Joseph again, having purchased an interest in the creamery business of Bro. Wm. Lewis, Mr. Stroker taking the remaining interest.

Four were confirmed at the church on Sunday evening who had been previously baptized.

Bro. Hogue, of South St. Joseph, is about to return to his first love, and go back to Springfield, Missouri.

Six L. D. S. sermons were preached in the city yesterday by Bro. Shaw, Tadickon, Guinand, Best and Terry, and yet there were many who did not hear one of them.

We commence a protracted meeting at South St. Joseph, Park and Texas avenues, on next Sunday night. Let all who can (and that means you) help us in these meetings. Let us rally at this point.

In the faith,  
J. M. TERRY.  
2005 Holman St., Sept. 16.

**The Five Necessary Books for Young Men.**

There are certain fundamental books upon which any profitable reading should be based. I mean the Bible; Shakespeare; a good Dictionary; an Encyclopedia, and Roget's "Thesaurus." These are compelling, and all intelligent reading must be based upon these works in the order that I have named.—Edward Bok in *Ladies' Home Journal* for Sept.

LETTER DEPARTMENT.

WILMONT, Ont., Aug. 19.

Editor Ensign—Having just returned last evening from a trip with our mission president, Apostle R. C. Evans, through what is known as the Sauble Falls district, I will try to write you a "brief" of our trip and historical sketch of some of the places visited. And if any of the brethren who have labored in this district (or any Saints who have assisted to make openings), do not get proper credit for their work, they will please attribute it to my lack of information or space, rather than partiality, as I am better acquainted with the circumstances under which some have labored than others.

Bro. Evans and I met at Port Elgin July 28th, where about twenty-five members are building a neat and commodious church. Elder J. L. Mortimer, who, I understand, made the opening there, and did an effective work in connection with Elders S. W. Tomlinson, Daniel MacGregor and others, in working on the building made with hands. Here the Spirit designated N. E. Leeder to the office of priest, and Bro. James Phillips teacher, and a branch was organized. Good audiences listened to Bro. Evans' stirring sermons all the week. Before leaving he troubled the waters of Lake Huron by baptizing Miss Leeder, who has been a school teacher for a number of years, also a daughter of Bro. and Sr. Mather.

Saturday we journeyed with "Blind Billie" to Sauble Falls, the driver being often told "if the blind lead the blind both will fall into the ditch, howbeit 'ye president' was the first to get out and write his name on the sand. Bro. Edwin Humphries, some three years ago, took Bro. Daniel MacGregor to Sauble Falls, where a splendid work was done by Elder R. C. Evans gave the Rev. Thompson, who attempted to destroy our brother's name and place among that people. The sound of that victory has gone all over this peninsula. Three years ago there were scarce half a dozen Saints, and now there are some two hundred. Elders Compton, A. E. and J. L. Mortimer, S. W. Tomlinson, R. B. Howlett and others have done good work in Sauble Region.

From August 4th to 10th, Bro. R. C. spoke at Sauble, Hepworth, and Olliphant. Sunday 11th, at Colpoys Bay a crowded house greeted their mission president for the first time, whose grand counsel will surely benefit all who follow it. This opening was made by Elder Frederick Gregory, whose memory is cherished by all because of his godly walk and conversation among them. He will be glad to learn that Bro. Ralph Waters (the first fruits of his labor there) has been designated by the Spirit and now holds the office of elder.

Clavering was visited last Tuesday and Wednesday evenings—three Saints there. Last evening two men from there awaited our arrival here for baptism, one the general merchant and postmaster there; the other, Mr. Geo. Lambkin, who first heard this gospel about thirty years ago at Osborne. For years he had not heard a sermon, but always confessed this work to be true according to the Bible.

Friday 16th, we journeyed to the farthest branch north, Stokes Bay. Two years ago Elder St. John made an opening there and baptized fourteen as the result of his effort. When the writer visited there a year ago Rev. Selveright (Presbyterian) lectured against us, we replied two evenings; since that time the magistrate and several of the best citizens have been our warm friends, and some of them, we believe, are near the kingdom. Here again large audiences greeted Bro. R. C., and powerful sermons, with logical arguments greeted their ears.

In order that the Saints may comprehend the extent of Elder Evans' vacation among us, permit me to say that in twenty-one days he delivered twenty-eight discourses in eleven different places, and traveled with horse and rig over two hundred miles.

Eight were baptized and others have requested baptism later on. We had good weather, no accident, and were kindly treated by the Saints and friends all along the line.

I was forgetting to mention the physical labor of Elder Gerrie, and others of Sauble Saints, in building enclosed stand, and seating grove for August 4th. Colpoys Bay Saints seated grove for 11th inst.; Stokes Bay Saints fitted up Bro. Fletcher's mill for yesterday. Large audiences in above places, listened to our brother. He left for home this morning. Owen Sound will be visited later on. To all Saints wishing my address, Colpoys Bay postoffice will find me, as that is the central for my field, and mail will be forwarded to me.

Yours in bonds,  
JOHN SHIELDS.

SALTLEO, Ark., Aug. 25.

Editor Ensign—The camp meeting is a thing of the past in these parts, but we have much to be thankful for, having had one of the best meetings we have ever had in this country. We had the faithful labors of Bro. H. O. Smith, W. S. Macrae, Jos. Ward, and J. W. Jackson. Large crowds at night greeted the speaker with very good behavior and close attention; many souls stirred to a realization of the fact that there is something in what the elders of the Reorganized Church of Jesus Christ of Latter Day Saints teach.

The Saints were strengthened and encouraged to go on in the work. Five additions to the branch were made, two by baptism; three by restoration. I believe God has a people here to be gathered out from Babylon into the true fold.

We once had a very lively branch here, but some have moved away and scattered to different places, till we cannot have our meeting as we would desire: but I hope to see the day when the work will be built up again, till we become as a saving power unto others. I feel weak in trying to labor in this glorious work, but I know that it is of God; may he bless His servants engaged in this work.

W. O. BRANNON.

GALLEN, Mich., Aug. 27.

Editor Ensign—The Lord instructed Hyrum Smith to study "my word which shall come forth among the children of men, or that which is now translating" (D. & C. 10:10), and the Saints in Zion came under condemnation "because you have treated lightly the things you have received," and were to "remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon, and the former commandments which I have given them."

This indicates to us the necessity of studying the Book of Mormon as well as the Bible and Doctrine and Covenants. I have felt the need of a concordance to the Book of Mormon, both as a member and a missionary, and have often wished some of the members would produce one; but as the years passed by and none appeared, I concluded last January to make the attempt. It was a question as to how elaborate it should be to be suitable to all classes of students. Too large would make it unhandy and more expensive, hence I have tried to make it cover all subjects of importance, giving necessary references, making it suitable for the ministry and laity.

I have just received some from the Enston Publishing House where they were printed, and find they have done good work, making a booklet about twice as large as the concordance to the Doctrine and Covenants. Price 15 cents. Address ZION'S ENSIGN, Independence, Missouri, or W. E. Peak, Gallen, Michigan. I send the little book forth among the Saints with a hope that it may accomplish good. May the blessing of God be enjoyed by His people.

W. E. PEAK.

DRURY, Mo., Aug. 20.

Dear Ensign—I fear your readers will wonder if Bro. O. B. has forgotten his pen again, or has he "fallen out by the way?" While we confess neglect of duty we have neither forgotten to write nor let go of our effort, and are doing the best we can to "preach the word."

After laboring some three or four weeks in Springfield, Missouri, speaking in the Saints nice, new chapel, and on the public square, we started for the southeast by train to Seymour, where Bro. Ben Pearson met us with team for a twelve mile ride to the settlement of the Saints (unorganized) on Big Beaver, with whom we occupied a week (less one day), speaking such words of comfort to the Saints and others as the Holy Spirit gave, both in assembly and their homes.

Bro. Pearson then took us to the Ava branch, where another short week was spent in like pleasant, and, we trust, profitable manner. We made our stay at these places short, because Bro. Davis and Baker had preceded us, and there was no need of a longer visit at present. These stops were only en route for the field further on.

From hence Bro. Gray took us to a neighborhood some seventeen miles farther to the southeast, where Bro. D. W. Thomas, True Gray and the writer had put up for the night en route for the Woodside conference the last of May, with a very cordial gentleman who invited us to stop and preach on our return in a school-house called the Champion, some two miles from his home, promising to give out the appointment, and "get out a crowd," which he surely did, though not at the proposed time, because of our returning by another way at the suggestion of Bro. Sparling (in charge), for some other work. A card of explanation to Mr. W. F. Wall, above referred to, made the matter all right till the invitation was responded to as already narrated.

The commodious school-house was well filled with attentive listeners every night, Sundays included, for nineteen sermons, with only one comparatively thinly attended meeting.

Although no accessions to the church were made, several are much interested. Some expressed a desire to read the Book of Mormon. I loaned mine to two families while there, and at the next place. One of the readers remarked, in my hearing, to numbers of a fishing party, with whom I was invited to participate (the fish being served on the bank near the shady bowers of nature), that he had to find something else to "kick about." The lady of the other family remarked, as she handed the book to the one whom I sent for it, "I can't find anything wrong in it." Still another said he knew ten who want to read it. At the request of some I left the address of the Publishing house.

At the first series I received invitations to preach at three other places, and at the second place, where fifteen meetings were held, closing Sunday night last, requests came from two more neighborhoods, and at one of these, where two Sunday afternoon sermons were put in as extras, still another invitation. Some have remarked, "You'll not get out of Douglas county this year."

We began the third series near Drury (having one store), in a commodious temporary building in a nice, clean place in the forest, with a good number present, voluntarily bringing their books to do the singing, which we esteemed a favor. In fact, we were so assisted at the other places as soon as they were requested to do so. Four local preachers and one brother of other religious persuasions, have kindly assisted in the opening services, upon being invited, not one refusing.

I am, in this new place, domiciled with Bro. and Sr. Ed Moorman who came from the Des Moines district nineteen years ago. They were among the charter members of the Des Moines Valley branch. We will have his assistance at this place. We have visited and talked with thirty families since leaving Springfield. Did a little of that work while there.

Your co-worker,  
O. B. THOMAS.

JOPLIN, Mo., Aug. 16.

Editor Ensign—The night of the 9th, at the close of our services, a wind storm struck our large tent, and before we could let it down, rent it

from top to bottom. We have it mended again; the good sisters, with my help, sewed up seven spools of thread on it. I wish all of the brethren had the zeal of the sisters of this branch. They have raised the money to buy me a pair of shoes and other necessary clothing I was in need of.

I baptized a noble man last Sunday; others almost ready for the water. I have preached twenty-six discourses here, besides what Bro. J. D. Erwin and Bro. I. N. White have preached. I have witnessed some miraculous healings in the past week. I have been delivering a series of practical sermons to the Saints; I have been blessed in the efforts. Brethren, seek God for a humble spirit to preach the word.  
F. C. KROCK.

OMAHA, Neb., Aug. 10.

Editor Ensign—Our church number is 1818 N. 21st street. We have Sunday School at 9:30 a. m., and young people's meeting at 6:30 p. m. Preaching services at 11 a. m. and 7:45 p. m., every Sunday except when sacrament is administered at 11 a. m. the first Sunday in each month. Prayer service Thursday evening at 7:45, and Sisters' Prayer Union and Aid Society meet at church Wednesday afternoon at 2 and 3 o'clock.

Sunday, the 18th inst., the pulpit was filled at 11 a. m. by Elder W. A. Ballard, and at 7:45 p. m., by Elder F. M. Cooper. Both occupied acceptably to the Saints and friends.

The Sunday School, under the direction of Sr. Alice Swartz, and her able corps of teachers, is doing a grand, good work, which we are pleased to note. Long may the good work continue.

Tent work by our people in the city has been in progress for about a month, and some good has been done, we think, though we have had some unpleasant things to contend against; however, the true soldiers for Christ never permit themselves to become discouraged, but steadily persevere. The help of the Saints at tent meetings in singing, and encouraging by their presence, is appreciated and beneficial.

Elders Oscar Case and James Huff are running the district tent in the country and small towns, and good is being done. Last Wednesday six were baptized as a result of tent work at Waterloo and Near Valley, some six miles south, I believe. City work is somewhat difficult, but with the help of the Lord we hope to succeed.

Sr. David Condit has been very ill for three weeks, and is still very low, though we hope it may please the Lord to help her to recover. Others have been very sick, but are better.

Onward and upward is the watchword.  
C. E. BUTTERWORTH.

COOKS POINT, Tex., Aug. 9.

Editor Ensign—Here I come again to tell you and readers that on July 27th, near Hearne, the Texas Central district conference met and after the transaction of the business of conference we continued meetings for eight days and nights. We had Elders H. O. Smith, John Hawley, J. W. Bryan, T. L. Veale, S. R. Hay and many of the lesser priesthood. All took an active part in the meetings. We had a good turnout and interest. Bro. H. O. Smith did most of the preaching. But one was baptized; others seemed almost persuaded to be.

This meeting was the first effort to hold a reunion in this district. A kind of a feeler; the interest was sufficient to justify us in making another attempt next year. Now, let every member of the church in this district work to that end until we meet again in a reunion next year. Let each one do their very best to push the work. Let every one observe the spiritual and temporal law to a jot and tittle, and God will bless and prosper us in all we undertake to do. Bro. Hawley, Bryan and I are holding a meeting at Cooks Point. We have a small turnout and good interest; aim to hold another next Sunday night. Bro. Hawley then aims to go to Cleburne on Monday next, and Bro. Bryan and I intend to go to Crimes county and hold some meetings there. Bro. Bryan is busy writing up the church history in Texas; he enjoys it very much. We have had a long drouth in our

part of the country. Crops short, stock water scarce, yet we aim to keep moving among the people and let them know that the gospel is restored again, and men must obey it to be saved from sin and its effects. I am  
Yours in bonds,  
E. W. NUNLEY.

LOGAN, Ia., Aug. 7.

Editor Ensign—To those that may have an interest in my welfare I will say I am located in Higelow grove, Harrison county, Iowa, my old home, the place where I spent my childhood, where I first heard the gospel. This is among the first places visited by Bro. W. W. Blair and E. C. Briggs, in the interest of the Reorganized church. There was a large branch built up here and many souls were added to the church in this part of the country. The branch flourished for a while like a green bay tree, but wolves crept into the church or flock and the sheep were scattered, but upon the ruins of the old branch, among the grandchildren of those pioneer Saints, there has recently been organized a new branch under the old name Bigelow Grove, with J. A. Donaldson as president, C. Winer and F. Seely as priests, and A. Harper as teacher.

We have Sunday School every Sabbath at 10 a. m., preaching at 11 a. m. and 3 p. m. in the grove; prayer meeting every Wednesday night. There seems to be a goodly degree of love and good fellowship manifest in the branch. Each one seems to be imbued with the spirit of the work and a desire to move forward.

A. J. HEADLEE.

WILLIAMS BAY, Wis., Aug. 27.

Editor Ensign—For two successive Sabbaths we have enjoyed a feast at the East Delavan branch. Bro. and Sr. J. A. Robinson, accompanied by W. N. Robinson and wife, also Sr. Belle Robinson James, and friends from Kansas City, who are at Lake Delavan for a few weeks outing, have been with us. Bro. James was with us on the 18th inst, but returned to Kansas City on the 19th. Bro. J. A. Robinson gave us three grand sermons, and the singing was beyond our expectation. We feel to commend the Independence Saints for such grand singers. We trust that they may meet with us again.

Bro. G. H. Hilliard was with us the first of the month and gave us three instructive sermons along the lines of temporal duties. Our "Jots" man speaks of a truth when he says Bro. Hilliard does not use the handle of the gospel fork. Neither does he beat around the bush when more available work can be accomplished by cutting across lots. Come again, Bro. Hilliard.

My wife was born into the kingdom in April, and we are now rejoicing together. Our brethren who have done efficient work here in the past hold a bright place in our memory, and we often rejoice when reading of the work done by them in distant lands, especially those noble young men who bore the burden in the heat of the day; namely, J. W. Peterson and W. S. Pender.

Your brother in the gospel,  
F. M. BALL.

INDEPENDENCE, Mo., Sep. 9.

Editor Ensign—Friday, the 6th inst., at 2 p. m., while Pres. G. H. Holmes, Sr. A. Daka and myself were bowed in fervent prayer, in honor of our beloved Sr. Nellie R. Madison, according to her mother's earnest request by note, she peacefully passed away. It was before noon, and she had been much distressed, ending in convulsions. The Spirit rested upon us, and while in humility and heartfelt sympathy for the suffering one, our supplications seemed to meet with divine approval by bringing a season of peace and comfort. The testimony to one of us, as she expressed it immediately afterward, was that our dear sister would die. This calm and heavenly frame of mind, in such an hour, and under such conditions—for Bro. Holmes said he was led not to go and administer to her, but to bow in united prayer—is to the Saints an added witness to the truth of the gospel and the latter day work. Truly our heavenly Father will bring peace to the dying, in answer to prayer, and also lead and direct His humble ministry while engaged in devoted service to those under their watchcare.

Your sister in the faith,  
ANNIE A. HORTON.

## ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

## A JOURNEY TO AND FROM JERUSALEM.

[WHILE accepting the truth and fact of a literal gathering of God's people, as foretold in his word, we cannot accept the conclusion of the writer of the article following (who is probably of the Advent faith) that the place for that gathering is—except for the Jews—the land of Palestine. The greater blessing was upon Joseph's, not Judah's, posterity (Gen. 49: 26), and Ephraim's heritage reached "unto the utmost bounds of the everlasting hills," "in the land shadowing with wings" (Isa. 18: 1), and his branches [posterity] ran over the walls [ocean]. Joseph was equally with Judah, the descendant of Abraham—"Abraham's seed"—and much more in favor with God because of his integrity; and the larger promises of inheritance are through his line. The description of country and incidents of travel in this article will, however, be of interest to all who revere the land of Palestine as the scene of the mission and death of our Lord, and we are pleased to present it.—Ed.]

Some time ago a small company of believers, after careful study of the scripture, were convinced of the fact that there was to be a day of gathering of God's people. (Deut. 30; Jer. 32; Ezek. 36, etc.) The gathering place was found to be Palestine or what is now called the Holy Land, and Jerusalem the city of the Great King. (Isa. 44; Zech. 14; Matt. 5: 35). As that land was promised to Abraham and his seed (Gen. 15, 26, etc.), and believing the promise, "If ye be Christ's then are ye Abraham's seed and heirs according to the promise," it created a desire in their hearts to go to that land. The more they studied the greater became the desire to go. So accordingly determinations were formed and preparations for the journey began. Farms and other property were sold. Arrangements for the journey completed and tickets for the railroad and steamship secured. The company of nineteen in all was at last ready, and on the third day of May, 1899, they left their old homes, near St. Louis, Michigan, to take the train at St. Louis, the starting point of the journey. After partaking supper from a well spread table, prepared by a sister in St. Louis, we all knelt in prayer, asking God's protection for each of us. All then went to the station, where a few friends had gathered. Soon more came, and when the train arrived, the station was thronged, and we were saying, as we supposed, the last good by.

The next morning we were in Detroit, where we found relatives and friends, spending a short time there, when we again had to say good by. It made us feel sad to part with those we love, yet, although the writer of this article never expected to return to America, she could not feel in her heart that the parting was forever. When leaving Detroit our car was backed into a boat and taken across the Detroit river, where we went on land and rode through the Dominion of Canada, across the Niagara river, past the Falls, arriving at Buffalo about sunset. The portion of Canada through

which we passed was the greater part level, a nice looking country, much better than the idea I had formed of it. We were disappointed in not getting a good view of the Niagara Falls. The Rapids were in plain sight. After leaving Buffalo it was dark, so we could not see the country. We regretted not having the privilege of riding through New York state in daylight. Occasionally a pretty sight was brought to view when we passed the electric lighted towns, especially the city of Scranton, Pennsylvania. We were seemingly riding upon a mountain, with the city in a valley on either side. Its four hundred electric lights presented the likeness of myriads of bright stars hovering over some sacred spot. As soon as daybreak the scene was very interesting. Often we were hemmed in on either side by the Blue Mountains, rising many feet above the car. Sometimes it looked like solid walls of stone. The sides of the mountains were in some parts covered with ragged rocks. Three times we passed through tunnels in the mountains. Here and there among the mountains were level grounds, where small towns had found comfortable spots. Small streams and lakes were interspersed among the mountains. Then there is the Delaware river, a rapid and pretty stream.

About seven o'clock we arrived in Hoboken, New Jersey, where we must wait until the next day before taking the steamer. The gentleman who sees to the transfer of baggage, directed us to a boarding house. So far as we were concerned in rooms and beds we were quite comfortable, but our food was poor. Although we paid \$2.50 per day, one half for children, all we got for breakfast was brown bread (sour at that) boiled eggs, butter and coffee. Hoboken is a large city, but as we had writing and other work to do we did not look around much. The next morning the porter went with us to the dock where the steamer was being loaded. (The ship was of the North German Lloyd line). Several hundred people had gathered, mostly Italians being sent home. And such confusion. Friends parting with friends, weeping and mourning, while others were pushing and crowding in their haste to get through the gate and get the best place in their assigned part of the ship. Almost in vain were the officers' attempts in compelling them to be quiet and orderly. Although the officers were Italians and we could not understand the language, we saw by the countenance and gestures that they were getting quite impatient.

After some time and much difficulty all were on board and in their respective quarters. Baggage being loaded and all things ready, the anchor was raised and soon we were sailing in deep water. For three days the weather was calm and beautiful. Whales were seen sporting in the water, and schools of fish jumping about, but the sea could not remain smooth. In the night the

wind became high and strong, and soon the steamer was plunging out of one swell into another throwing the water in great sheets up over its deck. Suddenly it changed its course, and as the water boiled, twisted and curled the ship would be hoisted on a large billow, then down it would fall lengthwise in a trough of the sea, riding on its side until we began to wonder if it would ever balance, when up it would come only to be let down with a great splash on its other side. Five days of such tossing about was upon us. Long and tiresome was the time spent in pain and sickness. Dreadful it is to be seasick. Faint hearted women growing fearful and discouraged prayed for help. Ropes were stretched across the deck for the sailors to steady themselves while walking from one end of the ship to the other. Not many passengers were seen on deck until one day we came alongside of land which seemed to break the breeze from off us, when all in their eagerness to see land forgot they were sick and were soon on deck viewing the Azores islands.

Those islands lying far out in the Atlantic ocean presented an interesting scene. The surface of those islands looked to be quite mountainous and hilly. We sailed close enough to the islands to see the green grass and trees. Here and there along the shore or upon the top of a high hill, a small town or village could be seen. The surrounding country was divided into farms. Occasionally we would see men at work in the field, and as they saw us passing they would wave their hats and cheer. The farms seemed to be laid out in fields somewhat like they are in America. The fields were surrounded with hedge fences, and we could see sheep, cattle and other animals grazing on the green grass. Everything looked neat and pretty. From high up the sides of lofty mountains would often be seen a stream clear and bright falling down into the ocean forming a beautiful cascade. Sometimes the water fell from so many feet above the ocean, and as it came nearer the foot of the mountain the stream widened and seemed to grow thinner until it resembled the thin white veiling of a bride. There were streams flowing in the valleys between the mountains, and as they came nearer the ocean they would often divide into two streams which carried the water into the ocean. Light houses were built in different places along the shore. When leaving the islands the sea was yet tempestuous, but as we drew near the Strait of Gibraltar, it became calm again and we were enabled to sit on deck and enjoy the fresh breeze and warm sunshine. Next we came to the straits where we saw that huge rock standing out in the water and towering many feet above the surface.

Gibraltar is a pretty place, curious and interesting. At the foot of the mountain or rock, it is surrounded by a high wall. There are walls up the sides of the rock between the buildings

and fruit yards. The buildings were built in rows one behind the other up the rock, so with buildings and fruit yards the rock was nearly encircled many feet up its surface. The ship remained here for a few hours. Some of the passengers went on shore, while others enjoyed themselves on board eating fruit. Although this was early in May, Gibraltar seemed well supplied with fresh fruit, such as oranges, lemons, cherries, strawberries and apricots, besides dried figs and dates. It was not the season for grapes. We were told that the principal fruit was oranges and grapes. The oranges were delicious, they were so large and juicy with such a fine flavor. Oranges were sold for one cent each, lemons for a trifle more, while other fresh fruit was quite expensive. Gibraltar is well guarded by the British government. It was night when we left, and as we looked back to the rock with its many bright lights, it presented a very picturesque scenery.

After a few days sail and passing some small islands we next came to Naples, Italy. The steamer on which we were to sail to Port Said, had left the day before we arrived, and we were obliged to remain in Naples nearly two weeks. The agent took us to a large seven story building where he secured rooms for us. This house was first built two stories high, then the front part was left as it was, but the back was built five stories higher. The front part of the building had a flat roof. Here we spent the greater part of the time when we were not on the street. This building faced the bay so we had a good view of the harbor, as we were up above the street. There was always a fresh breeze from the water. The streets near the water are not very clean. Much fishing is carried on there and the odor is very offensive to those passing along, besides those streets are infested with fleas. The main part of the city is clean and pleasant. There are many large, elegant looking buildings. The streets are wide and well paved. Electric lights and street cars are used in the main part of the city, while in the less important part street lamps and horse cars are used. The streets are swept and the refuse is carried away in carts, perhaps to enrich the little gardens outside. The railroad coaches are somewhat inferior to those in America.

In the west part of the town is the king's palace. We would not call it a pretty palace from the outside view. It is a very large stone house. Windows of somewhat old fashioned style, while the whole building looked dull indeed, but the yard was beautiful with the many pretty flowers, green grass and trees; the whole is enclosed by a high iron picket fence. Two large double gates open into the street in front of the building. At each gate a soldier with a sword and rifle is stationed. All the officers in Naples carry a sword or rifle. The material used in buildings and sidewalks is mostly stone. The chief religion in Naples is

Roman Catholicism. There were priests everywhere. While there we witnessed a funeral procession. The city band took the lead and the hearse followed, but the corpse was not in the hearse, it was carried in the coffin on a bier concealed from sight by a rich and beautiful spread and drapery. Next followed the priests and people on foot, then the carriages with the mourners, and last a line of empty buggies which I suppose were to carry the people home after the funeral rites were finished.

We had beautiful warm May weather with now and then a refreshing rain. A stroll to the suburbs of the town was interesting. The gardens which supplied the city with plenty of green vegetables looked green and thrifty. The orange, lemon, and fig trees were plentiful, and it is almost needless to say, oranges and lemons were very cheap. We would see oranges lying under the trees as we see apples in Michigan in the fall. Looking nearly eastward we could see Mt. Vesuvius, at the foot of which the ancient cities of Pompeii and Herculaneum were buried by great volcanic eruptions pouring down its sides. Smoke is continually issuing from this mountain, and in the night time fire can be distinctly seen. Although there are many Italians in our country, Naples does not welcome American travelers. Their baggage is searched, and if they find anything that is dutiable they simply keep it. Not many of the officers can speak English, so Americans may as well keep quiet as to try to get anything back.

At last the day came for us to leave Naples, and as the anchor was raised we gave the city a farewell glance, and we were soon sailing far out into the sea. The Mediterranean Sea was quite smooth, and we enjoyed the sail, although no objects of interest presented themselves while the great steamer plowed its way through the blue waters, passing in sight of Alexandria, and on the fourth day arriving at Port Said, Africa. Port Said is a small seaport town, built on a point which is nearly barren of vegetation, except a few shade trees along the streets. Living there are a few English speaking people, but the greater part are Egyptians, Africans, negroes and Arabs. The language was different from that we heard at Naples, but we could understand it no better. There is a good sea beach along one side of the town. The buildings there are not so much of solid stone as in Naples. Some of the buildings are plastered inside and out. The plaster on the outside is just daubed on and gives the wall the appearance of rough stone. It was now June and the weather was quite hot, and rain water was what we had to drink. We were told that the cisterns were left open under the buildings, so the air was full of mosquitoes, which made it difficult to get a good night's rest.

There seems to be little for the people to do, since they raise nothing, and everything has to be brought from other places.

It is only because of its being a seaport that the inhabitants receive employment. There are many beggars. The men generally wear dresses made after the fashion of long night robes. The women still cling to the Mohammedan custom of covering their faces while on the street, no matter how hot the day. Port Said was well supplied with fresh and dried fruits and several kinds of vegetables. We could procure quite good bread also cooked meats at the bakery. As we hired rooms and bought our food, our living was not so expensive as it would have been had we gone into a boarding house if there had been one to go to which we did not find. While in Port Said we witnessed another funeral procession. Here the hearse carried the corpse in the coffin, but the lid of the coffin was carried by men walking behind the hearse, leaving the corpse uncovered in view of those along the streets. Following those carrying the coffin lid, were mourners and friends, but no women were seen in the procession.

After a stay of one week in Port Said we were again on board the steamer, this time for Beyrouit. The steamer was small and heavily loaded. As the sea was somewhat rough, the steamer was very unsteady, and we were again seasick which made it very unpleasant. After one night and a day we were anchored at Beyrouit where we spent ten days in quarantine. The captain signaled for a tug boat to come for the passengers, but all in vain. The next morning the life-boats were lowered and preparations were made for landing, but the sea was very rough, and it was with much difficulty that the third boat got to shore. The rowers being much fatigued, the captain said he would land no more until the sea was calm, so we remained on the boat two days. One night we had quite a shower of rain, giving things on deck a good bath. It was there quite warm in the day, but cool at night. The quarantine grounds were partly enclosed by a high stone wall, while the sea was at the back. Small cottages and tents were what we lived in, but had to furnish our own bed. Bread, ready cooked meat and vegetables could be bought at the cook shed, and fruit at the store, both inside the wall. Plenty of water in the well, free to all. Letters could be sent out and others received. Some persons were amused by games and music, while to others the time was long and monotonous.

After serving the ten days in quarantine we had a few days to look around while waiting for another steamer. Beyrouit is quite a large town, has many nice buildings and pretty parks. Some of the streets are wide while others are narrow and crooked, so that driving is impossible on those streets. The Presbyterian people have a large church there, also a missionary school. Just southeast of the city is Mt. Lebanon. This mountain is dotted here and there with villages, wherein is

often found English missionary schools. The country surrounding Beyrouit is very pleasant.

After spending two weeks in Beyrouit we were again on board a small steamer, for it was only small steamers that came to those ports. Fortunately we were but one night sailing to Jaffa, where we arrived in early morning. The sea was so rough it was almost impossible to get from the steamer into the small boats to go to shore. There are not many good harbors so the large boats have to anchor out in the sea, and the passengers and baggage are taken to the shore in row boats. On this occasion it was a task, but through waiting for the waves to raise the small boat to the stairs on the large boat, and by partly jumping and sometimes almost falling, we were, by the aid of the boatman, at last in the small boat, and were soon on shore feeling thankful that our boat rides were over. We spent only a short time in Jaffa. Shortly after noon we were on board the cars en route for Jerusalem.

The passenger coaches are small with a bench along either side the coach, and one through the center. We passed by and stopped at five small towns, the first being Lydda. Besides those towns were other smaller ones, the buildings of which were made of mud, with straw, corn-stalks and such like, for roofs. They gave the appearance of straw stacks or sheep sheds, such as are sometimes built by farmers in America. For many miles after we left Jaffa, the land was quite level. The farms were as good as elsewhere. Nearly all kinds of grain is raised and a great variety of vegetables. Olives, figs and grapes are the principal fruit. Although it was as early as the 27th of June, harvest was over and threshing was going on, being done in the old style, tread out by cattle or camels. A goodly share of the grinding grain is done in the old time hand mill. The farming tools are not so handy to work with as might be desired.

After leaving the level plain, we came to the mountains. The railroad track is made between the mountains, or occasionally on the side of the mountains. The track winds in and around the mountains, making a very crooked road. Sometimes while riding along we could scarcely see the top of the mountains from the car window on one side, while on the other side we could look hundreds of feet into the valley below. There are many large caves in the sides of the mountains, and often a family of natives find their home in one of those dark places. I cannot tell what they live on unless it is olives, figs and grapes, which are often found on the mountains. Ripe olives are a very wholesome food, but they are so very bitter that it is sometime before strangers learn to appreciate them.

After traveling in this strange country for thirty-five or forty miles, we came to Jerusalem, "the city of the Great King." Here the train stopped at a small station, and every one was anxious to get out. Carriages were

ready and the drivers were making noise enough to awaken any sleepy head, but to us their talk was senseless, as we could not understand it. The dragoman who was with us had telegraphed from Jaffa for tents to be pitched for us at Jerusalem. We enjoyed a short carriage ride over the valley of Hinnom, past the Jaffa gate, around to the north side of the wall of the city just west of the Mount of Olives, where we came to four quite pretty tents with the United States flag floating in the air at the top of one of the tent poles. Here our baggage was delivered, and we were all glad that our journey was finished, and that we could rest for a while at least. Soon we secured a large house where we had plenty of house room, a good cistern of water, and a garden furnishing a play ground for the children.

Nearly all the water used in Jerusalem is rain water. Large cisterns are made by drilling the rock and blasting it out with dynamite or some other explosive substance. The cistern is covered with a cemented cover. They hold several barrels of water, some even hundreds. Many have filters arranged so the water is filtered while passing into the cisterns. Wealthy men have offered the sultan large sums of money to be allowed to put in aqueducts from springs outside of the city, with water-works which would supply the city with good, fresh water, but he will not allow it to be done. We were not there at the time of the "rainy season;" but we were told that the rain came in November and continued three or four weeks, then they had fair weather for a while. The farmers at this time prepared the ground and sowed their grain. Then the rain came again, continuing until March or later, when it would clear away and the weather would be lovely and the ground covered with beautiful flowers. The hot months are May and October. Between May and October the nights and mornings are quite cool, but when the sun gets up it grows warmer until about ten o'clock, when it is very hot until about three when it grows cooler again. As Jerusalem is elevated so many feet above the sea, it is generally receiving a cool breeze, and strange as it may seem it is nearly always cool in the shade even if the weather is hot. People suffer with the heat in one way here in America more than they do there. Of course the heat and sun there bring fever and sunstrokes, from which our company did not wholly escape. Nevertheless, we were quite fortunate considering the time of the season we arrived there.

Jerusalem is indeed a place of interest, with its large hotels, hospitals, churches and other fine buildings. It is more pleasant in the city outside the wall than inside. Inside the wall are many small stores. As the city is built on four mountains, the streets are narrow, with stairs which lead up the mountains. Among the fine buildings is the church of the Holy Sepulchre. It is claimed by some that this

church covers the spot where Jesus was crucified. We were allowed to pass our hands through the opening of a case which enclosed a smooth stone claimed to be the stone on which Jesus sat. There was a large rent in the rock underneath the building, said to be the effect of the earthquake which occurred at the time Jesus died. Many such things were shown us to prove the place to be Mount Calvary. According to scripture Mount Calvary is outside the gate.

Another place of interest is the Mosque of Omar, which stands on Mount Moriah. This building is eight square, each side being 67 feet in length, and supports, by the aid of large stone, granite and marble pillars, a beautiful dome, which covers the rock where Abraham offered up Isaac. This rock is 57 feet long, 43 feet wide, and 6½ feet above the ground. The Mosque has 56 windows made of small pieces of glass of various colors arranged in beautiful designs over which are extracts from the Koran in large Turkish letters. When the king of Germany was in Jerusalem he offered the sultan several thousand dollars for one window, but he would not sell it.

The Mohammedans' worshiping house, underneath which are Solomon's stables; and Solomon's pools are on the same ground with the Mosque. The huge stone pillars in the stables which support the worshiping house were estimated at seven feet square. The buildings are of stone, marble and granite, and the whole is enclosed by a high stone wall, the east and part of the south walls form a portion of the city walls. In the east wall is the Golden Gate, which the Mohammedans keep closed for fear of a king coming in which they believe will take their power from them. It is but a few years since christians were allowed inside of the wall and now it is only in company with a Turkish soldier, and one whom the Consul from the same country sends, that they are allowed to go in; besides they must put on slippers and pay a certain fee. There is the Tower of David and other objects of interest, besides the Jews' walling place, where Jews go each day of the week, but more especially on Friday afternoon, to weep and pray for the restoration of Jerusalem, their beloved city.

Passing the Damascus gate and going to the north, less than one-half mile, we come to the tombs of the kings, a wonderful place. A large iron gate is opened and several broad, stone steps are descended, which brings one into a large uncovered square, seemingly cut in the earth, with walls on every side to the height of thirty feet or more. At the opposite side of the square is a sort of platform, at one end of which is a small door, at the side of the opening is a large, round stone, which is supposed was before the door in years past. No doubt this stone is the same as the one that closed the door of the tomb in which our Savior

was laid. Passing through this small door another flight of stone steps were descended, which brought us into a small room cut in the rock. It is dark and one must carry a light.

At the first glance the room looked to be surrounded with windows, but by looking closely we found them to be niches cut in the wall large enough to admit one or two coffins with sometimes a smaller space at the farther end cut crosswise to place a small casket. A door at one side of the room led into another room, which was the same as the first; then a third room, with a small door at the top of another flight of steps, which led to a lower room which had much water in it. What courage, patience and skill those men of old had in drilling, digging and working in their ancient way, to provide such perfect sepulchers in which to bury their dead, and where their own bodies were perhaps laid. It is certainly a wonderful work.

Going from the Damascus gate a few steps north, and then to the east, we come to Mt. Calvary; the mount is nearly covered with tombs. No trace of the tomb of our Savior is left and it is difficult to tell the spot where it stood. There are several caves in the side of the mount, and it presents a lonely spot.

Leaving Mt. Calvary and going farther east until we reach the northeast corner of the city wall, the road turns south, and when nearly opposite St. Stephen's gate we again turn east, cross the Valley of Jehoshaphat, and begin to ascend the Mount of Olives. At the left of the road is a large cave, at the entrance of this cave is the tomb of the Virgin Mary. Down in the cave at the east end, is an altar enclosed by curtains, where it is supposed the angel appeared to Mary to announce the glad tidings of the coming Savior. This cave often serves as a worshiping place for the Greeks. When the cave is open for worship it presents a pretty sight; handsome rugs are spread on the floor where the patriarch and priests walk. No daylight can lighten the inside of the cave except the little that creeps through the entrance. The cave is lighted by many, yes many, little olive oil lights, hanging from iron rods stretched across the top of the cave. When descending the broad, stone steps leading into the cave, one is impressed with the thought of going out on a dark night with the stars shining overhead. Something beautiful to behold.

At the right side of the mountain road is the garden of Gethsemane. The garden is well protected by stone walls and iron fences. The flowers are beautiful, and there in the midst of the garden is the tree under which, they told us, Jesus knelt to pray. It may not be that Jesus knelt under any of those trees, but no doubt those trees are shoots from the very trees under which he knelt. However, the trees are very old and show the work of ants and bugs for years past.

vines, gardens and olive trees. At the very top is a Russian tower, said to be erected on or near the spot where Jesus the Christ ascended to heaven. From the top of the mountain an excellent view can be had of the city of Jerusalem. Then looking to the east over mountains, hills and plains; the Dead Sea, a beautiful blue sheet of water, spreads out before us at the distance of twenty-five miles or more; and the Jordan River flowing in from the north, can be distinctly seen. The waters of the dead sea are very, very salty, no fish can live in them; they swim down, the Jordan into the sea, but are soon washed ashore, dead, salted fish. Perhaps no one can realize, like those who have been there, the necessity of the waters being healed, which God has promised will be done. (Ezek. 47.)

At the southern border of the Mt. of Olives lies the little town of Bethany. In it still stands the ruins of the house of Simon, the leper; also the ruins of the home of Martha and Mary. The tomb of Lazarus is yet to be seen. The town is small and not much improved.

A drive in the fresh morning air, from Jerusalem to Bethlehem, a distance of six miles, is pleasant and refreshing. The road is high and smooth, and the breeze from off the mountains has a bracing effect. On we went, past the tomb of Rachel and other places of interest, besides fruit trees, vineyards, gardens and small towns in the valleys, all of which make the scenery delightful, and too soon our drive is at an end, and we are at Bethlehem, the birth place of our Savior. Over his birth spot is a large, silver-like star, nearby is the manger in which his mother laid him. Under this church is an iron grate which, we were told, led into the cave where the little children were thrown, whom King Herod caused to be slain.

Bethlehem contains the shops for making up the pearl shells. Breast pins, pen-holders, knives, pocket-books, beads and various other beautiful and useful articles are made from this valuable shell. The work is done by hand with such small tools, and it is so fine and delicate that one can but admire it. The Arabs show wonderful skill and taste in this work. There are shops where olive wood is carved and made into many useful and ornamental things in different parts of Palestine. We visited other places which I cannot here write about as my article is now getting too long.

When we left America on our way to Jerusalem, our intention was to procure a home there; but after looking about and finding the price of land beyond the reach of our fortune, and finding employment scarce for Americans, and learning the condition of the government and other interesting features, and also learning that many changes must be made in different ways, we could see that the time for our Lord's coming was not so near as we believed before we

left home. Then my husband decided to return to America again, for a while, at least. So on September 2d we left Jerusalem on our homeward journey.

Arriving at Jaffa we found the ship was not there, and we must wait a few days. While at Jaffa we visited the old home of Simon the tanner, whose house is by the seaside; with its flat roof, where Peter went to pray and saw in vision the sheet let down with all manner of beasts, etc. Jaffa is a busy, little town; the heat and color of the ground is not so trying on one's eyes as in Jerusalem. We spent much of our time walking about watching the people, and gathering shells by the seashore.

At last the ship came, and we were soon on board and having another seasick time. Soon we all felt better and although we had much rough sea, we were more comfortable and enjoyed the trip back much more than going, because we were sailing on English ships and could talk with those on board; and besides we had better food and more comfortable rooms. We sailed on the Tuscan Prince S. S. as far as Liverpool, England. The captain had all kinds of games to amuse the passengers and pass away the time.

We stopped two days at the island of Malta (Melita) where Paul was shipwrecked. The wall around the city is said to be thirty-five feet thick. Beautiful gardens were cultivated on the top of the wall. This city is built on many steep hills; stairs were built in the streets and vehicles had to go a round about way. Many English speaking people are there and it seems to be a busy town. There was plenty of fresh fruit and other "goodies."

Liverpool is a large place with eight miles or more of docks along the harbor. No doubt many of the readers of this paper know much more about Liverpool than I do. We were there three days and I will just say that I saw nothing very interesting or admirable. The weather was damp and foggy, although the people seemed kind and friendly, and there was plenty to eat, drink and wear, I don't think I would care to live there.

We left Liverpool the last day of August on the Lake Ontario S. S. of the Beaver line. This ship was larger than the others we had sailed on, it being about sixty feet wide and over five hundred feet long. It was good exercise to walk from one end to the other a few times. We were with a large crowd and nearly all were enjoying themselves. Evening entertainments of singing, speaking and instrumental music were frequent. On Sundays preaching was held in the parlor of the first class. Yet the voyage could not end without sorrow, one man and a little child died and were buried in the great deep. One lady was near death's door, but they succeeded in bringing her to shore.

We saw several ice bergs in the ocean, some looked to be as large as the ship. Whales were seen in the St. Lawrence River

shooting the water up in such a way as to resemble a fountain such as we see in the city parks. We sailed through the strait of Belle Isle, through the Gulf of St. Lawrence, and down the river, landing at Quebec. Then on the 12th of September, 1899, we were again in Detroit.

Although I have spent some time in preparing this article, I have given only a brief account of our journey, but hope it will be interesting to its readers. The visit and journey was interesting to me, and I would have enjoyed a longer stay. Many are gathering at Jerusalem, especially the Jews, from every country, and although I am now in America, my faith is not lessened in the promises of God, but hope when the time is fully come, we shall be gathered with his chosen. My prayer is for the prosperity of Jerusalem, and that peace may be established within her walls. (Isa. 62.)

MRS. ELIZA EMERY.  
RATHBONE, Mich.

**Mormon Tabernacle Here.**

REORGANIZED CHURCH OF LATTER DAY SAINTS BUILDING A HOUSE OF WORSHIP IN MILLER STREET.

A Mormon church will soon be built in Pittsburg, in Miller St., near Colwell. It is not the Utah and Salt Lake City brand of Mormonism, however, but an offshoot of it—the Reorganized Church of Latter Day Saints. While they accept Joseph Smith as a prophet and the Book of Mormon as a revelation, they are opposed to polygamy and other practices of the mother church.

The Pittsburg congregation of Latter Day Saints was organized about 25 years and have never owned any church home. They have been meeting in various halls in the city, and for a number of years met in Fourth avenue. Recently their meetings have been held above the Fifth avenue bank, at Stevenson street and Fifth avenue. The church now has a membership of 105, and the Rev. F. G. Pitt is pastor.

The Miller street tabernacle will be the first church building of the denomination in Pittsburg. The cost of the structure will be about \$5,000, and work was begun on the foundation this week.

Several months ago the congregation purchased for \$1,500 from Jacob Morgan a lot facing in Golwell street, 25x95 feet. It was proposed to erect the church on this spot, but it was afterwards deemed to be more desirable to build on the Miller street side.

A deal was consummated with the Rev. Dr. J. M. Wallace whereby he transferred to the church a lot 40x80 feet in the rear of his residence in Miller street, and accepted as payment the lot in Colwell street and \$300. The tabernacle will be a one-story brick building, 40x80 feet. It will contain a main audience and Sunday School room, and it will require about four months to complete it. The building will be extremely plain in outward aspect.—*The Commercial Gazette*, Pittsburg, Pa.

**"OUR AIM, MANKIND TO BLESS."**  
**DAUGHTERS OF ZION**  
Mrs. H. B. CURTIS, EDITOR.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

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Mrs. Callie B. Stebbins, Recording Secretary, Lamoni, Iowa.  
Mrs. Anna Murphy, Treasurer, Independence, Mo.

Editor's Address, 1210 West Short St., Independence, Mo.

I would like to call attention to the description of a perfect woman, found in Proverbs 31. How many women of the present day compare favorably with this description? If not, why not? Righteous living will produce perfect physical results. A diligent study of the word and strict application of the same, is warranted to make one "healthy, wealthy and wise." Healthy mothers produce healthy offspring, and wise mothers have no careworn faces among their little "olive plants." Dear mothers, study diligently the Word of Wisdom. Ask, seek and knock.

Oh! how like children are the oldest and wisest of us. What a responsibility we assume when we obligate ourselves to bring up a little child, and yet to some the care of little ones is made of less account than the care of dumb beasts. It ought not to be so; and I hope no mothers are to be found among the Saints who answer the description of the mothers written about in these lines. The pure, perfect wisdom of God will educate mothers. Let us diligently seek it, dear sisters; I feel for one I am very lacking, but humbly desire perfection along these lines.

Yours for truth,  
E. L. CHEDELL,  
PROVIDENCE, R. I.

My sweetest memory is to remember lying awake at night on my bed in my little room, hearing the voice of my dear mother, who for twenty-five years had never a night without pain, and never a night with two hours unbroken sleep, and through all that quarter of a century this light shone, till it brought in the everlasting day. My earliest and tenderest memory is lying awake at night and hearing her, not singing, but trying to forget her pains by reading in the silence of the night, with all the house, as she thought, sleeping around her, though I was awake. And I can hear her in her woman's voice—and all memories hover over it, for the sweetest

voice that can fall on a man's ear is that of his mother—"Yea, though I walk through the valley of the shadow of death, I will fear no evil. Thy rod and thy staff they comfort me!" Sweet mother! May your child rise up some day and bear a like testimony for you!—*John McNeill*.

"Christ never asks of us such busy labor  
As leaves no time for resting at his feet;  
The waiting attitude of expectation  
He often counts a service most complete.

"God loves patience! Souls that dwell in stillness  
Doing the little things or resting quiet,  
May just as perfectly fulfill their mission,  
Be just as useful in the Father's sight."

The best preparation for the future, whether for work, calamity, trial or task, is to do thoroughly, bravely and cheerfully those things which fall to our hand day by day. It is after this fashion that the greatest works are accomplished; it is by this method that the finest characters are formed; it is in this way that the wisest train themselves for life. He who gives himself up to thoughts of heaven and anticipations of happiness denies himself that preparation for heaven which comes by accepting the education of life and which is the only sure promise of the possession of heaven. We must create heaven within ourselves before we claim it as a condition.—*Set*.

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Dr. Julius Kessler, of 350 Michigan Avenue, Chicago, testifies that Dr. Miles cured him after ten able physicians had failed. Mrs. H. Trimmer, of Chicago, testifies that Dr. Miles' physicians had pronounced her case hopeless. Dr. S. W. Bull, of Chicago, testifies that his Regular, located at San Diego, Cal., says: "Dr. Miles' Special Treatment has worked wonders in my son's case when all else failed. I had employed the best medical talent and had spent \$2,000 in so doing. I believe it is a wonderful specific. My son is three times as well as he was." "For years I had severe trouble with my stomach, head, neuritis, sinking spells, and dropsy. Your treatment entirely cured me." writes Hon. W. A. Warren, of Jamestown, N. Y.

As all afflicted readers may have \$2.50 worth of treatment especially adapted to their case, free, we would advise them to send for it at once. Address, Dr. FRANKLIN MILES, 201 E. WASHINGTON ST., CHICAGO. Mention this paper.

**Fall Millinery Opening.**  
Monday and Tuesday, September 23, 24, go to the Munn Millinery's Grand Opening to see the finest selection of Paris designs, New York designs, and the most taking designs shown in this city.

Styles for the Winter.

The easiest and simplest way we can suggest for our readers to get a good idea of the styles that will be popular this winter is to buy a copy of the October Delinicator, just on sale at every news stand.

In addition to the fashion features and practical dressmaking advice that has made the Delinicator famous, the October number is full of good general reading, most tastefully illustrated under the immediate direction of the well known artist, William Martin Johnson.

Some of the Abuses of Reading.

What are the abuses of reading? These: (1) Hurried reading without concentration. (2) Reading for mere entertainment without reflection. (3) Reading when when we ought to be doing some other thing.

Is Cancer Hereditary?

Dr. Bye, the Eminent Specialist, on the treatment of cancer, Kansas City, Mo., states that in his long years of extensive practice in the treatment of carcinoma has proven beyond a doubt that the disease is hereditary, having successfully treated as many as four or more members of one family suffering from the disease.

NOW READY.

The public discussion between H. M. Ebeling of the Church of God and Elder F. J. Ebeling upon the following questions: First five nights upon the nature, extent, establishment and subsequent location of the kingdom of God.

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Evanson, Ill., July 16, 1901. Mr. Ordway--I will drop you a few lines in regard to your Quit-to-bac, and must say, after the use of one box and a half I am completely cured; have no desire for tobacco at any time. It cannot be recommended high enough. Thos. J. Shelly, Box 92.

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Alma to Helaman.

"And now my son, remember the words which I have spoken unto you: \* \* \* teach them (the people) an everlasting hatred against sin and iniquity; preach unto them repentance, and faith on the Lord Jesus Christ; teach them to humble themselves, and to be meek and lowly in heart; teach them to withstand every temptation of the devil, with their faith on the Lord Jesus Christ; teach them to never be weary of good works, but to be meek and lowly in heart: for such shall find rest to their souls. O remember my son, and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God; yea, and cry unto God for all thy support; yea, let all thy doings be unto the Lord, and whithersoever thou goest, let it be in the Lord; yea, let thy thoughts be directed unto the Lord; yea, let the affections of thy heart be placed upon the Lord forever; counsel the Lord in all thy doings, and he will direct thee for good: yea, when thou liest down at night, lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning, let thy heart be full of thanks unto God: and if ye do these things, ye shall be lifted up at the last day."—Book of Mormon, Alma 17: 11; page 306, small edition.

House Plants for the Winter.

The best time to get decorative plants to be grown indoors during the winter is early in September. At that season artificial heat and high, moist temperature have been dispensed with, and plants are growing more naturally than at any other time in the year. There are but few which one can expect to grow well in the house in winter. The aspidistra is a plant which can not be killed by ordinary neglect. Give it all the water it needs, an occasional application of fertilizer and a reasonable amount of light. The agave is a stately plant, and a well-grown specimen always attracts attention. For the hall it will be found quite as ornamental as a palm. Because of the semi-succulent nature of the foliage it will not require much water except when it is growing. Asparagus Sprengerii is another plant which grows as well for the veriest amateur as it does for the owner of a greenhouse. Plant it in a soil of rich loam, and give it a liberal allowance of water when it needs it, a shady place to grow in, and a frequent shower bath. Begonias are not often classed among the very robust plants, but there is one variety which I have found sure to grow well under difficulties. This variety is *B. argentea guttata*. Give it a soil of sandy loam, well drained. Be careful not to over-water, but shower it frequently. —Eben E. Rexford in the Ladies' Home Journal for Sept.

Some Good Reading.

"Faithful Creeds," by Elder R. C. Evans, 20 cents each. "The More Excellent Way," by Elder T. C. Kelley, 10 cents each. "Three Bibles Compared," by Elder R. Etzhausen, 25 cents each. ENSIGN PUBLISHING HOUSE.

JOTS BY THE WAYSIDE.

BY T. W. CHATBURN.

We have razed the tent and it will soon be on the way to Janesville near our worthy Bro. Dutton's place, where the reunion will convene, commencing on the 21st of September to continue ten days. The good Spirit has indicated to thus meet was pleasing to the Lord and He would amply care for and provide for the welfare of all who gathered, and the weather should be propitious for "your sakes."

We are anticipating a large gathering. Both district tents of Wisconsin have been pressed into service for this reunion and it is rumored that Brn. H. C. Smith and Henry Stebbins of Lamoni will be with us; it is to be hoped we shall not be disappointed. All the missionaries of Wisconsin with nearly all its local talent will be present, so we shall have a spiritual feast which will assist in our spiritual warming for the rigors of the coming winter.

U'ens in Kentucky and Tennessee, let your optics gaze upon this: In company with Bro. Robinson we visited a tobacco patch of five acres within the suburbs of this little town of Oregon. The plants were set the 15th of June and on the 28th of August the crop was gathered into the barn. We measured one "stick" which was 5 1/2 feet in length and the largest leaves measured 18 inches in breadth and 31 inches in length. Such an enormous growth in nine weeks from the setting seems incredible, but it's the devil's own weed and it grows like the "old scratch."

Some of the people of Kentucky and Tennessee could find lucrative work in this country. The "firing" in the tobacco barn is not a custom here; they depend on sun and wind to dry out the plant, using no fire or smoke to "color" it, and unless the weather is just seasonable much of the tobacco spoils in the barns. While the plant is larger here and grows so much quicker than in the south, yet we'ns do not "color" the weed like u'ens do, hence would like to see some one of the many expert workers try a "burning" in this country. The five acres referred to above as estimated by experts, yielded \$20.00 to \$21.00 per acre, and not a good year for the weed either. OREGON, Wis., Aug. 31.

CONFERENCE MINUTES.

The Pittsburg district conference convened August 31, 1901, with the Fayette City, Pa., branch; F. G. Pitt chairman; T. S. Hadfield and Louis A. Serig secretaries; W. I. McDowell and James Raisbeck credential committee.

Officers reporting: Elders F. G. Pitt baptized 1; O. J. Tary baptized 3; L. D. Ullom baptized 6; Jacob Reese; Robert Perrie. Priests Myron E. Thomas; Thos. Gaskill; Louis A. Serig; J. F. A. Smith; W. E. Rush baptized 3. Teachers S. H. Gaskill, Joseph Ebeling; T. S. Hadfield. Deacons R. E. Omohundro.

Branch reports: Wheeling 165, gain 7; Pittsburg 159, lost 2; Fayette City 75, gain 7; Fairview 50, no change; Beaver Falls 18, gain 3; Banning, no report. Bishop's agent's report (held over from last conference) for six months ending March 1, 1901: Total receipts, \$677.89; expenses, \$603.20; balance on

hand, \$74.69; audited and found correct, O. J. Tary and L. A. Serig. Bishop's agent's report for five months ending August 1, 1901: Total receipts, \$913.98; expenses, \$418.19; balance on hand, \$495.79; audited and found correct, E. S. Fairley, J. E. Ebeling, Jas. Raisbeck.

A motion prevailed that the Banning branch be declared disorganized and that the district secretary furnish its members letters of removal, said members to be requested to unite with the Fayette City branch.

Brn. F. G. Pitt and L. D. Ullom were authorized to dispose of the tent owned by the district to the best advantage.

The district officers were sustained as follows: F. G. Pitt president, Robt. Perrie associate president, E. E. Omohundro and L. A. Serig secretaries; L. D. Ullom bishop's agent.

Resolved, That the local brethren be requested to labor under instructions of district president.

Resolved, That we extend a vote of thanks to the trustees and members of the Methodist church for the use of their chapel.

Preaching by F. G. Pitt and Joseph Maxon. Social meeting with sacrament on Sunday.

A vote of thanks was tendered the Fayette City Saints for kind hospitality shown visitors.

Adjourned to meet in Pittsburg the first Saturday and Sunday in March, 1902.

T. S. HADFIELD, } Sec's. L. A. SERIG, } September 11.

Conference Notices.

The semi-annual conference of the Southern California district will convene at Los Angeles, Friday, October 4, 1901, at 10 a. m. We hope to devote one session of the conference to a discussion of the rights and duties of the priesthood and another to discussion of ways and means to advance the cause.

At this conference there will be an election of all district officers. We expect every person holding the priesthood to report to this conference. Send reports to Maggie Pankey, Santa Ana, Calif., or to the undersigned. We hope that each branch will send delegates.

T. W. WILLIAMS, Dist. Pres. 636 E. 21st St., Los Angeles, Cal. September 9.

Conference of the Northern Nebraska district will convene with the Saints at Decatur, Nebraska, October 18, 1901, at 7:30 p. m. It is requested that all branches be reported by their statistical report and also by written statement of the spiritual condition of the branch, signed by the branch officers. A full report of the labors done by the missionary force in the district as well as a report from all local members of the priesthood is desired and requested. Parties going to the conference will have to leave Omaha on Friday at 6 a. m. in order to reach Decatur in time for either conference or Sunday School convention. A good representation is requested.

C. E. BUTTERWORTH, Dist. Pres. JAMES HURT, Dist. Sec. September 12.

The conference of the Ohio district will convene on Saturday, October 19, 1901, at 10 a. m., in the Grand Army hall in South Wellston on the Jackson & Wellston Belt Railway. Electric cars stop opposite the hall.

Branch reports should be mailed to Elmer E. Long not later than the 15th. The missionary force is expected to be well represented. All Saints are cordially invited. Let all come bringing the Spirit of the Master, that such business only be done as will meet with His approval.

There is no branch here, only a few members; however, the missionaries will all have homes provided for them free, also as many of the Saints as possible. All trains will be met on Friday. All expecting to attend wishing services of the committee please write either V. M. Goodrich or T. J. Beatty, Wellston, Ohio, a week prior.

S. J. JEFFERS, Dist. Pres. September 12.

Southeastern Illinois will convene with Tunnel Hill branch, Johnson county, Illinois, Saturday, September 23, at ten a. m. Branch presidents and clerks, please send your reports to Bro. P. G. McMahon, Tunnel Hill, Illinois. This will be the time to elect district officers for one year. Hope there will be a good attendance.

The reunion at Brush Creek has been declared off by the committee, but will have a protracted meeting at Saint's chapel in Brush Creek branch, commencing Saturday evening, October 5, to hold over the 13th. Everybody invited.

ISAAC A. MORRIS, Asst. Pres.

Convention Notices.

The Sunday Schools of the Kirtland district will meet in convention at Kirtland, Ohio, October 7th, at 10:30 a. m. Superintendents and secretaries of schools will please send their reports in at least three days before convention. The morning session will be devoted to reports and routine business. The afternoon session to class work, papers, etc. In the evening an interesting program will be rendered. Let all come with the good Spirit and make this a time to be remembered.

DORA E. MCFARLAND, Dist. Sec. Temple, Ohio, Sept. 13.

The Sunday School convention of the Southern California district will convene in Los Angeles, October 3, 1901, at 10 a. m.

The following program will be presented: Paper, "Attention; how secured and retained."—A. Carmichael. Paper, "The uses and abuses of the Sunday School," by Elbert A. Smith. Paper, "Primary teaching; how shall we improve upon our present method?"—Mrs. E. A. Smith. Paper, "The art of giving among children; how cultivated."—Annie Reynolds. Address, "Relation of the Sunday School to the church," by T. W. Williams. "Sunday School entertainments and socials; their uses and abuses," by Sr. Patterson. "The work of the Sunday School secretary; how made attractive and instructive," by A. M. Green. "Indifference on the part of the young; how corrected."—Dora Glines. A free discussion will follow the reading of each paper.

T. W. WILLIAMS, Dist. Supt. 636 E. 21st St., Los Angeles, Cal. September 9.

NOTICES.

The local societies of Z. R.-L. S. in Michigan are hereby requested to send delegates to the Eastern Michigan conference to convene in October next for the purpose of effecting the permanent organization of a "Peninsular State Association" of Z. R.-L. S. This organization of our locals in to a state association will give the work in Michigan the proper officials to take oversight, and will greatly aid in the onward movement of the work we all love. Presidents of locals will please take notice and respond. Equip your delegates with credentials.

E. A. GOODWIN, S. Boardman, Mich., Sept. 13.

Help Wanted.

The Fayette City, Pennsylvania, branch will hold a Grand Rally day at the above place on Sunday, October 13, 1901, for the purpose of raising funds to cancel the debt of our church lot, whereupon we can erect a church suitable to the Saints and not have to climb two flights of stairs, which is very inconvenient to some. A cordial invitation is extended to the Saints in the Pittsburg district to come and have an enjoyable time and aid us in this good work. To those who cannot come and feel inclined to help, please remit their mite to JAMES RAISBECK, clerk. FAYETTE CITY, Pa., Sept. 10.

Every branch should have a supply of the new sermon tract, "Objections Answered," by Pres. Joseph Smith; 25 cents a dozen at ENSIGN office.

MARRIED.

(One dollar must accompany these notices when other than the plain announcement is desired. No descriptive information will be inserted free.)

GOODALE-ZILLOX.—At the home of the bride's parents in Rockville, Missouri, Mr. M. F. Goodale of Kansas City, Kansas, to Mrs. (Sr.) Laura E. Zillox of Rockville, Missouri, A. C. Silvers officiating.

DIED.

PARISH.—At St. Louis, Missouri, September 4, 1901, Sr. Lillian I. Parish, wife of Bro. John S. Parish. Her babe, two days old, survived the mother only a few hours and was buried with its mother. Sr. Parish was born December 23, 1862, and leaves a husband, six children, an aged mother, one brother and one sister to mourn her sudden departure. She has builded a character that will remain in the minds of those who knew her best as a monument to patience, hope and unwavering fidelity to duty. Another child of God at rest. Funeral services by Elder F. A. Smith.

ADAMS.—At Brockton, Massachusetts, August 14, 1901, Bessie Chase, wife of Lester C. Adams, and daughter of Benjamin G. and Sr. Ada W. Chase. Was born at Harwich, Barnstable county, Massachusetts, July 17, 1878. A young husband, father, mother, brother, a large circle of other relatives and friends mourn their loss. She was of a fine disposition, and though not connected with our church by baptism, was yet very favorable toward us, and if spared would, no doubt, have finally united with us. Funeral services conducted by Elder M. H. Bond.

The Real Names of Some Noted Rulers.

Suppose that some morning there should appear in the newspapers such an item as this: "Mr. and Mrs. Albert E. Wettin, accompanied by their nephew, Mr. Frederick W. V. A. Hohenzollern, sailed yesterday from Liverpool to New York." How many people would give more than a passing glance at this announcement? Yet it would be a piece of news calculated to throw the people of New York, and the whole of this country, in fact, into a paroxysm of excitement and feverish expectation, as must be admitted when the names of King Edward VII, Queen Alexandra and Emperor William of Germany are respectively substituted for the true family names given in the supposititious item. Then there is the youthful matron, Mrs. Henry Schwerin, who wields more power than any other woman of twenty one now living. She is known to the world as Wilhelmina of Holland, and is the only Queen in the world today with the same powers as a King. —Sept. Ladies' Home Journal.

Black Hair advertisement for Ayer's Hair Vigor. Text: "I have used your Hair Vigor for five years and am greatly pleased with it. It certainly restores the original color to gray hair. It keeps my hair soft." —Mrs. Helen Kilkenny, New Portland, Me. Ayer's Hair Vigor has been restoring color to gray hair for fifty years, and it never fails to do this work, either. You can rely upon it for stopping your hair from falling, for keeping your scalp clean, and for making your hair grow. \$1.00 a bottle. All druggists. If your druggist cannot supply you, send us one dollar and we will express you a bottle. Be sure and give the name of your nearest express office. Address, J. C. AYER & CO., Lowell, Mass.

# ZION'S ENSIGN

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, SEPTEMBER 26, 1901.

NUMBER 39.

## ZION'S ENSIGN.

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W. H. GARRETT, EDITOR.  
C. ED. MILLER, BUSINESS MGR.

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## PRAYER.

That there is a power in the humble, fervent prayer of faith, thousands in this age are ready to testify. And countless thousands of the past, could their voices be heard, would gladly add their affirmation to that of those who are still experiencing the unimpeachable character of the testimony of Holy Writ, that our heavenly Father is one who hears and answers prayer. Elias, one of the servants and prophets of the Lord once prayed that there should be no rain for a certain period, the wickedness of the people being so great that they were in danger of destruction spiritually as well as physically. His prayer was granted until the people were brought to realize that Baal was not God, but that the Lord alone was worthy of reverence and faithful service. James, in referring to this event, says:

Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.—Jas. 5: 17, 18.

In this instance the prayers of one righteous man affected a whole nation; and when, later, he proposed the test that the priests of Baal and himself should prepare sacrifices and the God who should answer by fire, consuming the sacrifice, should be acknowledged and worshiped, a marvelous answer to his prayer was again manifested in the eyes of the people, while the priests of Baal acted like demented people in their mad but futile efforts to meet the requirements of the test. One of the qualifications necessary in offering a prayer that shall prevail is shown in this incident to be *righteousness*. James says (5: 16), "The effectual, fervent prayer of a righteous

man availeth much," and then cites the case of Elias referred to above. It is both a reasonable and natural conclusion that the Lord, who is the perfection or completeness of righteousness, is pleased with the individual who lives a righteous and godly life; and that He will be more ready to regard the right desires and requests of such an one, than He would those of the ungodly and rebellious, though the urgency and pressing necessities moving the latter to appeal unto the Lord, fills their prayers with all fervency and earnestness. Of such it is written:

But ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me.—Prov. 1.

We know of no life in this world which never has need to call upon the Father of all for aid at some time in its experience. It matters not how much we may be surrounded with that which in this world is deemed all powerful. Sickness will come, accidents will occur, and notwithstanding that the highest medical and surgical skill may be employed, it will, in many instances, be found wholly ineffective to meet the emergency. Then, if at no other time, men will turn to their Creator and beg for recognition, and wish, if they have not led an upright life, that they had done so, that their prayers might prevail. But while the Lord is very merciful and full of compassion towards the works of His hands, He also possesses, equally with mercy, the attribute of justice, and the wilful transgressor has no assurance, no promise, cheering and comforting in its application to him. Yet the Lord often extends mercy and forgiveness to those sorely tried, though their lives have not been such as to have any claim upon his clemency. It will not do, however, to depend upon this fact; it will be like leaning upon a broken reed. Far better is it to give loving, faithful service to our heavenly Father, recognizing His claim upon our fealty because of the multiplied blessing received from His hand. Then when we are overtaken by forces with which we are unable to cope, we can, with confidence, turn to Him "from whom our help cometh" in the assurance that "the effectual fervent prayer of the righteous availeth much."

Fervency is another necessary qualification for the recognition of the heavens. A request preferred that does not come from a heart filled with the sense of

necessity for making the supplication, would hardly commend itself to the Lord as worthy of favorable consideration. "Elias prayed earnestly," the apostle records, and when we read his prayer concerning the acceptance of his sacrifice as God's own priest and servant, as given in 1 Kings 18: 36, 37, we may understand how very much concerned he was that his prayer should prevail. Even an earthly ruler who had the power to confer benefits upon an individual would hardly be moved to manifest it favorably to an individual who did not feel sufficiently interested to seek it with due appreciation of the favor and good its reception would confer. No ruler would feel complimented by a careless and indifferent application for choice favors in his power to bestow. So that when we go to our heavenly Father for blessings, upon which our existence and happiness depends—or even that of others—we can consistently do no less than both feel and manifest a very deep earnestness in making our supplications.

Faith and confidence are also prerequisites to effectual prayer. An abiding trustfulness, that though realizing the urgency and necessity existing for the help asked for, there will be no disposition to worry lest it should not be granted, or that it should not be received as soon as we think it should, or to the extent desired. We have heard some pray for the faith "that will take no denial," but that kind of a petition seems to partake of the nature of a dictation unto the Lord. "Give me what I ask for, I won't be satisfied until you do," seems to express the sentiment in asking for that character of faith. And we do not see how any one could expect the Lord to answer favorably that kind of a petition. How different the Savior teaches us to pray, "Thy will be done on earth as it is done in the heaven." The proper way would seem to be to pray for that faith and that grace that will thankfully accept whatever our heavenly Father in His superior judgment and wisdom sees best for us. Surely every one who tries to serve the Lord in sincerity and truth ought to realize that if He so loved the world, sinners as all were, that He was moved to give His Only Begotten Son as a sacrifice for them, and a propitiation for the sins of those who would believe on His name, or obey His teachings, that when they have obeyed the everlasting gospel and become heirs of the promises, that He loves them none the less, and therefore can be trusted to advance their interests always, unto the end.

This thoughtfulness for the welfare of his children will often

be manifest in either obedience or transgression. If faithful to their covenants, peace and favor. If disobedient, chastisement and reproof, until they learn by the things which they suffer that it is not best to disregard the obligations they owe Him, resulting in life and happiness in the end, if they wisely profit by that which they receive. Why not, then, seek to possess the kind of faith that is willing to abide cheerfully whatever the Lord sees is best for us, so long as we are convinced that He loves His children and will send that which is best for them in their loyalty and devotion to right principles? The one who knows he is not living faithful to his covenant, cannot, in the nature of the case, have confidence and faith that he will receive the blessings he seeks; for he knows he is not entitled to such recognition; doubts and fears will fill his mind, and James says of this class:

For let not that man [the that wavers] think that he shall receive anything from the Lord.—James 1: 7.

It is impossible under such conditions to present an acceptable offering to the Lord; hence it is best to try to live in harmony with our profession and covenant, and so have power with God; for "the effectual fervent prayer of a righteous man availeth much." The Lord always hears the prayers of His people; we can be assured of that. But it is not always best that our petitions be granted; if they should be, they might not in the end prove beneficial to our welfare. The children of Israel would not, at one time, be satisfied without a king to rule over them like other nations around them. The Lord told them, through His prophet, exactly what would be the result of granting their petition. It was not His will that they should have any king but the Lord. But they would not be content, and their prayer was granted, resulting disastrously to them, as had been foretold. It is best to trust the wisdom and love of our heavenly Father, and in presenting our earnest, fervent requests in the name of Jesus Christ, believe heartily we shall be answered if it is for our best interest that we should, and accept with cheerfulness that which is sent us, being, as the apostle says, "thankful in all things," and "in everything give thanks." Live righteously, "walk with God," and we shall realize the force of the Psalmists' prediction:

No good thing will be withheld from them that walk uprightly.—Ps. 84: 11.

In issue of September 5th, there was an error in Bro. J. W. Adams' letter. Instead of reading, "None of the brethren have been here," etc., it should have been "Some of the brethren," etc.

## EDITORIAL ITEMS.

ELDER T. C. KELLEY'S field address is Audubon, Minnesota.

Our readers will find on page 5 of this issue, in "Sights and Incidents," a very entertaining account of Bishop and Sr. Kelley's journey to the British Isles. We hope Sr. Kelley will favor us with the remaining chapters.

You are on dangerous ground when you get so you cannot feel kindly toward those who differ with you.—Nashville, Tennessee, *Gospel Advocate* (Christian).

A noble, Christ-like sentiment truly; but in our experience, too many are occupying that "dangerous ground." A kindly feeling is manifested by kind words and deeds. Never in harsh, unfair, untrue criticism of another's honestly cherished and conscientiously accepted belief. A tolerant spirit and a broad charity are attributes which are consistent with a profession of faith in the teachings of the Lord Jesus, and with His Spirit; and none can cultivate the Christ Spirit too assiduously.

A consideration of the following instruction of the Savior, as applicable now in its spirit as when uttered, may help in this direction:

And John answered and said, Master we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not; for he that is not against us is for us.—Luke 9: 49, 50.

If the Lord was thus tolerant to the erring, should not those who profess to be His followers be likewise minded, to be consistent with their profession? We think so.

It is an easy matter to find fault. The devil is at it all the time, wherever there is a faithful child of God. And how it does delight him to have others help him out along this line. It is sad, too, to see how many are willing to render him their assistance in this work, causing wounding of spirit, destroying confidence and love, engendering bitterness and coldness in the hearts of some whose greatest desire is to do good—to do right. O, it's easy enough to find fault in poor, weak humanity. But when do we assiduously look for the good in our brother, our sister? Too often after they are dead, when their tried and wearied spirits have grown weary of burden-bearing and they have gone home to rest. But alas, the good we then discover in their characters, bringing from us words of commendation, is too late to affect them. Let us recognize good everywhere. Our heavenly Father does, why should not we? Let us speak of the good traits of our brethren and sisters, and pass unremarked those weaknesses which do not affect directly the good name of Christ's church.

Be ye kindly affectioned one toward another.

## FROM THE CAMP.

Dear Ensign:—The reunion at Dow City, Iowa, commenced under favorable auspices again this year, the grounds in the city park seem to be in perfect condition, and though the attendance so far does not equal that of last year, there are quite a number—nearly sixty—tents already up, and others arriving daily. A cold rain just before the reunion commenced has detained some and perhaps deterred others, the roads, for a few days, being quite bad; but the warm sun, accompanied with quite a breeze, has now restored them to an excellent condition. The health of the campers is good, and the administration committee have, so far, had only one or two calls. The large tent is well filled at the preaching services, especially at night, and the ministry have been blessed with splendid light and liberty in dispensing the word. The weather is warm during the day, but the mornings and nights are cool and pleasant. The drought has affected this region seriously, though not so severely as in many other parts of the country. Sr. Holcomb, daughter of Bro. Henry Kemp, thinks their crops will be better than at first anticipated. Pres. Joseph Smith is in charge of the camp, and is looking and feeling well. He has as assistants, Brn. J. W. Wight, president of the mission, and J. M. Baker, president of the district. Bishop Hilliard is also here, but not so well as usual, though by no means disabled; as was practically demonstrated in a very forceful sermon yesterday morning. Brn. Chas. Derry, Jonas W. Chatburn, John Hawley, and others of the old, tried and true veterans are here, besides a number of the younger ministers. The prayer services are spiritual and full of interest, and the spirit of peace is present over the camp to bless, comfort and gladden the heart. All are cheerful and happy in the Lord and in the pleasant associations surrounding them.

Hopefully,

W. H. GARRETT.

Dow City, Iowa, Sept. 24.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

We have just received word from Colorado Springs that Elder C. R. Duncan desires the prayers of the church in his behalf. Unless divine aid is granted him, no hope is held out for his recovery.

Elder C. Ed. Miller will be the speaker Sunday morning; subject, "In the Image of God."

Elder W. H. Garrett is in attendance at the Dow City, Iowa, reunion.

Elder G. H. Hulmes will preach at the Armstrong branch next Sunday morning and at the First Kansas City branch in the evening.

Sunday morning brought together 327 of Mt. Zion Sunday School, 91 were primaries. Out of forty-three teachers, ten were absent, six of whom were in attendance at the Sunday School convention at Holden; only one teacher tardy. A spirit of so-

lemnity seemed to reign throughout the entire day, even holding sway at the Sunday School, due somewhat, perhaps, to the emblems of mourning with which the gallery and platform were festooned. Bro. H. H. Robinson and Bro. Roberts occupied the pulpit morning and evening respectively.

Thursday afternoon, September 19th, memorial services in memory of the late President Wm. McKinley were held in the Saints' church at 2:30 p. m. President Roosevelt's proclamation was read by Bro. W. H. Garrett, who made brief remarks concerning the occasion calling for the service, and announced hymn 175 in the Hymnal, "Lead, Kindly Light," one of the deceased President's favorites. Bro. H. H. Robinson led in prayer; the choir sang the anthem, "God Knows Best," and hymn 291 in Hymnal, "Nearer, My God, To Thee," another of President McKinley's favorites, was then sung, after which Pres. Geo. H. Hulmes addressed the assembly, touching upon the nobility of character which marked the life of the late President and spoke at some length upon proper government and the support due it, reading from Luke and Titus and from the Doctrine and Covenants. He was followed by Brn. B. J. Scott, R. J. Parker and Bishop R. May briefly. Hymn 249, "God Bless Our Native Land," was sung and benediction was pronounced by Bishop May. The day was quite cool and cloudy; rain fell in the morning, but stopped before noon and the church was well filled. Festoons of black muslin with crepe rosettes and streamers graced the gallery front and around the railing of the rostrum, also covering the pulpit, in front of which the United States flag was gracefully fastened. The services were of a pleasing and profitable character consistent with the occasion. A union service was held in the First Presbyterian church in this city, which was largely attended. All business was suspended in the afternoon during the hours of service. Besides meetings in various churches in Kansas City an immense service was held in Convention Hall.

The afternoon fellowship meeting was one long to be remembered. The Saints rejoiced in some receiving the gift of prophecy, while others were greatly helped and encouraged thereby.

On the 18th inst. there was an excellent attendance of the Daughters of Zion, sixteen being present, four of whom enrolled their names. The reading of "Our Boys" was a responsive one, which brought forth informal answers both interesting and profitable. Material and other donations were solicited for the use of the Gleaners, who are, in their good work of giving aid to the needy, worthy of the encouragement of all.

The tent which has been for the past three weeks located at 8th and Spruce Streets in Kansas City (Mo.), was moved Monday to Dickson Park, between Sheffield and 9th St. stations on the Independence Electric line.

Sr. Joseph Luff is at present sojourning in Canada, visiting relatives and friends there.

The Saints of Independence had the pleasure of once more enjoying a visit with the Saints of Holden. On Thursday the Religio, Friday the Sunday School convention, and Saturday the Independence Stake Conference assembled, and these gatherings brought together a number of people who were filled with love and enthusiasm for the latter day work. The weather was delightful and the Saints at Holden, with their wonted generosity, entertained the visitors. In possession of such pleasant homes, with such a fine chapel to worship in, and surrounded as they are, with a beautiful and thriving country, the Holden Saints are indeed a happy people.

Bro. and Sr. Devore's cosy home at Holden was the center of interest to all who were fortunate enough to visit it during the Stake conference. The tasty and extensive arrangement of their large collection of shells and mementos of the Tahitian Islands, gathered during their five years missionary life there, was a delight to see, and especially to hear Sr. Devore's eloquent explanation of facts relating to the collection with reminiscences relating to their missionary life there, which often draws tears to the eyes of the listener.

Aside from the scarcity of manufacturing interests giving employment to boys growing up, Holden is an ideal home for an elder's family. Schools are excellent, homes may be bought at surprisingly low figures, and the town is an ideal home place.

The Saints of Holden are to be congratulated for the high moral standard of estimate in which the business men of the town seem to hold them. May no members of the church go there who will lower the excellence of the present estimate.

Conference was peaceful, as David Smith's beautiful hymn expresses, "There was not a cloud upon a single brow." Neither was there a single discourteous or harsh expression used by any one during the entire sessions of the first Independence Stake conference.

Elder John D. White, of the Stake presidency, was feeling quite ill during most of the conference, and was obliged to return home Sunday.

## LAMONI, IOWA.

Bro. H. A. Stebbins attended all the services at Greenville chapel Sunday before last, occupying at the usual preaching hour, 4 o'clock.

The lectures given on Thursday and Friday nights of last week and on the subjects of "Social Purity" and "Divorce" were quite well attended, and were well worth listening to.

We have not had the privilege of attending the debate being held at Davis City last week and this, but from those who have been in attendance we learn that it is progressing nicely, and that the cause of truth is losing nothing by the efforts of Elder R. M. Elvin.

Sr. Dora Young came in Sunday from Holden, Missouri, her

present home, to help push the editorial work on the Lesson Helps for the First Primary department, she being one of the committee appointed to attend to that work.

Among those attending the Dow City reunion from Lamoni are Presidents Joseph Smith and John Smith, Elders J. R. Lambert and J. A. Gunsolley. Elder Heman C. Smith left this week for the Southern Wisconsin reunion, to be held at Janesville, Wisconsin.

Elder H. N. Snively preached at Ellston Sunday, and Elder M. M. Turpen at Surprise schoolhouse. Elder R. S. Salyards and Bro. David Keown held services Sunday afternoon at Greenville.

At Lamoni Elder George Thorburn occupied the morning hour assisted by Brn. M. J. Danielson and David Keown. The afternoon prayer service was in charge of Elders F. M. Smith and James Allen. The evening hour was occupied by Elder Heman C. Smith continuing the Historical Lecture course. He was assisted by Elder Columbus Scott.

Elder H. A. Stebbins has been confined to his room for several days with a lame back, but hopes to soon be out again.

C. C.

September 24.

## ST. JOSEPH, MISSOURI.

Our protracted effort at South St. Joseph Mission opened out under favorable conditions, being well attended by the local Saints with a sprinkling of strangers. The spirit of the service was good and satisfactory—only our singers and players were not there, but will be.

Marion, the ten weeks old child of Sr. Hattie Chapman, passed away on the 20th, and was buried yesterday. Services at the house in charge of Bro. M. Shaw, remarks by the writer, "Tis better to go to the house of mourning than the house of feasting."

Our quarterly conference convenes at Stewartsville on Saturday next. An enjoyable, spiritual time is hoped for.

Bro. Wm. Lewis occupied the church pulpit yesterday, of which we heard favorable comment.

We had the privilege of attending an excellent prayer meeting at the Aspey mission on Friday night. Earnestness, promptness and spirituality were its characteristics.

We will continue our sermons in defense of the Bible at Aspey mission on Tuesday nights instead of Thursday, as heretofore.

We formed acquaintance last night, at our meeting, with R. W. Duncan, who had been baptized some years ago near Weir City, Kansas, but who had been in the wild west away from church privileges, as a railroad man. He is now located in South St. Joseph as such. He mentioned with feeling the names of J. A. Davis, Bro. Richards, E. Wheeler, D. Crawley and others.

Yours in bonds,

J. M. TERRY.

2005 Holman St., Sept. 23.

## CHICAGO, ILLINOIS.

First Chicago Branch, 8 So. Wood St., Sunday School at 1:30, preaching at 3 and 7:30 p. m.; Central Branch, 3411 Cottage Grove Ave., Sunday School at 9:30 a. m., preaching at 11 a. m. and 7:30 p. m.; West Pullman, preaching at 10:30 a. m., followed by Sunday School preaching at 7:30 p. m.; Graves' Mission, 2158 State St.

During the week the district tent has been in operation on Cottage Grove avenue. One evening was devoted to a refutation of Seventh Day Adventism by Bro. Sheehy, and the following night the tent was granted to a minister of that faith to defend his case. Would the Seventh Day folks treat us likewise. However, we can afford to be liberal seeing we fear not the light. Last evening at our last meeting in the tent we had the largest audience of outsiders had yet.

The meetings will now be held regularly at the old stand, 3411 Cottage Grove avenue.

On the west side yesterday Bro. Sheehy occupied the afternoon, Brn. Kier and McCallum the evening. Twice yesterday in the tent preaching by Bro. Sheehy.

Bro. Hackett left us last week for the north and has not returned.

Brn. Graves and Fuller are still trying at street work.

Bro. F. M. Pitt is hereafter to be a denizen of the South side, intending to move his family.

Sr. F. G. Pitt is here on a visit; attraction, a new grandchild. Alma now assumes a paternal air.

Bro. James Lang has moved to 160, 88th street.

Sr. Dottie Logan is north in the forests of Michigan with her husband hunting. She will likely learn tactics enough to "present arms." By the way, Dottie is a dead shot either for bear or burglars.

Bro. Walter Dudley, of Farwell, Michigan, has been to the city seeking medical aid.

Sr. Ada Gudworth is sojourning at Crystal Lake for a season, accompanied by Sr. Mamie Pitt.

Two spoils of ringing the matrimonial bells on the South side recently. Don't know the particulars so can't tell all just now.

Bro. and Sr. Penny, who have been to Wisconsin with their sick babe, have now returned minus the little one. Death as usual "loves a shining mark." Sr. Penny has been confined to the house with sickness, Mrs. Mabel Sanderson and Deam taking the part of the good Samaritan.

Bro. Sheehy today spent a few hours in an interview with some Persians who have come to the west in the interest of a new religion. He is to go again to continue the interview, and may say something relative to it later.

NOVICE.

September 23.

## DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m.; Prayer meeting Wednesday evening; Zion's Religio-Literary Society Sunday evening at 6 p. m. E. F. Shupe, pastor, 3633 Clayton St.

The weather is very warm, almost like summer; we have had two or three light frosts, but it is so dry they did but little damage.

Bro. and Sr. A. E. Tabor, of

Wray, were in the city Sunday, the 16th, on their return home from California.

Sr. Stubbart, of Lamoni, and Sr. Williams, of Lucas, Iowa, are sojourning in the city.

We learn by letter from Bro. Frank Curtis to Bro. Roush that Elder C. R. Duncan is very low and unless the power of God intervenes his days are few.

Sr. J. Floy Lewis is attending the Boulder University.

Sr. Myrtle Hamlin fell from her wheel on Thursday and sustained a fractured shoulder.

Memorial services were held in the church Thursday for the late president, Wm. McKinley.

Elder Joseph Luff came in Saturday morning from Salt Lake, and was the speaker at the church Sunday morning and evening.

A very interesting program was rendered by the Religio Sunday evening.

S.

ST. LOUIS, MISSOURI.

Places of worship: Rock Church, Glasgow avenue and Dickson street. Services, Wednesday evening, prayer service. Sunday, Sabbath School 9:30 a. m.; preaching at 11 a. m.; social service at 2:30 p. m.; preaching at 8 p. m. Cheltenham, 5751 Manchester Ave., services, Sunday School 10 a. m.; social meeting 2:30 p. m.; preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

Beautiful weather, even in smoky old St. Louis, as some call us.

All of us mourned the past week, because of our departed president. The special service Thursday afternoon, which was very largely attended, is spoken of as being replete with two splendid sermons, by Bro. F. A. Smith and R. Archibald. Sunday morning service also, of the 15th, which was reported by Bro. Archibald, was in commemoration of the president, touching also on law and order.

Sunday School service yesterday was largely a review, in charge of Sr. Florence Burgess; as usual, her effort was a splendid one, and some strong deductions were gathered as we passed from lesson to lesson. There were a number of scholars participating, who also deserve a mention of praise.

Bro. A. Burgess, assistant Sunday School superintendent, has returned from his protracted visit in the west.

Bro. F. A. Smith was our speaker, both services yesterday.

Appointments yesterday: J. Christenson, Oak Hill, evening service; R. Archibald at Cheltenham, evening; Bro. Gordon Smith at Belleville.

Bro. Granville Trowbridge and wife are now located in St. Louis.

Conference 28th and 29th, proximo.

ETTA.

September 23.

SAN FRANCISCO, CALIFORNIA.

Services at "Druid's Temple," Cor. 14th and Folsom Sts. Sunday School 9:45 a. m.; preaching 11 a. m. and 7:30 p. m. Sacrament meeting on first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

We are to have no services in this city for nearly two weeks, so that all can attend the reunion of the Northern and Central districts of California, now being held at Busbrod Park, Oakland.

The meetings, commenced there Friday, August 30th, and was a grand success from the beginning. Your correspondent was there Sundays only, but found everybody happy and rejoicing. There was prayer meeting at 10 a. m., during which thirty-six testimonies were given, two prayers offered and ten hymns sung. There was also one tongue and one prophesy. One child was blessed by Bro. Joseph and Alexander Smith.

Services are held every day at 9 and 11 a. m., and 2:30 and 7:45 p. m. The tent is always well filled; many strangers are present. There are forty tents on the ground, and about four hundred people in attendance.

The expenses of the reunion were about one hundred dollars, and the large tent one hundred more. We have bought the tent, and raised enough money to pay all the expense and pay for the tent, and had a surplus—which, on motion, was divided among the missionaries present.

Preaching was done by Pres. Joseph Smith, Alex. H. Smith, Joseph Luff, Joseph F. Burton, Elders Keeler, Blair, Phillips, Gilbert, Saxe and Schmidt.

Beside the above we saw on the grounds Elders Bishop C. A. Parkin, Chas. J. Kaighn, John Carmichael, Henry Burgess, Thos. Daley, Albert Haws, Jas. Parr, J. B. Price, J. A. Anthony, Gilbert, Wyatt, Lawn, Willey and others, also a number of priests, teachers and deacons.

Three were baptized and two children blessed. It was the best reunion the writer has attended for a long time, and much good was done for the cause and our fellowmen. The weather was fine throughout.

September 9.

LATER.—Thursday, the 12th, President Joseph Smith left us, he was suddenly called home. Many of his appointments had to go unfulfilled on account of his hasty homegoing. Elder Joseph Luff accompanied him as far as Utah.

Sunday morning, the 15th, there was a good attendance at 9:45 at the Sunday School service. At 11 a. m. we had preaching by Elder Gilbert, and at 7:45 p. m. by Joseph Burton. These were their farewell sermons, as their departure for the Islands is near.

Bro. Fred B. Blair has gone to Modoc county.

We had a fine prayer meeting, with full attendance, last night at the residence of Bro. J. A. Saxe. All the missionaries to the Islands were there, Bro. Alexander Smith, and his shad. ow, Bro. Gould, Bro. and Sr. Jos. F. Burton, and Bro. and Sr. Gilbert; we also noticed Sr. Keeler present. It was a sweetly sad meeting, many feeling remarks were made touching the early departure of those made dear to us by gospel bonds, on their mission of love to those so far away, and prayers were offered for their well-being and safe return.

Today at 10 o'clock we met at wharf, and boarded the "Australia," to bid them a last good-by. Quite a number of the Oakland and San Francisco Saints

were present; we counted forty-five of them. We had the pleasure of seeing the cosy little dining room, and also the sleeping apartments. They will have plenty room, as the vessel is very large, and we learned that there were only forty-three passengers.

When the whistle blew we all went ashore, and standing near the end of the wharf, watched the vessel, with its precious load, sail grandly out of sight, and the waving of handkerchiefs pass from view. With a silent prayer for their safety we turned our faces homeward. They have gone. May God's Holy Spirit accompany them.

Geo. S. LINCOLN.

September 19.

LETTER DEPARTMENT.

E. E. PITTSBURG, Pa., Sept. 5.

*Editor Ensign*—The Pittsburg district conference convened at Fayette City last Saturday and Sunday. Representatives from nearly all the branches were present, making in all quite a nice gathering. Through the kindness of the trustees of the Methodist church we were permitted to hold our conference in their church, so that we had plenty of room and in a good location.

The weather was fine, and every one seemed to bring the good Spirit with them. We had our Sunday School convention Saturday morning from 10:30 till 12. Conference convened at 2:30 and business session lasted till 5 o'clock; good order and harmony prevailed. Elder Perrie was elected vice president of the district, all the other officers were sustained. The Banning church, which has been reported in a dead condition for some time, was declared disorganized, and the members requested to unite with the Fayette City branch. In the evening Elder Maxon preached, assisted by Elder Rush. Sunday morning, Sunday School in charge of the officers of the association. As an experiment, we formed all, both old and young, into one large class in the Primary grade, and taught them all as though they were "little tots" from the Primary Quarterly. It was pronounced a success.

The preaching services were well attended morning and evening, especially the evening service, and the best of interest manifested. Directly after the morning service two young ladies were led into the waters of baptism. These were confirmed at the afternoon sacrament service amid the melting influence of God's Spirit, which seemed to pervade the entire room, making the "new birth" complete.

We had some visitors from West Virginia, among them Elder Thomas Downs, of the Bickerton organization. He seemed delighted with the meetings, and Monday morning offered himself for baptism. At his confirmation we had another glorious meeting, thought by some to be the best of all. Several were administered to, and all felt comforted and blessed. Bro. Downs is highly spoken of by those who know him, and the Spirit seemed to indicate that he would become a useful member in the church if faithful. We trust such may be the case.

The Saints of Fayette City are very warm hearted and hospitable. Everybody was made welcome; and when the time of departure came, we all realized that we were parting from true friends as well as brethren and sisters in Christ. May the good Spirit ever be theirs, and keep them faithful. They too are thinking of building a church. They have their lot nearly paid for; it is nicely located. They hope to have their building erected next year.

Monday evening found us back to our rooms in Pittsburg to take up the work again in this city where we left it over two weeks ago. Our first thought was of our new church which

our friends will be pleased to learn is in process of erection, we having let the contract at a very reasonable figure over a week ago. The building is to be of pressed buff brick, 34x44 feet. The main auditorium will be 32x32 feet inside measurement. There will be a lecture room, entered by a side door, in which to hold prayer meetings, 10x20 ft. A sliding partition separates this room from the auditorium, so that in case of a large gathering we can throw the two rooms into one. The baptistry is located in front of the pulpit, the cover of which slides under the pulpit platform, when open. Two dressing rooms are in close connection with baptistry, also having sliding partitions, so that they can be thrown into one if needed. There are also two toilet rooms. The front doors are in the corner of the building, these open into a small vestibule, with swinging doors leading into the auditorium. The pulpit is located in the opposite or further corner from the entrance, on a large circular platform, on which the choir will be seated back of the pulpit. The seatings will be circular in form to match the circular platform, which gives the interior a very pleasing effect. The plans are quite original, and give general satisfaction.

The Pittsburg Saints have had to meet many discouragements in this enterprise, but through it all the Lord's hand has been manifest, and now it really seems as though success was about to crown their efforts. Of course it will require work, and no little sacrifice, to meet the expense of this undertaking, but as the Lord has raised up friends in the past to enable the work to be carried on thus far, we have confidence that if wisdom is exercised, we shall not lack what is needed to finish the work. Should any feel to give us a helping hand it will be gratefully received if ever so little.

We cannot boast of any great progress made in this city so far as making converts is concerned; nor do we expect to under present circumstances. But we do hope to see some progress in that direction when we are able to occupy our new church. We are glad to say, however, that a good spirit prevails among the members, and in this respect we think substantial progress is being made.

Sickness has been an unwelcome guest in our midst of late. I was called to administer to no less than six, yesterday. Among which was our right hand assistant, Bro. Harry Thomas, who had to be assisted home from his work yesterday afternoon. He has been poorly for several weeks. We trust the Lord will raise him up. Bro. Barrett, another faithful branch worker, has been confined to his home several days. We trust he may have received the blessing through administration. Sr. Lewis has also been very poorly, but we learn is getting better.

If Master Stanton Fairley should seem to act a little important, it can easily be accounted for in the fact that a little baby brother has arrived at his home.

In this city cooler weather is welcome. Business is very brisk. Prices high, houses to rent scarce. Everybody busy. The building boom something immense.

Still hopeful.

F. G. PRTR.

538 Park Ave.

STANBERRY, Mo., Sept. 7.

*Editor Ensign*—Having never contributed anything to your interesting columns, I will inform you about the work in this part of the Lord's vineyard. We have a nice little Sunday School, and all are seemingly interested in the work. We meet at different places to hold our services. Last Sunday we had sacrament and prayer meeting, and had a pleasant and profitable waiting before the Lord, that spirit of humility being manifested by all who took part in the services.

We have had some good preaching here by Bro. Peter Anderson, D. C. White and F. L. Sawley, and while we haven't seen any immediate results, we know that a great deal of

prejudice was removed and they have found out that we were never associated with "Utah Mormonism," which we have unjustly suffered from for so long. A very devout christian (?) lady remarked it around that our worthy brother, Elder Peter Anderson had seven wives and that was why he was "going all the time." Paul, it seems, was "going" all the time also, and it is generally conceded that he didn't have any. Bro. Anderson preached on the difference between us and the Salt Lake people, removing certain objections raised against us, to the satisfaction of all present, and clearly and intelligently exposed Utahism which has been, and is now a stigma against religion and a stench in the nostrils of decency.

We regretted very much to see the brethren go away, but they had to meet other points in which to present the message of the angel, the everlasting gospel, which should be good news to all people. The more I see of sectarianism and faulty creeds, the more I am convinced of the divinity of this "marvelous work and a wonder," that the "unlearned man" told the truth when he announced to the world that their creeds were "all wrong," and sectarianism is fulfilling his words every day.

Since I have come into the church I have praised God for the light that has been revealed to me upon matters that troubled me; and the promise is to them that obey him and keep his commandments, "The path of the just is as a shining light that shineth more and more unto the perfect day." "If I walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." These "exceeding great and precious promises" are for us; shall we profit by them?

I thank God for the gospel of Jesus Christ, which points out our duty to God and man, and creates within us a desire to be more and more like the Master. May the characteristics of the Son of God be exemplified in our daily lives, and may our motto ever be "Onward to Victory," is the prayer of your brother in the true gospel.

JAMES D. SCHOFIELD.

FORT SCOTT, KS., Aug. 26.

*Editor Ensign*—As you do not often hear from me missionary in this part of the district, just dot you a line. Since the drought has been broken by the recent rains and the weather is somewhat cooler, it is a good time for the missionary to be about his Father's business. The writer visited the Saints at Walker where he found a lively little band of devoted Saints. I preached several nights with good liberty and fine interest by the Saints, but must confess the attendance from the world was not what it might have been.

Taking my departure from Walker, I went to Nevada, the county seat of Vernon county, Missouri. There is a nice little branch of Saints located there; they have rented the Baptist church and have recently moved in where your missionary had the privilege of preaching the first sermon to the Saints. They have a nice Sunday School of which our young Bro. Keck is superintendent, and all feel happy in their new home. I spent a few days visiting with the Saints and administering to sick. The Saints are alive to the work and don't forget an elder's needs when he leaves. They expect a protracted meeting or effort soon, but they need big guns, say about 240 pounds avoirdupois.

Leaving Nevada I took my journey to Ft. Scott, where the Lebanon branch is located, and where I am holding forth at this writing. Yesterday led two precious souls into the water and buried them with their Lord and Master in baptism, so you see the good work goes on. Now, brethren missionaries, this is the time to work. I see lots of fields now white to harvest, so let us thrust in our sickles and reap. Hoping all will lend a helping hand to the mission, and carry the work along, I remain, Your brother and collaborer in the gospel.

ELDER C. P. WELSH.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

THE LIVING GOD.

W. H. DEAM.

So God created man in his own image, in the image of God created he him; male and female created he them.—Gen. 1: 27.

In the foregoing text we learn something of the form of the Creator of all things; and by viewing a perfect human being in physique we see a likeness of God. By reading the whole chapter we may learn of the wonderful works of God in creating the worlds and establishing a perfect system of laws to control them. In bringing form and system out of chaos and disorder in the realms of unbounded space, shows Him to be a Being having power, thought, intelligence and action, unlimited and incomprehensible to the human mind. The sacred record throughout describes God as a being with body (in whose likeness man is made) having parts and passions, a living entity, and not simply a force in the higher laws which govern the universe.

Not only do we learn of God's power and intelligence, but that he could condescend to talk to man, that he gave commands, instruction and warnings, and through His power miracles were wrought in the raising of the dead to life, healing the sick, and the substitution of fixed laws, examples of which are cited in the cases of the sun and moon standing still, and the dividing of the waters of the Red Sea.

Rev. Frank W. Gunsaulus, D. D., in *The People's Bible History*, under caption "The Red Sea," says:

"Wonderful as is the weakness of humanity, it is never quite so wonderful as the strength of God."

In the same book Rev. R. S. McArthur, D. D., under caption "Standing Still of Sun and Moon," gives place to these utterances:

"Was it a stupendous miracle, or can it be otherwise explained in harmony with the narrative? That God could perform a miracle, however great, we do not for a moment doubt. We place no limit whatever to his power. \* \* \* We do not hesitate to say that God could make the clock of the universe stop without jarring the mechanism, by introducing laws now unknown to us. \* \* \* God holds the waters in the hollow of his hand; he metes out the heavens with a span. He could certainly arrest the progress of a great universe, though it were ten thousand times greater than it is. Man can stop, in harmony with his own laws, a machine vastly greater than himself. Can not the Creator stop, by the introduction of higher laws, the machine which he has set in motion?"

The testimony of leading divines, and religionists in general, agree that God was a reality, a powerful living God in ages past. But we ask how about him today? Is he dead? If so, when did he die? Or, if alive, is he decrepit and powerless, having finished

his work thousands of years ago? Or, is he agile, but indifferent or unwilling? These are pertinent questions on the character of God. Unless we assume he is a *living* God, the same in every respect as in ages past, we must be prepared to defend contradictions and inconsistencies and make more room for infidelity and Bible criticism.

Moses, Aaron, Nadab, Abihu and seventy of the elders saw God, as recorded in, the 24th chapter of Exodus. In the 5th verse of the 34th chapter we learn that the Lord descended in a cloud and stood with Moses. In the 89th Psalm we read that the Lord is everywhere; in Psalms 23: 6, that he is enduring; Deuteronomy 33: 27, that he is eternal; Psalms 104: 31, that his glory shall endure forever; Acts 17: 27, that he is not far from any one of us; Proverbs 15: 3, that "The eyes of the Lord are in every place beholding the evil and the good;" Job 28: 24, that he "looketh to the ends of the earth and seeth under the whole heaven."

A great throng of witnesses can be cited, all agreeing concerning God's character, his power and activity, which, as recorded, were made manifest from time to time. Christians profess to believe all this. The incidents recorded in the Bible transpired thousands of years ago, and there is not a single living witness who can verify them, unless it is corroborated by God's power being manifested today. If the skeptic asks why God's power is not in evidence today, he receives the answer that spiritual manifestations are no longer needed, and, consequently, are done away. Indeed! Was that the arrangement God made? Has He ever said that He would, up to a certain time, show his power in miracles, and bless his people, and converse with them, and answer their petitions, and then he would become deaf, close down the windows of His soul and say, "You do not need me any more?"

The skeptic could say consistently, That cannot be so, for we read in Malachi 3: 6 these words, "For I am the Lord, I change not," and that would make him out untrue; and in the 14th and 15th verses of the 3d chapter of Ecclesiastes we read:

"I know that whatsoever God doeth it shall be forever: Nothing can be put to it; and God doeth it that man should fear before Him. That which has been is now and that which is to be has already been, and God requireth that which is past."

Also in James 1: 17, is another evidence that God was to continue the same, for there we read:

"Every good gift and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

The testimony of the Bible is that God should continue the same, and we are not warranted in believing he should diminish in power, might or dominion; but modern theology assumes that he has changed. Who are we going to believe, God and the

Bible, or man? We are told that God's power is no longer needed. Does not the poor soul groping in darkness and unbelief need some evidence of God's power? Do not the sick, the lame, the halt, the blind, need some evidence of God's power? Do not those in abject poverty and distress need some evidence of God's power to cheer them and give them hope and smooth out the rugged road they are compelled to tread?

We assume that God has not changed. It is the people who have changed. God has not left them, but they have left him and have forgotten him, as he tells them in Jeremiah 13: 25.

"This is thy lot, the portion of thy measures from me, saith the Lord; because thou hast forgotten me and trusted in falsehood."

Again in the 18th chapter and 15th verse he says:

"Because my people have forgotten me they have burned incense to vanity and they have caused them to stumble in their ways from the ancient paths, to walk in paths in a way not cast up."

If the Lord should speak today could he not consistently reiterate the foregoing quotation?

Apropos to this let us see what David, in Psalms 77: 9, says:

"Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?"

In the 14th verse he seems to answer his own question in this wise:

"Thou art the God that doest wonders; thou hast declared thy strength among the people."

If David was on earth today would he think God had lost his strength and ceased to be a God of wonders? No, he would not, because he would read in Isaiah 40: 28 that the "Everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is he weary."

We learn from the Bible that God is just, gracious, does wonder, shows his strength, is not variable, neither hath he the shadow of turning, and that he does not faint nor get weary. On the other hand there is in the people just exactly the reverse of these conditions. We find man unjust, ungracious, weak, variable and constantly turning. Man has changed to such an extent that he says he no longer needs God. He prays with no idea that God will answer or give him what he asks for, but simply to bring himself near to God (in feeling). Is not that the popular idea of prayer? We are told that spiritual manifestations are no longer needed, and the only reason assigned is that man's wisdom is so great that he does not need God. It may not be told just in that way, but that is the meaning. When man becomes so independent of God it is quite reasonable to suppose that God would not give him what he is unwilling to receive.

We are told in regard to the manifestation of God's power that it is all done away, and God is only given credit for that which comes through the regular course of nature, and which the skeptic can easily attribute

to natural causes 'without any intervention of providence; as, for instance, a refreshing rain on the parched earth as a God-send, or a bountiful year. It is a sort of white-washed infidelity in regard to God's power. Did God ever say he would do away with his power? No, but man has simply crowded God out. The only reason assigned why God's power is not manifested is because it is not needed, and that such belonged to Bible times, and that it ceased with the apostles.

Who is responsible for Robert G. Ingersoll's boast, wherein he said:

"I have lived to see the majority of men and women of intellect in the United States on my side. I have lived to see the church deny her creed. I have lived to see ministers apologize in public for what they preached, and a great and glorious work is going on."

Inconsistencies in modern theology made Ingersoll what he was, and theologians are responsible for his "great and glorious work" by dethroning God and taking away his power.

As substantiating this statement I quote from Rev. R. A. Torrey, as published in the *Chicago News*, for November 24, 1900, as follows:

"Look, for example, at the ministry. Many of us who are professedly orthodox ministers are practically infidels. That is plain speech, but it is also indisputable fact. There is no essential difference between the teachings of 'Tom' Paine and 'Bob' Ingersoll and the teachings of some of our theological professors. The latter are not so blunt and honest about it. They phrase it in more elegant and studied sentences, but it means the same. Much of the so-called new learning and higher criticism is simply 'Tom' Paine infidelity sugar coated. \* \* \* And look at the doctrinal state of the church. Many do not believe in the whole Bible. The book of Genesis is a myth, Jonah is an allegory, and even the miracles of the Son of God are questioned. The doctrine of prayer is old fashioned. Confession is unnecessary and hell is no longer believed in."

Rev. Torrey blames the ministry for the spiritual dearth and "sugar-coated" infidelity. How many prayers uttered in the pulpits of the fashionable churches have any genuine spirituality in them? How many such prayers are free from hypocrisy? How many of the authors of such prayers believe it is possible to get what they are asking for? For all the good such prayers do they might just as well be directed to the heathen's god of wood or stone. In fact the heathen's god is more of a reality than the "sugar-coated" infidel god. Such professors of God are like, if not worse, than the scribes and Pharisees, to whom Christ, as recorded in the 15th chapter of Matthew, quotes from the 29th chapter of Isaiah, as follows:

"This people draweth nigh unto me with their mouth, and honoreth me with their lips, but

their heart is far from me." Now, the question is, Is there a living God today? Modern theology professedly would answer yes, but in heart and soul it would say no. How many are there among the ministers of the popular churches who believe it is possible for God to give any outward manifestation in answer to prayer? If Christ should come today as he did nineteen hundred years ago, born of a virgin, how many would not call him an illegitimate, an imposter and a blasphemer? And if he should raise one from the dead, would they believe it? They would attribute it to some trick.

The scribes and Pharisees and the popular world in Christ's time were in the same condition the world is in today. Paul asked King Agrippa: "Why should it be thought a thing incredible with you that God should raise the dead?" (Acts 26: 8). How many today would believe in Paul's vision while on his way to Damascus, wherein Christ appeared and spoke to him? What do modern religionists mean when they pray for the Holy Ghost? Do they mean a living, Bible Holy Ghost, as recorded in Acts 19: 63: "The Holy Ghost came on them and they spake with new tongues and prophesied;" and like the one recorded in the 2d chapter of Acts, when, on the day of Pentecost, the Holy Ghost "Came from heaven as a rushing mighty wind and filled the whole house," and caused those there to speak with other tongues "As the Spirit gave them utterance?" Do modern religionists want the Holy Spirit for the purpose as described by Paul in the 12th chapter of 1st Corinthians, that is, for "Wisdom," "Faith," "Gifts of Healing," "Working of Miracles," "Prophecy," "Divers kinds of tongues," and "Interpretation of tongues?"

Nowadays if any one should make claim to any of the foregoing manifestations of the Spirit, he would at once be set down as a crank, and perhaps fit for the asylum, and that by people who profess to believe in God and the Bible. The secular press; in many instances, lends aid to such criticism. If anyone lays claim to divine healing through prayer, and one patient dies or fails to recover, these critics denounce any claim in divine healing. How many people die every year under the care of good physicians? Will they take that as proof that physicians heal none? Man is born, to die sometime. Divine healing is subject to conditions, one of the most important of which is the gift of faith. If everyone was healed it would require no faith. If there was a guarantee in every case it would be next to a positive knowledge, and consequently no chance for the exercise of that necessary qualification of a true follower of Christ and a believer in a living, powerful God. Christ told his disciples that if they had faith enough they could not only cause a fig tree to wither as he did, but that they could cause the mountain to be removed and cast into the sea. (See Matt. 21: 21).

Sometimes the disciples healed the sick, and even raised some from the dead, but they did not heal every one. Neither did the Lord always have the best of success. In Mark 6: 4, 5, we read that Christ could do no mighty works at that time, and the reason given is that he was without honor in his own country, because there they had known him from childhood, and perhaps he was not looked upon as anyone extraordinary—simply the son of Joseph and Mary. No doubt he realized that, and felt his weakness from a human standpoint, for, while he was the Son of God, he was born of the flesh.

If God can not, or will not, hear and answer prayer, what do we pray for? If God hears not prayer and does not make his power felt in temporalities, what a farce it is for the president of the United States to issue a proclamation every year requesting the people to give thanks to "Almighty God" for the manifold temporal blessings received. If God thus showers blessings and will receive thanks for them, why should it be thought strange that he should send a blessing, when implored to do so by his faithful, trusting children, through the very means he has established? If there was ever a living God there is one today; but the children of men have departed from him. God changes not, as is stated in the beautiful hymn by Wm. H. Monk, the first two verses of which are as follows:

Abide with me, Fast falls the evening,  
The darkness deepens—Lord with me abide!  
When other helpers fail, and comforts flee,  
Of the helpless, oh, abide with me!  
Swift to its close ebbs out life's little day,  
Earth's joys grow dim, its glories pass away;  
Change and decay in all around I see,  
O Thou who changest not, abide with me!

It is possible the Holy Spirit indicted these words, "Change and decay in all around I see." Indeed! change in man, in every thing, but God. As this poet says, he "changes not." Reader, do you believe there is a living, unchangeable God? Search the Scriptures and satisfy yourself, then find a church that has the principles, ordinances and blessings corresponding with what you find in that record. If you search God will show you the way. He will lead you on if you follow in faith and prayer.

MORGAN PARR, III.

SIGHTS AND INCIDENTS.

Editors Ensign.—Thinking it might be of interest to some of your readers to have some items of our trip to this foreign shore, will endeavor to furnish you with a few.

Bidding farewell to quite a large number of friends who had gathered at the depot at Lamon, on the evening of July 8th, we boarded the train at 8 o'clock p. m., and started on our long journey. Was accompanied as far as Kirtland, Ohio, by Sr. W. H. Kelley and little daughter Louisa. Arriving in Kirtland the forenoon of the 10th, the remainder of the day was spent in rest-

ing, visiting with friends, and renewing old acquaintances, many with whom we had not met since moving out from among them in the year 1891, and the meeting with them brought to our recollection the scenes of other days when they had sympathized with us in our griefs, or perhaps enjoyed the same pleasures with us.

We met with the Saints in the temple for prayer meeting in the evening. The next morning after bidding good-by to friends, once more we pursued our journey. After visiting the Pan American in Buffalo, and a ride to Albany where we took the boat for New York, on the Hudson river, we arrived in Brooklyn, and enjoyed the hospitality extended to us by Bro. Joseph Squires Sr., and family, attending Sunday School and meetings with them on Sunday. Quite a number of Saints here sent messages and best wishes by us to some friend in England.

Monday, the 15th, went to New York and on to New Canaan. Through the kindness of Bro. Stone and wife we were kindly cared for and taken by horse and carriage to Scott's Corners, where Bro. U. W. Greene and D. A. Anderson, with their wives, were holding tent meetings. After enjoying the scenery, the meeting, and a cordial handshaking with friends we returned to New York accompanied by Sr. Roxana Anderson—who by the way was a very good representative from Lamon to wave adieus to us as we were leaving Boston Harbor. When her handkerchief began to seem too small to be seen, I noticed her jacket was brought into use as a good-by signal.

On the evening of the 16th inst. we, with Sr. Anderson, sailed from New York for Providence, Rhode Island, on a very pleasant little boat, the Massachusetts. About twelve o'clock we were awakened by the danger signals, fog horns, and the hurried orders of the captain of our boat to his crew, so Bro. Kelley dressed and went out on deck. We could see the men lowering the lifeboat, and lights from other vessels all around us, and soon learned that there had been an accident. The steam yacht Wild Duck had disabled the Trenton, and the Massachusetts, along with some others, were taking care of her passengers. The next morning when we were almost ready to land, I heard Sr. Roxana say, "Oh, Sr. Kelley, I feel so sick!" and another lady out in the cabin did not need to tell me how she felt, I heard sufficient to know that, and the steward gathering up the poor woman's baggage singing "I'll never live to see my mother," made things look so dubious to me that I decided to stay in my berth till the boat stopped, and so I did.

After landing we soon found our way to the place where our general friends, Bro. and Sr. M. H. Bond, reside, who cordially bid us welcome, and after a few minutes' conversation, were in company with them on our way to Newport. About 1 o'clock p.

m. partook of one of those famous shore dinners so famous among New Englanders. After taking a long ride, viewing those fine summer cottages (mansions) we returned to Providence by boat in time for prayer meeting. The next day, the 18th, we visited the old historical town of Plymouth, Massachusetts, then on to Silver Lake where we had a short but pleasant visit with Brn. Myron and E. H. Fisher, and their congenial wives, who were there taking their summer outing; then on to Boston that evening so as to be ready to receive and answer letters the next day, and make ready for sailing the following day.

We felt thankful indeed that we had the company of so many as four friends, Brn. Bond, Bulard, Busiel and Sr. Anderson, who could accompany us to the wharf and see us embark, and was much pleased to see them get aboard the tug Confidence which accompanied the Saxonia to the outer lights. At first there were three tugs helping the Saxonia move out from the wharf, when suddenly one let go and went hurrying back, then came out again, and went around the other side from where it had been. I wondered what it could mean. I could see anxiety depicted in Roxana's countenance. Presently a gang plank was laid across from the little tug to the entrance of the Saxonia, and a lady with a little girl and a number of bundles was helped on board, and evidently there was a passenger "on board" who had been left behind. In conversation with the lady a few days after I asked if it was true that her mother was on board. She replied with true Irish accent, "Och no, I jost told them that so they would bring me out in the toog." Whatever may be the criticism the lady seems to have wittily galled her point. Here let me mention the fact that Bro. Muceus, the missionary to Norway, and wife, were very companionable associates on our journey. We were with them about three weeks.

The voyage was all that could be expected or even hoped for. Everything for comfort seemed to be at our command. Kind attendants, plenty of nice food, smooth sailing, except a little rough one day, of which I will mention later on. We spent all the time Saturday afternoon on deck. Sighted a whale in the evening. Most of Sunday and Monday forenoon was spent on deck, but just here let me draw the curtain a few minutes. Seasickness got the upperhand of me for a short time, and I spent the afternoon in my stateroom. Tuesday felt much better, but preferred my meals brought to my room. Got out on deck again and everything went along nicely. Attended the concerts given by the passengers on board, and some of the music was very fine indeed. The voyage was uneventful, or rather one pleasant day after another. Sometimes the fog horn would break the monotony by its doleful notes, pleasant enough, however, when we think of the reason for which it is sounded.

Saturday, the 27th, the wind blew and the sea was somewhat rough. I went on deck for a walk in the morning, but only stayed a short time when Sr. Muceus and I decided that the state room was the best place for us. We were not alone in our misery this time either, as Bro. Kelley and Bro. Muceus had to succumb to the unpleasant sensations of seasickness for a short time that evening. Like Adam of old they seemed inclined to say it was the fault of the woman, E. L. thinking it was enough to upset any one to wait upon a seasick person; and Bro. Muceus thought if his wife had not had so many errands for him to do and he could have got to bed sooner he would have been all right.

Sunday, the 28th, was a beautiful day, and we spent most of the time on deck viewing the rocky coast of the "Emerald Isle." Sighted Queenstown about 4 p. m., when all passengers for that place, our friend from Cork among the number, went on board the tug or tender, which carries them to the wharf. That evening our bill of fare at supper time read, fresh fish and new potatoes from Queenstown, and they were fine.

Monday, the 29th, we landed in Liverpool, after a voyage of something over eight days. Was soon done with having our baggage examined by the custom officers, and on our way to Manchester, taking our first ride in an European railway train. It is only forty minutes ride from Liverpool to Manchester.

We reached Bro. Joseph Dewsnup's residence Monday forenoon, and were kindly received and cared for by Sr. Dewsnup, Bro. D. being at his place at that hour, but came later on. We took dinner with them and enjoyed their hospitality till in the afternoon when we were shown by Bro. Dewsnup to Sr. Clark's where we, with Bro. Muceus and wife, were to make our stopping place during our stay in Manchester. A very comfortable abiding place by the way, with Bro. Clark, Bro. and Sr. Green, Marion and little Lucy to help Sr. Clark keep things lively.

Monday evening attended a baptism. Four persons were baptized by Bro. Joseph Dewsnup, Sr. Brn. J. W. Rushton and G. T. Griffiths arriving in Manchester to attend the Mission conference were also domiciled at Sr. Clark's and counted as members of the household.

The conference convened on Saturday, August 3d, with a good number in attendance and a good spirit which was maintained throughout the entire session. All seemed to feel they had enjoyed a time of refreshing and were willing to work with renewed zeal and energy in the Master's cause. Here we met with Bro. Ernest Downsup who, as will be remembered by a great many in America, was president of Graceland College for a time. He was looking well and is engaged in educational work in one of the large colleges in England.

Leaving Manchester on Satur-

day, the 10th, we arrived in Birmingham at 5 p. m., and were met at the station by Bro. and Sr. Meredith and Bro. Thomas Taylor. After tea they took us a long ride on the cable cars to a comparatively new and elevated part of the city called Answorth, and back, then through the Arcades and market house. One would think it some great holiday judging from the number of people on the street, but it was only an ordinary Saturday evening with them.

Attended meetings three times on Sunday, also Monday and Tuesday evenings. Monday visited Stratford-on-Avon, the old home of Shakespeare. Tuesday forenoon, through the kindness of Bro. Meredith we were shown through the Council House, the committee rooms, Lord Mayor's parlor, reception and banquet rooms, council chamber, private tea or lunch room, smoking room, library, etc. Also public library and reading rooms, and art gallery of the city. In the afternoon Bro. Taylor took us a drive through Canon Hill Park, and later on he and Mr. Roberts, his son-in-law, showed us the new and model village of Bournsville, and in connection therewith an almshouse, established by the benefactor of the town, Mr. Richard Cadbury.

The peculiar feature of this part of the city consists in the fact that all the buildings are put up under the management of trustees who are authorized to lay out the funds. One sixth of an acre of ground is allotted to each building. All are tenanted at a reasonable rental, and while the buildings are of different styles and models so as to present a pleasing variety, yet, all are put up in a substantial and pleasing manner, and we were told that they were only let to good tenants who would care for them as their own property, a fact also which appearances confirmed. Tenants are permitted to purchase the property in time under rules which require them to be kept up in a proper way, and not to change any general features of it without consent of the trustees of the building fund.

Wednesday noon we left for London, feeling that we had been royally entertained and made welcome in Birmingham as well as Manchester. Arriving in London at 4 p. m. we were met at station by Bro. Griffiths who had preceded us the day before. While in London we are stopping with Bro. Thomas Bradshaw and wife, who have furnished a home and transient stopping place for the Saints for many years. Have attended four meetings and Sabbath School here, and expect to attend another meeting tonight. We are trying to get the benefit of some places of interest while here in this, the world's metropolis, but will not try to write London up in one day.

Expect to leave here for Glasgow, Scotland, soon, but all mail addressed to 125 Stockport Road, Ardwick, Manchester, England, will reach us.

Yours in bonds,  
CASSIE B. KELLEY.  
LONDON, Eng., Aug. 20, 1901.

## JOTS BY THE WAYSIDE.

BY T. W. CHATBURN.

When the news flashed over the wires Friday p. m. that President McKinley was shot while in Buffalo, a wave of indignation swept o'er the nation, and the question on every lip was, "who is the assassin?" Czolgosz (pronounced Sholgosz), an anarchist, meaning a species of insanity, was the guilty man. This fair land has no room for such men. If they are inspired by anarchy, they should be banished; if insane, they should be locked up. We do not think that this attempt at assassination was made against McKinley as an individual, but the impulse that fired the shot came from the spirit of hatred against the government, law and order that he represented. The home life of McKinley is an ideal one in which the great heart of a great man displayed a tender and loving side, which has won the heart of the true man—and who is worthy of every confidence at home and abroad.

We are holding a series of meetings here (Lima) in company with Bro. W. A. McDowell, district president of Southern Wisconsin. Bro. W. P. Robinson, our former and genial companion, is at his pleasant home in Oregon for a week, to enjoy a rest. It is pleasant indeed to enjoy a rest with Saints whose lives are pure, where loving thoughts and words are the rule and not the exception.

LATER.—Sad, sad indeed, a great sorrow is upon us and a nation is in tears. A great ruler of a great nation is dead; he has passed into another realm which no human eye can penetrate, into the light of a great eternity. He died bravely, without fear to face the future or his God; he has gone where men will be judged with justice, where there is no anarchy, but where the divine law of eternal peace rules supreme. The Christ was never more nearly reflected than in his words, referring to the assassin, "Do not harm him." "Father, forgive them; they know not what they do." "God's will, not ours, be done" is reflected—"Thy will and not mine be done, and as he neared the other shore of the mystic river, there came back to the strained ears the joyful landing, "Nearer my God to Thee."

A grand man in peace, a man serene in war, and supremely triumphant in death, who in dying proved himself as great a hero as any whose name illumines the pages of history. May he rest in peace.

In last week's "Jots" the statement of tobacco yielding \$20 to \$21 per acre should have been 20 to 21 hundred lbs. per acre.

## DOWIE'S METHODS.

The truthfulness of Bro. Chatburn's statement in regard to the "doctoring" of Dowie's sermons before they appear in the *Leaves of Healing*, I am prepared to testify to from a personal knowledge. About six months ago I worked in the Zion printing office for a short while, and know whereof I speak. These sermons are nicely prepared in

typewriting by the stenographers, no doubt just as they fall from Dowie's lips. The compositors set them up and the proofs are read and corrected according to the typewritten copy. Then another set of proofs are taken and sent to the doctor. The proofs are taken with very large margins so as to give ample space to cut out and fill in, and these margins are filled in with changes—parts cut out and others supplied, in many instances the sense and meaning changed entirely. The workmen told me that sometimes the changes were much greater than the ones I saw and corrected.

People who read the newspaper reports, and then see the sermons in the *Leaves*, naturally think the newspapers have misrepresented them. On one of my proofs there was a tirade against the man whose wife staid at home on Sunday to cook a hot dinner for his "filthy belly," and in it he stated that he had kept house some thirty years and that he had never had a hot dinner on Sunday. In the proof he put it that he had never "ordered a hot dinner" on Sunday. I thought I had also had many hot Sunday dinners and had never yet "ordered" one.

I have understood that there are advertising men in the large cities who are paid ten or fifteen thousand dollars a year for writing advertisements. I doubt if any of them can distance Dowie in effectiveness. He has it down fine. Every sermon, every publication, every article, and, I might say, every sentence, is an advertisement. Every sentence or a full stop is displayed in a paragraph, and there is never a parenthetical or long sentence. They are simply short outbursts of extravagant speech, with little or no refinement, but coarse, and approaching vulgarity. The whole system is advertising, advertising, advertising, not the gift of the Son of God and man's salvation through Him, but Dowieism, healing, tithing, the building up of Zion, and all to enrich and lift up the self-styled Elijah.

Dowie is the responsible party in all the business affairs, nothing being incorporated as a society. Zion Steamship Company, the printing office, bank, and all have to have John Alex. Dowie attached to or under the name, showing he is the one responsible, and actually the owner. The same with Zion City. Lots are paid for, but if I am correctly informed, no one can own one. Dowie cinches every thing. He is one of the best financiers the world has ever seen, and I doubt if any mercantile firm ever did as systematic and effectual advertising as he has done in building up his hierarchy. He is worth millions of dollars and is classed among the millionaires of the United States. Advertising has done it—advertising healing. It may be the Latter Day Saints do not advertise enough, but Christ told those he healed to go their way, and tell no one. But the difference between Christ and Dowie is that there is a profit in it for the latter, and the former was not here for financial gain and earthly glory. I think Bro. Chatburn hit straight and true. W. H. DEAM.

MORGAN PARK, Ill., Sep. 16.

"OUR AIM, MANKIND TO BLESS."  
DAUGHTERS OF ZION

MRS. E. B. CURTIS, EDITOR.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

## ADVISORY COMMITTEE.

Mrs. Mary E. Hulmes, President, Independence, Mo.  
Mrs. E. H. Robinson, Corresponding Secretary, No. 910 West Electric Street, Independence, Mo.  
Mrs. E. J. Smith, 214 So. Spring St., Independence, Mo.  
Mrs. Luena Etzenhouser, 515 Main St., Kansas City, Mo.  
Mrs. Clara Felck, 208 So. Fuller Ave., Independence, Mo.  
Mrs. Callie B. Stebbins, Recording Secretary, Lamoni, Iowa.  
Mrs. Anna Murphy, Treasurer, Independence, Mo.

Editor's Address, 1210 West Short St., Independence, Mo.

## A Few Observations.

"If I should become the mother of seventeen children," said a young woman to me not long ago, "I would never saddle the care of the younger ones upon the shoulders of the eldest girl." I can say amen to the above remark. Many times have I looked upon little faces and noted the expression of care, yes, also the little creases upon the brow. Have seen very young children wearing this look of care. Again have seen a mother send a child of six off to play with and care for one of a year old, or a little over, doing the same thing daily, and evil was the result.

Mothers, be watchful over these little souls given you to nourish and train; you will be held responsible for faults acquired which mar and deform the beautiful soul over which you are granted the stewardship. I have never liked to hear the expression, "little old woman," as a rule it means old beyond its years.

If mothers get tired of constantly caring for little ones, what can they be thinking of to thrust upon the shoulders of a diminutive maiden of six the care of two selfish, fractious and altogether aggravating boys, of two and four? Still I have seen that done.

Another thing I wish to call attention to is, children, great or small, should never be given any thing they cry for; neither should the little ones be allowed to take the choice playthings of the older ones, and destroy them; each child should be taught to respect the rights and privileges of others.

Again, a mother should develop all sides of her child's nature: mental, moral and physical. A mother who would fill her child's mind with wisdom and his stomach with inferior food, is not so wise as the animals and birds. Entire wheat bread will produce a good mental and physical organism; why mix it with something that will retard the processes of nature?

It is a law of nature for the parent to teach the young how to take care of themselves, how to get food and drink, in fact, everything that is necessary for its sustenance.

Yours for truth,  
E. L. CHEDELL.

PROVIDENCE, R. I.

## FORGIVING OURSELF.

"We can forgive the one who injures us," said a wise student of human nature, "but the one whom we find it almost impossible to forgive is the one whom we have injured." We do not state the case in that way to ourselves; nevertheless it is true. There is nothing that will more surely incline us to dislike another than the knowledge that we have in some way wronged him. His acts, whatever they may be, take on unworthy motives to us. It is easy to believe any evil report concerning him. The sight of him awakens our animosity. Why? Because deep in the spirit, too deep for our conscious recognition of it, perhaps, lies a desire to justify myself to myself, and to prove that he deserved the treatment we have given him. For the one who has wronged us we may find excuses, but for the one whom we have even a secret suspicion of having wronged there is solace in finding condemnation. The sight of him makes us uncomfortable, his presence wounds our self-respect. We cannot forgive him for making it impossible to forgive ourselves.

"What has he ever done to you?" is the question commonly asked when an unexplained enemy manifests itself. A question we might more profitably ask ourselves would be: What have we ever done to him?

## SIN.

BY MATTHEW D. BARCOCK, D. D.

Sin is unnatural, abnormal. Wrong means wrung; sin means wide of the mark; iniquity is inequity. Deformity, disfigurement, disgrace, all imply a falling away from the ideal. Jesus was natural. His life was the kind of life we were meant to live. He touched work and rest and play and thought and the outdoor world, friends and children, and sickness and trouble, and everything, in the divinely natural way. He was unsovereign only in sin. He could not be unnatural and cross his Father's good and holy will. He gave the naturalness, the supernaturalness, of his life to cure the unnaturalness of ours. He related himself to sin only to remove it and redeem us from its power, that God might again say "Very good" of all nature, and paradise be regained.

"Moderation is the silken string running through the pearl chain of all virtues."—Christian Moderation.

## The Straight Edge People.

The "Straight Edge People" of New York, is a new social order, small but growing, who take the Golden Rule as the basis of their society. The object of the school is to practice communism, though they object to the application of this name. They have a small school of methods for the application of Jesus' teachings to business and society, the members of which have all interests in common—all their earnings go into a common fund, and no member makes or loses more than another. Mr. Copeland, the manager, says they hold that every dollar a man owns is a debt which he owes to society. Mr. Carnegie's and Mr. Rockefeller's wealth belongs not to them but to the community at large. Talking, thinking and writing, he says, are three forms of dissipation under the spell of which the human race has frittered away its heritage of power, and neglected the opportunities which Jesus pointed out. There is no heresy but the heresy of talking, thinking and writing, however correctly and beautifully, and then neglecting to apply the law of love to human activities. If a man says he loves God and does not prove it by loving acts to his neighbors—even his poorly dressed and disagreeable neighbors—"he is a liar and the truth is not in him." This society is carrying on several kinds of work which seems to be prospering, and the number of its membership is increasing.—*St. Louis Christian Evangelist*, August 9th.

To think well of one's self is not always a sign of weakness. We should never think so little of our abilities as to make it impossible for us to try to do a good work. Underrating one's capabilities for doing worthy deeds is, if anything, worse than to over rate them. In the one case the good would not be performed at all; in the other, while the effect may possibly be lessened, there is nevertheless good done.

## "INCURABLE" HEART DISEASE SOON CURED.

BY THE GREAT SPECIALIST IN TREATING WEAK AND DISEASED HEARTS, FRANKLIN MILES, M. D., LL. B.

WILL SEND \$3.50 WORTH OF HIS SPECIAL TREATMENT FREE AS A TRIAL.

To demonstrate the unusual curative powers of his new and complete special treatments by mail for heart disease, short breath, pain in the side, oppression in the chest, irregular pulse, palpitation, smothering spells, puffing of the ankles, or dropsy, Dr. Miles will send two dollars and a half worth free, as a trial, to all who mention this paper.

His treatments are the result of twenty-five years of careful study, extensive research and remarkable experience in treating the various ailments of the heart, stomach and nerves, which are often complicated each case. So astonishing are the results of his complete special treatments that he does not hesitate to offer all persons a trial free.

Nothing could be more generous. Few physicians have such confidence in their remedies. There is no reason why every afflicted person should not avail themselves of this exceedingly liberal offer, as they may never have another such opportunity. No death comes as suddenly as that from heart disease.

Mrs. A. Knoch of Huntington, Ind., was cured after thirty physicians failed; Mrs. Fiera Granger of Hillsdale, O., after twenty-two; Jas. E. Watto, the noted actor, after a stroke had pronounced him incurable; Mrs. Frank Smith of Chicago, after five leading physicians had given her up; Mr. Julius Kestler of Chicago, after ten; Mrs. R. Parker after sixteen failed. A thousand references to, and testimonial letters from, Physicians, Bankers, Farmers and others will be sent free upon request. Send at once to Franklin Miles, M. D., LL. B., 209 State St., Chicago, Ill., for free examination blank, pamphlets and free treatment before it is too late.

Answer to the Question of a Young Man About to Take a Wife.

A young man recently wrote to the editor of the Ladies' Home Journal, asking: "What have you to say, fairly and squarely, to a young man of twenty-nine who is about to marry?"

Cancer of the Breast.

So many people are dying of this terrible disease. The disease is increasing with wonderful rapidity.

Public Sale.

Notice is hereby given that the Real Estate of which Marion Atwood died the owner, consisting of Lots nineteen (19) and twenty (20), in block eleven (11) and the north fifty-five (55) feet of the west half of lot three (3) in block sixteen (16), all in South Side addition No. 2 to the City of Independence, and lot 102 in Vernon place in said City, was by public outcry at 2 o'clock p. m. on Saturday, October 10, 1901.

NOW READY.

The public discussion between H. M. Riggle of the Church of God and Elder F. J. Ebeling upon the following questions: First five nights upon the nature, extent, establishment and subsequent location of the kingdom of God.

HOMES FOR SALE

By order of its Board of Directors, the STATE SAVINGS BANK, of Lamoni, Ia., will act as agents for the buying and selling of FARMS AND TOWN PROPERTY in and near Lamoni.

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Write and tell us what you want and you will be answered promptly and we assure you the information you can be RELIED UPON.

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THIS WILL INTEREST MANY

To quickly introduce B. B. B. (Botanic Blood Balm), the famous blood purifier, into new homes, we will actually send free 1,000 treatments to readers of ZION'S ENSIGN who have not already tried B. B. B.

W. S. LOAR

Came to Independence, Mo., about 15 years ago and for a short time was engaged in the mercantile business. After quitting that, he then engaged in the Real Estate business and has continued in this business ever since.

H. B. CURTIS, PHYSICIAN AND SURGEON,

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Sandheden's Banner.

An effort is being put forth to again issue the Sandheden's Banner monthly in the Danish language, and it will be done if sufficient subscribers can be secured to support it.

SPECIAL BARGAINS

In Clothing, Dry Goods, Shoes, Hats, etc. Special discount to the ministry.

NATIONAL MFG. CO. G. J. WHITEHEAD & Co., Props. BARNARD, MO.

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TO THE BROTHERS AND FRIENDS IN THE NORTH AND WEST: I can sell Corn, Oats, Hay, Bran, Flour, Potatoes, Apples, Cabbage etc. in car and lots to wholesale, and retail dealers here.

I would like to receive shipments of Hens, Chickens and Eggs from Kentucky, Tennessee, Alabama and Mississippi and near points in Florida. I am in a situation to dispose of them to advantage.

Mobile is a port from which produce and goods are shipped to foreign countries, as well as a distributing point for surrounding country, hence special freight rates are made to this point.

Do not ship anything without correspondence. Write and I will give you probable prices and freight rates. Brethren and friends, let us work for our mutual benefit; we can save, in many instances, several middlemen's profits.

R. R. TIME TABLES. MISSOURI PACIFIC—MAIN LINE DEPOT.

Table with 2 columns: Station Name and Time. Includes Kansas and Nebraska L.M., Texas, Joplin & K.C. Ex., St. Louis Express, Lexington Branch Pass., Fast Mail, Joplin and K. G. Mail, St. Louis Mail and Ex., St. Louis Mail, Lexington Branch Pass., Joplin and K. G. Mail, St. Louis Mail and Ex., St. Louis Mail, Lexington Branch Pass.

Table with 2 columns: Station Name and Time. Includes K. C. & Wichita Mail, Lexington Branch Pass., St. Louis Mail, K. C. Texas & Joplin Mail, St. Louis Through Mail & Pass., Lex. Branch Passenger, St. Louis Through Mail & Pass., K. C. Tex. & Joplin Ex., St. Louis Through Mail & Pass., Kan. & Neb. Limited, Nos. 7, 9 and 10 do not stop.

LIBERTY STREET DEPOT.

Table with 2 columns: Station Name and Time. Includes Lex. Branch Pass., St. Louis Through Mail & Pass., K. C. Tex. & Joplin Ex., St. Louis Through Mail & Pass., Kan. & Neb. Limited, Nos. 7, 9 and 10 do not stop.

CHICAGO & ALTON.

Table with 2 columns: Route Name and Time. Includes East Bound, West Bound, Through tickets to all points in the United States and Canada. For further information regarding rates, etc., call on J. W. DUGAN, Agent, J. CHARLTON, G. P. & T. Agt., Chicago.

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Pan-American Excursion Rates.

Ask the undersigned to quote you the reduced rates to Buffalo and return, authorized account of the Pan-American Exposition. Also furnish your name to Geo. J. Charlton, General Passenger Agent, Chicago & Alton Railway, Chicago, and he will mail you an illustrated pamphlet of the Pan-American Exposition, free of charge. J. W. DUGAN, Ticket Agent, Chicago & Alton Railway, Independence, Mo.

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TO CHICAGO, ST. LOUIS, KANSAS CITY, PEORIA, DENVER AND POINTS IN

ILLINOIS MISSOURI AND TERRITORY BEYOND.

PASTORAL.

To the Saints of the Northeastern Illinois District:—The Northeast Illinois district conference held in Chicago, Illinois, September 7, 8, 1901, having elected me to the office of district president, I feel it my duty to enter into the work entrusted to me. Being largely unacquainted with the district and its spiritual condition, I hope that every one who has named the name of the good Master, will examine him or herself and see that there is nothing in their lives which contradicts our profession.

Now, dear Saints, it is my desire to get acquainted with you all face to face, but as this desire may never be realized, then I want to get in touch with every one holding the priesthood authority in the district, with the exception of the general church missionaries. I will kindly ask the presidents or those having charge of branches to write me an accurate condition of the branch over which they are placed. The object of this is to find out where my labors are most needed that I may direct them there first.

Were my hands loose I would certainly visit every branch in the district before the next conference at Plano; but as I am situated, having a large family, I must "labor for the bread that perisheth" and be content to direct my personal efforts to help those who must have assistance at once. For that reason a large part of my work will necessarily have to be done by correspondence; and it is my desire that every branch officer will see to it that the responsibility resting on him will be discharged in such a manner that the good Lord will commend him for so doing; for, brethren, the condition of the branches are largely what you make them and what you allow them to become. If you are neglectful and careless in the obligations you have assumed, the members are very liable to partake of the same spirit of carelessness. If you have unruly members, and you allow them to carry out their hobbies and cause dissensions, you will soon see ruin following in that wake.

"Purge out the iniquity which is among you, sanctify yourselves before me."—D. & C., Sec. 43: 3. Brethren, if there are any abuses being carried on which cause reproach to come to the fair name of the church, and you close your eyes to them, the responsibility lays at your door and will have to be accounted for.

I am in bonds,  
PHILEMON PEMENT,  
Dist. Pres.  
10555 Wabash Ave., CHICAGO, ILL.

Conference Notices.

The St. Louis district quarterly conference will convene in the rock church, Glasgow avenue and Dickson street, St. Louis, Missouri, on Saturday evening, September 28, 1901, at 8 o'clock. It was suggested by the district president that we meet at that date, and it was concurred in by the St. Louis branch. All members of the district are invited and urged to attend.

J. G. SMITH, Dist. Sec.  
2816 Lyon St., St. Louis, Mo.  
September 16.

Conference of the Eastern Michigan district will convene with the Five Lakes branch at Five Lakes, Lapeer county, Michigan, October 19-20, 1901, at 10 a. m. Branch secretaries will please send full and accurate reports. All officers are expected to send or bring written reports. J. H. Lake, president of the mission, is expected to be with us. All others are cordially invited to attend.

A. BARR, Pres.  
Applegate, Mich., Sept. 18.

The fall conference of the Northern Minnesota district will be held at Amor, Ottertail county, Minnesota, commencing at 2 p. m., October 10, 1901. The nearest railroad station is Perham on the Northern Pacific Railroad. Any Saints coming by railroad and desiring board, please write to Elder F. D. Omans at Perham, or to my address at Detroit.

THOS. J. MARTIN, Dist. Pres.  
MARCUS ERICKSON, Dist. Sec.  
AUBURN, Minn., Sept. 16.

The Northern Michigan district conference will convene at Whittemore, Iosco county, October 12-13, 1901. A full report is desired.

J. H. PERZENS, Pres.  
C. B. JOICE, Sec.

The Central California district conference of the Reorganized Church will convene at Monterey, California, October 25-27 inclusive. All branches in the district are requested to send delegates. Send reports also.

J. E. HOIT, Dist. Pres.  
MARY E. LAWN, Dist. Sec.

The fall conference of the Chatham district will convene October 12, 1901, at 10 o'clock a. m., at Wabash, Ontario. Again I wish to remind branch clerks to see that every item required by the Church Recorder is on your reports.

All coming by train are requested to notify William Nell or Wesley Bader, Wabash P. O. what train they are coming on, and they will be met.

Trains will be met Friday and Saturday. All interested will please take notice.

GEORGE GREEN, Pres.  
RICHARD COBURN, Sec.  
BLENNHEIM, Ont., Sept. 16.

Convention Notices.

The Northern Michigan district Sunday School Association will convene at Whittemore, Mich., October 11, 1901, at 10 a. m. A full report of schools is desired.

E. A. GOODWIN, Supt.  
C. B. JOICE, Sec.

The Chatham district Sunday School association will convene at Wabash, Friday, October 11th, at 2 p. m. The Wabash Saints are making extensive preparations to entertain everybody, and a committee will be formed to meet the following trains on Friday, October 11th, at Thamesville, on the Grand Trunk and Wabash railroads, going west at 11:40 a. m., 12:21, 12:47 and 3:56 p. m.; going east 12:47 and 3:27 p. m.; at the C. P. R. station at North Thamesville, going west 12:49 p. m., going east 3:56 p. m.; on the Lake Erie and Detroit River at Dresden, going north at 9 a. m., and going south at 8:20 a. m. Any one wishing to be met at any other time or place, please send a postal card addressed to Wm. Nell, Wabash, Ontario, and their wants will be looked after. Some of these stations are about seven miles from Wabash so please observe the above.

Will each school kindly endeavor to send in a full report, that all may be enabled to see what progress has been made during the past term. Officers and secretaries of schools please see that your school report and delegate papers are sent in time to be numbered with other papers. Written reports from district officers and superintendents will be expected. Please come prepared to elect officers for the ensuing term.

Let us meet together remembering it is God's work we are endeavoring to advance.

Your sister,  
MARY M. GREEN, Sec.  
APPLEDORE, Ont., Sept. 16.

NOTICES.

To the Southern Michigan and Northern Indiana Saints.—I have today sent a branch statistical report to all branches as far as I know. If any have not received one please notify me at once. Also remember that at last conference a resolution was passed that the priesthood report in writing. Send all reports to the undersigned at Fremont, Indiana, up to October 1st, after that to Coldwater, Michigan, care of Samuel Stroh.

Wm. F. SHAUB, Dist. Sec.  
RAY, Ind., Sept. 17.

To the Saints of Eastern Colorado District.—As most of us know we have had an extra force of missionaries appointed to our district this year, and their families allotted to our care.

I have been compelled to call upon our worthy bishop for assistance each month until he now informs me that his funds are exhausted too, and some families are without allowance for

this month. Let us all make an effort and try the promises of the Lord. Those who pay tithing, by sending what they can now, and those who have not done so before by beginning at once, that we may all receive those blessings promised to those who serve him faithfully.

Your brother in the gospel,  
CHAS. E. EVERETT,  
Bishop's agent.  
2809 Walton St., DENVER, Col.

Notice of Appointment.

Bro. Joseph A. Tanner, of Bevier, Missouri, has been appointed sub-missionary in charge of the Northeast Missouri District. All missionaries laboring this Conference year in that district will please report to him their labors, until further notice.

I. N. WHITE,  
Missionary in Charge.  
INDEPENDENCE, Mo., Sept. 16.

To all whom it may concern.—By mutual agreement with Bro. Joseph Luff, Elder R. J. Parker has been transferred from the Colorado mission to labor in the field assigned to my charge until the next General Conference.

I. N. WHITE,  
Missionary in Charge.  
INDEPENDENCE, Mo., Sept. 16.

CONFERENCE MINUTES.

The Eastern Colorado district convened at Colorado Springs August 24, 1901, Elder J. B. Roush presiding.

Branches reporting: Fair View, Highland, Colorado Springs, Rocky Mountain, Wray and Denver. No report from Cedar branch. Branches reporting give a gain of 53.

Missionaries reporting: J. B. Roush, J. M. Stubbart, James Kemp, J. F. Curtis, A. B. Hanson, C. R. Duncan, J. W. Morgan and J. B. Wildermuth. Elders: E. F. Shupe, M. L. Schmid, W. T. Bozarth. Priest M. F. Ralston. Teacher A. E. Taber. Committee on release of Nebraska branches report having notified Bristis and Cottonwood branches of their release from this district. Petition of Fair View branch to have the license of R. H. Wright restored, referred to Joseph Luff and J. B. Roush, missionaries in charge, with request that they take immediate action in regard to it.

The next conference is to be held on 3d Saturday and Sunday of Feb. in Denver. Officers elected: President, J. B. Roush; vice president, J. W. Morgan; secretary, A. E. Taber. C. E. Everett was sustained as Bishop's agent and J. B. Roush as church historian. The request of the Colorado Springs branch for the ordination of W. O. Duncan to the office of elder was granted. A vote of thanks was given the Saints and friends of Colorado Springs for their kind entertainment of the conference.

A. E. TABOR, Sec.

The conference of the Northeastern Illinois district convened at Central Chicago branch September 7, 1901; Bro. Rudd was elected as chairman, Mabel Sanderson secretary, Clara Sherman assistant secretary, F. M. Pitt chorister, Sr. Mamie Williamson organist; Brn. D. M. Rudd, P. Pement and E. M. Wildermuth were appointed as newspaper correspondence committee. Brn. A. J. Keck, J. T. Hackett and F. M. Pitt were appointed as credential committee. Speeches by Brn. Rudd and E. M. Wildermuth. Minutes of last conference read.

The following of the ministry reported: D. M. Rudd, C. G. Lamphere, Henry Southwick, E. J. Lang, Francis Earl, G. F. Howard, J. E. Wildermuth, G. H. Graves, E. M. Wildermuth, J. T. Hackett and P. Pement. Address by R. C. Evans.

Bishop's agent reported as follows: Balance on hand last report together with cash receipts, \$391.43; disbursements, \$388.42; balance on hand, \$3.01.

District treasurer's report: Tent fund, balance on hand last report, \$4.12; turned over to Bro. Wildermuth, \$4.12; balance on hand, none. District fund, balance on hand last report, \$3.50; paid for stamps, \$1.00; balance on hand, \$2.50. Reports were turned over to the following auditing committee, A. J. Keck, J. T. Hackett and F. M. Pitt.

The Sunday School Association was granted the time from 1:30 to 2:45 p. m. on Sunday.

Bro. F. M. Sheehy was elected to associate with Bro. Rudd as chairman. A motion carried to have a committee attend to all administrations at a time other than during the other services. Reports of labors of Bro. Fuller and Cochran were read.

Branches report as follows: Central Chicago 53, Ladd 32, DeKalb 47, Sandwich 72, Mission 127, First Chicago 166, West Pullman 35, Unity 25, Wilmington 67, Plano 181; incorrect reports to be returned to branches for correction.

Auditing committee's report read, accepted and committee discharged. Bro. E. M. Wildermuth reports tent funds all used. District officers were authorized to appoint the order of the meetings of the conferences of the future. The matter of disorganizing the Streater branch was left with the missionary in charge. The ordination of Geo. F. Crowley was referred to the district president. District president was authorized to appoint credential committee prior to each conference. Visiting members were allowed the courtesy of the floor. Adopted that district officers be elected at the first conference after each General Conference and hold office one year. Present officers to hold office till their successors are elected under this new rule.

Bro. P. Pement was elected district president, J. T. Hackett vice president, James F. Keir secretary and treasurer. Next conference will meet at Plano, date to be fixed by district president. Statement made by L. F. Daniels concerning re-uniting with the church was ruled out of order.

The following resolution was adopted: Resolved, That we the Reorganized Church of Jesus Christ of Latter Day Saints, now in conference assembled, representing the N. E. Illinois district of said church, hereby express our abhorrence of the recent barbarous attack on our chief magistrate, and deprecate all such unlawful means to attain the ends no matter what may be the motive inspiring such acts.

Resolved, That to Mrs. McKinley we offer our most sincere condolence, praying that God will temper this sad bereavement as only He can.

A vote of thanks was extended to the Chicago Saints. Conference adjourned as per previous resolution.

JAMES F. KEIR, Sec.  
702 Washington St., Chicago, Ill.  
September 16.

Convention Minutes.

The Independence Stake Sunday School Association met in its first convention at Holden, Missouri, September 20, 1901, at 10 a. m., Miss Eva M. Bailey presiding, assisted by Bro. E. Etzenhouser, Mrs. Abbie A. Horton secretary, and Miss Ruth Allen organist, the Winnedow Songs being used.

About 45 were present on time. A song service and short speech by the assistant superintendent, with invocation, were the opening exercises, and then the minutes of previous convention were read and a committee on credentials was appointed. The schools reporting were Mt. Zion, Armstrong, First Kansas City, Second Kansas City, Holden, Chelsea Park, Northeast Mission, Armstrong colored, Post Oak and Argentine. According to reports handed in, the total enrollment of schools is 1010, an increase of 137 since last report, and number of books in libraries \$80, an increase of 91.

Officers reporting by letter were Sr. Eva M. Bailey, superintendent, with account of expenses \$1.10, drawn on treasury \$5.00, on hand 90 cents. Bro. E. Etzenhouser, assistant superintendent, with bill for letterheads \$1.35, which was, on motion allowed. Abbie A. Horton, secretary, with bill for programs \$1.25, stationery, stamps, and by-laws 90 cents, incidental expense \$2.15, total \$4.39, which was on motion also allowed, and Sr. L. Etzenhouser, librarian, also reported. The superintendents of following named schools reporting were, Armstrong Sunday School, First Kansas City, Second Kansas City, Holden, and as-

stant superintendent of Post Oak. The treasurer's report was as follows: September 5, 1901, total received \$23.44; July 1901, paid out \$11.25; balance \$9.19. Added report: September 20, 1901, received from Armstrong Sunday School \$3.06; September 20, 1901, from Mt. Zion Sunday School \$8.38; September 20, 1901, paid to Literary Exchange, \$3.00; to assistant superintendent, \$1.35; to secretary \$4.39; total balance \$11.89. Referred to an auditing committee and found correct.

The Literary Exchange reported: On hand March 8, 1901, \$1.66; expended for books, including volume 3 of Church History, \$1.50; for stationery and postage \$2.09; on hand 26 cents. On motion \$3.00 was appropriated for work of next six months.

The afternoon session opened at 2 o'clock with the usual exercises. No new business being then on hand, Sr. L. Etzenhouser was called on and read a very instructive paper on the subject of "Benefits to be Derived from a Sunday School Circulating Library," which received good attention and was followed by an interesting discussion, resulting in the following resolution being made: "Moved that the matter of a circulating library be referred to our Sunday School Stake librarian with two others added, and that they be required to report such recommendations and rules as they may be led to give after a due consideration of the matter." This was seconded and carried. Bro. Wm. Clow and Sr. Nettie Williams were chosen to act with the librarian.

Next was the reading of a paper by Sr. Eva Bailey, which treated on the subject of kindergarten work giving several illustrations which proved satisfactory and received favorable comment from those present. Sr. M. Eunice Winn described the utility of card work in classes; also Sr. Dora Young led in a discussion, in an informal way, of the subject, connected with the primary work, "the Story, the Illustrations and the Readings." Six primary teachers were present and many profitable suggestions were offered.

It was then moved and seconded that a committee be appointed by this convention to draft resolutions to present to the general association covering the change of time of the election of district officers. Carried. This committee was appointed namely: Sr. M. E. Winn, Bro. Ammon White and Sr. Ada Koehler.

It was then moved that we adjourn to meet at 10 a. m. on the Friday just prior to the Stake conference, and at the same place. Carried.

An excellent spirit prevailed and a good interest in all the proceedings of the convention was manifested.

ABBBIE A. HORTON, Sec.

INDEPENDENCE, Mo., Sep. 23.

DIED.

DRUMBARGER.—At her home near Stone City, Iowa, September 9, 1901, Mrs. Wm. Drumbarger, mother of Bro. Samuel Drumbarger. Funeral sermon by Elder L. E. Hills.

Poorly? "For two years I suffered terribly from dyspepsia, with great depression, and was always feeling poorly. I then tried Ayer's Sarsaparilla, and in one week I was a new man."—John McDonald, Philadelphia, Pa. Don't forget that it's "Ayer's" Sarsaparilla that will make you strong and hopeful. Don't waste your time and money by trying some other kind. Use the old, tested, tried, and true Ayer's Sarsaparilla. \$1.00 a bottle. All druggists. Ask your doctor what he thinks of Ayer's Sarsaparilla. He knows all about this grand old family medicine. Follow his advice and we will be satisfied. J. C. AYER & CO., Lowell, Mass.

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VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, OCTOBER 3, 1901.

NUMBER 40.

## ZION'S ENSIGN.

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B. B.

## THE CAMP OF ISRAEL.

The annual reunion which, for the second time, was held in the city park at Dow City, Iowa, fifty-eight miles east of Omaha, Nebraska, on the lines of the Chicago and North Western and the Illinois Central railways, was a profitable and happy season for those who were privileged to gather there from September 20th to September 29th inclusive. Pres. Joseph Smith and Apostle J. W. Wight, of Lamoni, Iowa, and High Priest James M. Baker, of Dow City, presidents of the church, the mission and the district in which Dow City is situated, respectively, were chosen to preside. Elders A. Harrison Radd, of Dow City, and Oscar Case, of Moorhead, Iowa, were made secretaries, and Brn. S. B. Kibler, Woodbine, and James Pearsale, Dow City, choristers.

The city park, just two blocks from the center of the business portion of the town, convenient to the railroad stations, and which is a beautiful, level, well shaded and grassy plot of ground, was in first class condition, and with the rows of white tents bordering around it, the large tabernacle, about 65x102 feet, in the center, made a very picturesque scene; there were seventy-two tents and four covered wagons occupying the space allotted for tenting purposes, six less than last year. The weather, for the most part, was very pleasant, though, at times, a little warm; but a fine rain the night of September 24th, cleared the atmosphere and enhanced the comfort of the campers. About midnight of Friday, the 27th, another rain visited the camp, and continued until afternoon of Saturday, making it rather disagreeable, but by the following Sunday morning it cleared again, and the last day was very enjoy-

able, a large crowd being in attendance, more than filling the large tent. Bro. John Smith, of the Herald Publishing House, Lamoni, Iowa, and the editor from the Ensign Publishing House, Independence, Missouri, represented the publishing interests of the church. Bishops G. H. Hilliard, of Independence, Missouri, and C. J. Hunt, of Deloit, Iowa, represented the bishopric.

Owing to heavy rains just prior to the commencement of the reunion, many were unable to be present in time for the morning exercises, and services were not begun until 7:30 p. m., when Bro. J. M. Baker called the assembly to order, and announced Pres. Joseph Smith as the speaker. He referred to the condition of the church morally and spiritually, since 1830 to the present, and gave, as his opinion, that the church was in higher standing than at any time in its history. Saturday morning at 10:45 the proper organization was effected as above noted. Short speeches from Brn. G. H. Hilliard, D. A. Hutchings, Oscar Case, C. E. Butterworth and J. W. Wight occupied the remainder of this session. Pres. Joseph Smith preached at 2:30 p. m., and at 7:30 Bro. W. A. Smith delivered the discourse, the principal of faith being his theme.

Sunday was clear and warm. The morning prayer service was well attended, as were all the services of the day. At 10:45 a. m. Judge Wm. R. Green, of Audubon, Iowa, a former resident of Dow City, by invitation of the citizens, delivered an address of welcome to the saints; his remarks, which were listened to very closely, were, in part, as follows:

"Mr. President and members of the Reorganized Church of Jesus Christ of Latter Day Saints, Assembled:—In behalf of the citizens of Dow City, I extend to you a welcome in our midst. We welcome you as a God-fearing people, who are striving for the uplifting of humanity. There is an organized effort for evil in the world, and the forces for good must organize to meet this rising tide, which would overwhelm our nation, and drag it down from a God-fearing to evil conditions. Here you have met to devise means that shall be carried out into the workshop, and into business life to meet this flood of evil. We cannot confine our efforts to our own fireside, but must broaden our efforts for good. I have ever found in my experience that you, as a people, are always on the side of law and morality, so we have no jealousies in your success. Again we welcome you to our midst."

At the conclusion of Judge

Green's address, who by the way, stands very high in the esteem and respect of the citizens of his state, Elder J. R. Lambert, of Lamoni, addressed the assembly in a very able discourse upon the necessity of sustaining the laws of the country as well as the law of God, showing that only upon conditions of obedience and the working of righteousness will men be justified and saved. The effort was truly an inspiration of the Holy Spirit. At 2:30 p. m. Elder J. W. Wight took for his theme "government," deploring the recent attempt to strike down all law and order in the assassination of the late President McKinley. That in this enlightened age there should be found lurking in the brain of any one residing in this land of freedom, the desire to destroy law and order; for where there are no, there is chaos, and where there is confusion there is no unity, and where unity does not prevail, there is no peace. The speaker read Acts 1:9-11 as a basis for thoughts upon a government in which there shall be found no reason for dissatisfaction. He also referred to the tragedy of the cross, and the condition of the church crucified with the Savior. (Luke 23:40).

Our space will not permit anything but a generalization of that which transpired at this reunion. President Joseph Smith preached at 7:30 Sunday evening on the "Abrahamic covenant." He also spoke Tuesday at 10:45 on the Gifts of the Spirit; at 7:30 p. m. Thursday, 2:30 p. m. Friday, Sunday 10:45 a. m., September 29th, and presided at the business meeting Saturday afternoon, September 28th. Brn. J. R. Lambert, G. H. Hilliard, J. W. Wight, Chas. Derry, Oscar Case, J. A. Gunsolley, John Smith and Paul Hansen also occupied, some of them a number of times, Bro. J. W. Wight giving the closing discourse Sunday night to an audience which completely filled the large tent, many being on the outside.

During the week Sunday School and Religio and Daughters of Zion work were industriously looked after by Brn. T. A. Hougas, J. A. Gunsolley and J. F. Mintun, very encouraging attendances being noted. The morning prayer services at 9 a. m. each day were well attended and very spiritual and encouraging, a number of gospel gifts being manifest to the comfort of all; but especially was the presence of the Holy Spirit felt, blessing abundantly the humble devout worshipper. At the business meeting Saturday afternoon, September 28th, Dow City was chosen as the place for the reunion next year, and a good collection was given for expenses incurred during this year, and

for repairs to the tent. The citizens of Dow City were hospitable, and kindly entertained the visitors well, and attended the services generally. The health of the campers was good, and all were cheerful and happy in their associations and in their disposition to continue the conflict unto victory.

## PERFECTION.

Men are seeking for it in the affairs of life. Mechanically we are reaching it in speed, light, modes of communication, etc. This longed for condition drives and beckons us onward and upward. God can only accomplish results by law, so can man, so can Satan. Law is neutral, we can use force for good or evil purposes; is it not pleasing to God when He sees men use the laws of the universe for a righteous and noble purpose? Does not the progression of the race, even materially, please Him? Isn't unprogressiveness in material things, to some extent, a sin, just as a lack of improvement in spiritual matters is displeasing unto God? Don't God swing the planets by the best method known to Him? Don't He light and heat the earth by the most perfect system in the universe, conditions considered? Even with a curse upon the earth and all things therein, yet could there be any arrangement of chemicals acting upon dust to produce anything more beautiful than a full blown rose or to smell sweeter than the flower of the modest heliotrope?

God has revealed to us in the magnificent magnitude of His works, in their beauty, in their detail of thought, that He is a Master Mechanic, the Supreme Artist, the Chemist of chemists, the Architect of the universe, and when Christ said: "Be ye perfect even as your Father which is in heaven is perfect," it may be applied to an imitation of our heavenly Father as a Workman. Our church publications should reflect the highest skill in their intellectual and mechanical make-up. Is it not pleasing to God that the highest achievements of the intellect should be used to produce the literature of the church? We have some archaic machinery here in the ENSIGN that should give place to modern contrivances for publishing a paper. If the subscription list of the ENSIGN was what it should be, we could have an up-to-date plant; this we ought to have and will have with the help of the ENSIGN friends. From time to time we are going to try and increase the circulation of the ENSIGN, as we know it is doing an immense amount of good. Will you help us? Pay indebtedness to the paper promptly. On much of

our output we only make ten cents on the dollar, and when we are compelled to write several times for an account, every bit of our profit is eaten up in time and postage. Stand by us in our effort to spread the gospel by means of our various publications. Brethren, who are in business, patronize our job printing department. This part of the plant is well equipped for doing all the various kinds of commercial printing, and is under the supervision of a printer of large and varied experience. Help us to attain to perfection in the printing plant of the ENSIGN.

## LATTER DAY SAINTISM APPLIED.

We believe in present day revelation. We claim to receive, through God's appointed channel, instruction from Christ to His church. We have such instruction printed and preserved in a book called "Doctrine and Covenants." The instruction contained therein is as binding to Latter Day Saints as other commandments of the Lord given in other ages of the world. What kind of Christians will the application of the instructions here quoted make? What kind of fruit can we expect from Latter Day Saints if they apply the instruction given in the Doctrine and Covenants, a few cullings of which appear here?

And now, verily, verily I say unto thee, put your trust in that Spirit which leadeth to do good; yea, to do justly, to walk humbly, to judge righteously, and this is my Spirit.—Sec. 10: 6.

Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work, and no one can assist in this work, except he shall be humble and full of love, having faith, hope and charity, being temperate in all things, whatsoever shall be intrusted to his care.—12: 4.

Let every man esteem his brother as himself, and practice virtue and holiness before me. And again I say unto you, let every man esteem his brother as himself.—33: 5.

I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded. And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness. And go ye out from among the wicked. Save yourselves. Be ye clean that bear the vessels of the Lord. Even so. Amen.—38: 9.

And now, behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.

And again, I say, thou shalt not kill; but he that killeth shall die. Thou shalt not steal; and he that stealeth and will not repent, shall be cast out. Thou shalt not lie; he that lieth and will not repent, shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and one flesh; and he that looketh upon a woman to lust after her, shall deny the faith, and shall

not have the Spirit; and if he repents not, he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbor, nor do him any harm. Thou knowest my laws concerning these things are given in my scriptures; he that sinneth and repenteth not, shall be cast out.—12: 6, 7.

And again, thou shalt not be proud in thy heart; \* \* \* and let all things be done in cleanliness before me. Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer.—3: 12.

If a man or woman shall rob, he or she shall be delivered up unto the law of the land. And if he or she shall steal, he or she shall be delivered up unto the law of the land. And if he or she shall lie, he or she shall be delivered up unto the law of the land. If he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God.—13: 22.

This Doctrine and Covenants is full of just such instructions. Our religious cotemporaries, in examining our position, invariably overlook the good we have, and infidel like, seek to so twist the declarations of the word of the Lord that they may appear evil. Such methods will eventually bring the condemnation of God upon these unjust critics. The Bible has been attacked along the very same lines as is the Bible of the ancient Americans—the Book of Mormon—and the modern revelations of God to His people in this age—the Doctrine and Covenants.

Latter Day Saintism applied will make noble men and women, loyal citizens and fit subjects for the higher education of the millennial reign of Christ on earth.

GENERAL CHURCH NEWS.

INDEPENDENCE.

Bishop R. May and Pres. G. H. Hulmes expect to leave Saturday morning to visit the Post Oak Saints, and from there, during the following week, to Burtville and Knob Noster, accompanied by Elder S. J. Madden of Post Oak.

The Letter, one of the two week dailies, of Independence, has this item in Monday's edition:

"The choir at the L. D. S. church sustained their reputation for good singing at last night's service. The choir consisted of twenty-five or thirty voices."

Bro. and Sr. Will Pitt and family returned Tuesday from an extended visit to the parents of Sr. Pitt, Bro. and Sr. D. Hougas, Henderson, Iowa. Sr. Pitt brought to the ENSIGN of fee, Wednesday, a basket of apples sent by her father, the sight of which called forth exclamations of surprise and delight. They show no effects of the drouth this past season, are large in size—one of them weighing eleven ounces—beautiful in rich coloring, and delightful in flavor. We do not know the varieties, but judge them to be Northern Spy, Baldwin and Jonathan. They are all good any way, and a few barrels of them in the cellar would conduce to the complacency with which those who are well prepared, view the approach of the icy

hand of the frost king. Thanks, Bro. Hougas.

Bro. J. A. Kennedy has just finished a fine nine foot wide cement or graintoid walk in front of the ENSIGN office, and an eight foot walk of the same material from this office to the corner of Osage street, all being church property. This adds greatly to the appearance, as well as to the comfort of the pedestrians. To further beautify the ENSIGN frontage, our enterprising business manager, Bro. Miller, has moved part of the Temple Lot upon it, sodding a space about eight feet wide, between the curb and walk, with sod from that much revered spot of ground, the part of it to which the Reorganized Church holds title. The street has also been bricked from the Square to Pleasant street, and the workmen are laying brick now from Pleasant towards the Missouri Pacific Railway. We will have a fine street by and by. Bro. Kennedy is now engaged in laying a walk in front of the church, having also completed the walk in front of the Temple Lot property opposite Bro. Joseph Luff's residence.

Mr. W. H. Smith, manager of the "C. N. D." (Commercial News Department), of the Western Union Telegraph Company for many years, at Pittsburg, Pennsylvania, is visiting relatives and friends here. He is a brother of Srs. M. E. and G. H. Hulmes, and Sr. Frank Oriley, and brother of M. H. Smith. His wife and her mother, Mrs. Dunn, have been here several weeks.

Bro. and Sr. Horton are entertaining their son and family from Chicago.

Bishop and Sr. Hilliard leave tomorrow, Friday, night, for their old neighborhood in southern Illinois, to attend a reunion and visit relatives.

The city electric lighting supplies are now arriving, and Superintendent Caldwell is kept rustling to get things in readiness for running as soon as the plant is handed over to the city by the contractors; they must indeed be "great bodies," they appear to be moving so slowly in the matter.

If your paper is a little late this week, "Uncle Sam" will not alone be to blame. The paper makers are over two weeks behind time sending our supply. Telegraph, mail, telephone and messenger have been utilized—the two latter to Kansas City—unavailingly to get paper here on time. We did our best to make the delay as little as possible.

Sr. F. Criley is recovering from an attack of malarial fever. Bro. C. G. Gould also suffered a slight attack, but is again at work.

On Friday last a merry party of Saints led by Bishop May, and composed of Sr. May, Sr. J. A. Robinson, Sr. Belle James, Sr. Will Bushnell, Sr. G. Bartholomew, Srs. W. and Frances Williamson, Sr. C. Mills, Sr. M. E. Hulmes and Mrs. L. Dunn, of Pittsburg, Pennsylvania—the rear being kept within calling distance by Bro. and Sr. G. H.

Hulmes—started over the beautiful Lexington road until the magnificent scenery of the Missouri river bottoms was seen below; when they turned off on a country road intersected with gates, when upon passing the fifth gate the party found themselves in an almost primitive valley at the home of our aged brother, Dr. A. B. Herman and wife. Arriving immediately before them was one of Bishop May's large wagons which had conveyed there a carefully selected load of donations from various of the Saints, the purpose being to make pleasant and comfortable as possible for the winter, our aged and industrious brother and sister now that the days have come when they cannot, as in the past, labor continuously. The surprise was complete, and having brought abundance of suitable food for lunch with plenty to spare after the quick and able hands of the sisters had spread a table to almost overflowing, all sat down to enjoy it with hearts turned in thanksgiving to the giver of every good and perfect gift" to us all. After putting down carpets, putting up new stoves, bedstead, lounge, etc., and placing cosy chairs, and with a few pictures on the walls of the addition to their home which had been built under the direction of Bishop May some months ago, prayer was offered and a few sweet hymns sung, then the homeward journey of ten miles over the hills to Independence began. Thus, to those who went—as well as to others who donated to the successful object of the visit but were themselves prevented from going—ended in one of those lovely Missouri moonlight nights, a profitable day, such an one, when, if the soul is at peace within, the heart is glad and thoughts of eternal heritage, amid scenes and associations made still more perfect by the entire absence of sin or sorrow, pain or death, brings in sweet anticipation, eternal joys, of which no earthly disaster, save voluntary sin, can rob us.

G. H. H.

LAMONI, IOWA.

On Thursday, the 26th, funeral services were held in the chapel over the remains of Bro. Asa J. Hiscock, a former resident of this place, who died at Alliance, Nebraska, on the 22d, of typhoid. Elder Columbus Scott preached the sermon, and was assisted in the services by Elder R. S. Salyards.

Elders Thorburn and Hayer returned to their mission fields last week.

Elder R. M. Elvin came in from the debate the other day, smiling and apparently happy over the result of the contest. He reports good crowds every night, and gentlemanly conduct on the part of his opponent. Sold the elder a copy of the Inspired Translation at the close.

The Sunday School and Religio convention held at Evergreen Saturday and Sunday was quite well attended, and an interesting and profitable time is reported. It is Lamon's turn now, but the time has not yet been set.

Elder Columbus Scott preached at Lamon Sunday morning. The evening hour was occupied by Elder R. S. Salyards. The afternoon prayer service was in charge of Bro. M. J. Danielson and Will J. Mather.

We understand that there is a quantity of *Heralds*, *ENSIGNS* and *Autumn Leaves* in the hands of the Good Literature committee of our local Religio, which will be furnished to any missionary applying for them for free distribution in introducing the work. If you wish them write to the chairman of the committee, Miss Mary C. Banta, Lamon, Iowa.

The report of the Lamon branch for the four months past, as read Tuesday night, shows a gain of 31 by baptism, 11 by letter, making a total gain of 42, with a loss of 6 by letter and 3 by death, total loss of 9, or a net gain of 33. Present membership 1333.

Elder H. A. Stebbins and wife were called to Burlington, Iowa, Sunday afternoon, by telegram, to attend the funeral service of an uncle of Sr. Stebbins, who passed away suddenly the night before.

October 1.

ST. JOSEPH, MISSOURI.

Our quarterly conference at Stewartsville, passed very pleasantly. Evidences of permanent growth in grace were visible. The attendance from a distance was fair, and locally was good. The district missionaries were all present with good reports. Bro. Summerfield, a veteran in the work, and still a missionary, has been greatly hindered by affliction. Bro. T. T. Hinderks was wisely continued as president, with Bro. B. J. Dice as assistant, and Bro. C. P. Paul, whose absence was conspicuous, having so rarely occurred, was continued as record keeper and money changer. The preaching was done by Bro. Wm. Lewis, S. Swenson and the writer. The next conference to be held at St. Joseph, the time not set. The Sunday School and Religio work was done on Friday, of which we hear good words.

Bro. Wm. Lewis has completely disposed of his business in keeping with the counsel of the appointive authorities, preparatory to going on a mission to Wales, his native land. He is awaiting the final word from Bro. G. T. Griffiths to come. In Wales or America Bro. L. will make an able, wise and safe minister for and representative of the work. There have been strong and repeated evidences in the past of the divine call to which Bro. Lewis is now prepared to comply.

We returned from the conference yesterday in time to continue our protracted effort at South St. Joseph, where we were greeted by a house full of anxious listeners. Additional seats had to be provided to accommodate all. The meetings will continue during the week.

Bro. John Taylor and wife, formerly good Sunday School workers in north St. Joseph, have removed from Acheson, and located at South St. Joseph,

and will be a help there in the Sunday School which has fallen to our charge.

J. M. TERRY.

2005 Holman St., Sept. 30.

CHICAGO, ILLINOIS.

First Chicago Branch, 8 So. Wood St., Sunday School at 1:30, preaching at 3 and 7:45 p. m.; Central Branch, 3411 Cottage Grove Ave., Sunday School at 9:30 a. m., preaching at 11 a. m. and 7:30 p. m.; West Pullman, preaching at 10:30 a. m., followed by Sunday School, preaching at 7:30 p. m.; Graves' Mission, 2458 State St.

At the business meeting Tuesday evening on the South side the newly elected officers of the branch were Bro. Sheehy, president; Cochrane, priest; Richardson, teacher; Hull, deacon; F. M. Pitt, chorister.

The preachers yesterday at the tri-branches were Pement, Earl, Sheehy, Deam and McCullum. Bro. J. D. White attended our Thursday evening prayer meeting last week.

Chicago is to have a convention of ministers during this week to discuss some of the problems that are causing anxiety among the well meaning ones. "People's minds are failing them for fear of the things coming upon the earth."

Sr. Grace Williams Webster has started a class in instrumental music.

Bro. Homan C. Smith passed through the city last week en route for the reunion at Janesville, Wisconsin.

Bro. Robert Cooper and wife leave us for the west tonight. His residence will likely be in Denver. We will miss him.

We believe last Sunday's effort on the West side was Bro. Deams debut as a preacher.

Dowie's sermon yesterday in the auditorium was "Elijah and the priests of Baal. The report this morning is that the former prophet Elijah showed a weakness in being frightened by a scolding old woman (Jezebel) which he says will not be the case with the prophet as now re-incarnated here in Chicago.

Bro. Graves has now started street preaching on the West side with Bro. Cummings assistant.

September 30.

NOVICE

ST. LOUIS, MISSOURI.

Places of worship: Rock Church, Glasgow avenue and Dickson street. Services, Wednesday evening, prayer service. Sunday, Sabbath School 9:30 a. m.; preaching at 11 a. m.; social service at 2:30 p. m.; preaching at 8 p. m. Cheltenham, 671 Manchester Ave., services, Sunday School 10 a. m.; social meeting 2:30 p. m.; preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

The St. Louis district conference convened September 28, 1901, in the basement of the Rock church, Elder A. Allen, district president, in the chair, Bro. F. A. Smith associate president, J. G. Smith, secretary, J. J. Billinsky, assistant. Officials reporting, A. Allen, F. A. Smith, N. N. Cooke, R. Archibald, Alfred White, John Beard, Elder Guthrie, Wm. Jaques, T. J. Elliott, J. J. Billinsky, C. J. Remington.

Branches reporting, Wiersaw, Cheltenham and St. Louis; membership total, 525.

Bishop's agent's report showed a balance on hand of \$108.23.

Report of reunion committee accepted and the committee con-

tinued. Motion passed that we hold a reunion next year.

Request granted that the Belleville branch be reorganized. Steps were taken towards the purchasing of a tent for district work.

The action towards having conference every six months was defeated. Next district conference will be held December 21 and 22.

Sunday morning at Sabbath School was Parents' Day. The blackboard had been splendidly decorated by the deft fingers of Bro. Arthur Burgess. The review of the special numbers were well given. Large attendance.

Preaching service, morning hour, F. A. Smith speaker, assisted by Bro. Henry Roberts, of Cheltenham. Afternoon social meeting in charge of Brn. N. N. Cooke and J. E. Dawson. About twenty-five testimonies, two prayers and numerous verses of song occupied the hour.

Elder Alfred White spoke to a large evening congregation.

Born to the wife of Bro. R. B. Trowbridge Tuesday evening, September 24th, a son.

Sunday School business meeting Tuesday of the past week.

As we turned our faces homeward Sunday night our hearts were glad and we felt well, because that Spirit had been enjoyed during the day which makes one feel like trying to be an "Up to date" Latter Day Saint.

Afternoon social service here after at 2:30 p. m.

ETNA.

2820 Dayton St., September 23.

SECOND KANSAS CITY BRANCH. Corner 23d and Holly. One block south of Observation Park line.

Now that the cooler weather has come our meetings have been placed back in their usual order. Preaching at 11 a. m. and 7:30 p. m, social meeting at 2:30 p. m., and Sunday School at 9:30 a. m.

Meetings were fairly well attended yesterday, particularly the evening preaching when Elder J. A. Gillen addressed the congregation in a very able and instructive manner.

Bro. Fred Koehler was the morning speaker, using as his subject the "divine calling of the martyred seer."

Some of the Saints are investing in property around our church, and at present we know of four "pieces" held by our people in the immediate vicinity.

A good sized delegation of our branch was present at the Holden Stake conference, and the expressions we hear now run like this: "It was beautiful, so spiritual and so peaceful." "Those Holden Saints know how to entertain a conference;" "I had such a pleasant place to put up," etc. We were truly pleased to see the advancement made by that branch since last we were privileged to meet with them—five short years ago.

Our Stake president was a busy man among the Kansas City, U. S. A., Saints yesterday, preaching according to the announcement, to the Saints at Armstrong at the morning hour, meeting also with

them in their afternoon social meeting, after which he made a flying call on some of our West side members, and left our bidding place at 6 o'clock to solemnize a marriage on his way to his 7:30 appointment with the East side Saints. A. C. K. September 30.

LETTER DEPARTMENT.

CHICAGO, Ill., Aug. 31.

Editor Ensign:—On the evening of August 1st, after about the lapse of three weeks, one week in June and two weeks in July, which were so very hot in the streets at night, between these high buildings, people could hardly stand five minutes to listen to the preaching, I loaded my canon and started for the street corner again, to begin to shoot the gospel gun once more to large crowds of all kinds of people.

On August 6th Bro. W. H. Fuller came in from Independence, Missouri, where he had been laboring for three months, and before he could get any rest I put him at work, the same night he came, and we have put in this month, so far, with good interest. Great excitement among the people. Some to be baptized this week.

We want to organize and bring ministers of other faiths in union with us. Hear we are only a few, colored Saints, as yet, and we are made to more and more fully realize every day that we are to put on the whole armor of Jesus Christ, and to live more strict, godly lives in God and Christ. I find to be a true latter day disciple, I have all I can do to attend to my own business, and let other people's affairs alone. I rejoice in this restored gospel, and I am so glad and thankful that the Lord is blessing us his tender mercy, enlightening our minds and giving us his Spirit to rightly divide the word of truth to the people, so they are beginning to see eye to eye with us in this blessed gospel.

This field has been very hard for one colored missionary; what I want, brothers and sisters, is more help of our colored ministry and missionaries to the colored people, for I see it is very hard for two of our men to go up against all the world. May God give us more power to catch the minds of the people, they are in darkness and they are told by their pastors not to go hear us, and some of the people seem to be afraid to come out to hear for fear of their pastors. One pastor here said he would turn all of his bad members out of his church, but he was afraid that Graves, the Mormon preacher, might get hold of them. He need not fear, for the "Mormon" preachers will get a few of his flock, at least, we will try, by God's help, to help them to find a better hope in Christ.

I feel that the foundation of darkness is beginning to pass away, and the light has come to this race of people. To God be thanks for all his blessings. May he hasten his work among all and every nation and tongue, kindred and people, is my prayer in Jesus' name.

Bro. W. H. Fuller baptized five precious souls tonight, four of them colored, and one noble white gentleman. I preached to these people on the street, and Bro. Fuller also; more are very near the kingdom.

Yours in bonds of the gospel,

ELDER GEO. H. GRAYES. No. 2458 State St.

BARTLETT, Ia., Aug. 16.

Dear Ensign:—Sunday, August 18th, will close a series of four weeks' meeting; lacking two evenings. Brn. Minton and Fry in charge of a district tent, purchased for the Fremont district and by the Fremont and other Saints. The tent is set in the small town of Bartlett, with good crowds and considerable interest shown. Bro. H. Kemp is here now and will stay until the close of the meeting. Baptism will be administered Sunday. Much prejudice has been removed and friends made to the cause; some coming out to hear that would not before. Bro. Chas.

Fry is conducting the music, and Brn. J. F. Minton is doing most of the preaching.

In the faith, "F. F. M."

FANNING, KS., Aug. 28.

Editor Ensign:—I am still on the war path. I have since May 5th visited the several branches in this, the Northeast Kansas district, and had many precious Saints in the light of God, no doubt, trying very, very hard to live up to their high calling with the Master; while others are standing in the way of the onward progress of the gospel, and imagine the ungodly course they take is the only way to heaven's gate, and when they get there, to their surprise and astonishment, the swords with a heavy clash will only reveal the fact that they are not worthy to enter, and will have to fall back perhaps to China or old wicked Spain.

The summer has been very hot, but I have managed to preach in eleven places, have spoken 82 times and baptized six, besides the other work I have done.

The tent is now at Corning in charge of J. W. Roberts and Geo. W. Beebe. Bro. Pierce is in Pottawatomie county. All the missionary force are doing the best we can. Bro. Samuel Twombly, president of the district, has put in all the time he could, but is now at home looking after farm work.

After conference, September 6th, at Atchison, the tent will go to Troy. We have a number of people who believe the gospel, and it is hoped ere long they'll obey.

I am now holding a series of meetings three miles from here. Very good interest, fine liberty and good sized congregations. Had a large audience last night and a good feeling among the people.

Yours truly, J. C. FOSS.

CORNING, KS., AUG. 20.

Editor Ensign:—I take this method of informing the Saints of what I am trying to do as a missionary. I came to my missionfield (Northwest Kansas) July 23d, and to the district tent at Wetmore the 24th; found Brn. George Beebe and F. J. Pierce in charge. Bro. Foss, our missionary in charge, came over and preached for us the next night, and then sent Bro. Pierce to Centralla, leaving Bro. Beebe and myself in charge of tent. We tried to hold the banner of the Savior, with what success remains for the future to tell. However, by the assistance of Brn. Twombly, Foss, Beebe and Pierce we told them the gospel story in as plain a manner as we could. Some of the time we had a good crowd out to hear and they gave good attention; then three nights we did not have any meetings at all, one night on account of rain and two because there was no one came out. The tent was there three weeks.

The 10th of August we pulled stakes and shipped the tent to this place: it being Saturday we went on up to Centralla and met with the Saints in prayer meeting on Sunday, the Spirit of God being present to the comforting and cheering Bro. Beebe and myself who each preached once. We stated the condition of the tent work, that we could not continue it without aid, and they came nobly to our assistance with provisions, gasoline and some legal tender. They seemed to realize the fact that missionaries could not prosecute tent work on letters of appointment, wind and water altogether.

Brother Alex. McDougal brought us over to this place on the 12th inst., and getting permission we selected a nice location, set up the tent that evening so we could lodge therein, and the next night we commenced meetings with a few out to hear and have been holding forth since; but I notice one thing that the people of this country do not seem very anxious to hear the angel message. I must say that when we left Wetmore one man and his wife seemed to be very much interested and he made the statement to me that they wanted to make a thorough investigation and pray over the matter, and when con-

vinced would send for me to bury them in Christ. I did all that I could for them and left them in the hands of God.

Can't tell what we will do here yet, but one thing is sure, by the help of our Father above we will do what we can and leave the result with him; it is his work and he will take care of it and His servants also if we do our duty.

I will close by asking those who may read this to remember the missionaries, for it is not all beds of flowers for us. Let us press on until the battle's over, then we will wear the crown.

Your brother in the conflict, J. W. ROBERTS.

VOLINA, Ala., Aug. 22.

Editor Ensign:—Enclosed please find \$1.00 for Ensign since February. I should have sent it sooner but misfortunes, together with negligence, is all the excuse I offer. I have been thinking all along when I sent the dollar I would also enclose something more to be appropriated toward the college debt, this, God knows, I want to do; but at this writing 't is almost impossible; there has been a terrible storm here and it seems it has hurt me worse than any one I have heard of. This is the third effort I have made at a crop since I have failed in the country, and almost failed each time; I do hope, though, in the near future, I will come with my little mite.

I am entirely isolated from any of the Saints, and when I read in the Ensign of some brother who is so situated, I know how he feels. I often sit out on my gallery and look down the road, and think, now if I could only see Bro. Turpen or Bro. Erwin, or good old Bro. Gillen, how glad I would feel; not only those, but any of the dear brethren or sisters. I live seven miles east of Castleberry, Alabama, which is situated on the Louisville & Nashville R. R., eighty-eight miles north of Mobile, and one hundred miles south of Montgomery. If any of the elders will write when they can come, and when to meet them, I will be sure to do so with conveyance. I think there might be some good accomplished here.

I will say if Bro. Kelley's eyes should fall on this, who I understand is laboring in Alabama, that if he will write me and tell me if it is possible that he can come this way and preach the funeral of my darling child, Jennie. He has been to my house and was acquainted with Jennie and myself.

Dear Saints everywhere, I feel I need the prayers of God's people; I am doing all I can in my weak efforts to come up higher; my hindrances are many and temptations before me. I do hope and trust I may so live that I will meet my dear child, and all of God's people, where parting will be no more.

Your brother in the one faith, B. F. PAGE.

FLORESVILLE, Tex., Aug. 25.

Editor Ensign:—We are banished from meeting with the Saints, it being thirty-five miles to the nearest branch, which is at San Antonio. So the only exhortation we get is through the Ensign and Autumn Leaves, which are welcome visitors at our home. Will some of the Saints of the San Antonio branch please inform us when they will meet in conference, and the condition of the branch there. I never see any letters from them. I have written Bro. Shepherd to come this way and preach some for us, but haven't heard from him yet. Am willing to do all in my power to help establish the work here if some one will come this way. The work has never been introduced in Floresville yet, and I think some good may be done.

There are only three members here. My wife is not a member of the church, but is a strong believer in the doctrine; she has never heard one of our elders preach. I have been a member of the church eight years in September, and have never regretted the step I have taken, although I have been very disobedient at times, so much so at one time, I did not pro-

cess any religion; but inasmuch as I have been obedient God has surely blessed me, and has given me a knowledge of the truth. Dear Saints, let us obey the teaching of our heavenly Father and receive his blessings. Pray for us that we may be faithful and do some good, if not much, in the upbuilding of the church and the redemption of Zion.

Ever praying for the success of the gospel in all lands,  
Yours in gospel bonds,  
ED JACKSON.

STOCKTON, Cal., Sept. 14.

Editor Ensign:—Please let me extend the invitation through your columns to all the Saints to send to my address, 807 E. Main street, Stockton, California, all the old, clean ENSIGNS they have to spare, and I will give them away. I had thought that California Saints would send enough, but they have not, and will be out in a few days. The mission is a success, and I am probably reaching as many people as many of the elders who are in the field. Bro. Wm. M. Bohall is with me now and has a horse and buggy, so that I can get around better to distribute papers, so, brethren and sisters, let me again say, bundle up your ENSIGNS and other tracts and mail them to me, then go into your closets and pray that God will bless them as messengers of good, and that will be practical religion. I am as well as usual.

Yours in the one faith, A. HAWES.

VERMILION, O., Aug. 22.

Dear Ensign:—Bro. Allen, from Kirland, came to Ashmont, Friday, July 14th, and preached Sunday afternoon. His text was Matthew 7, "Judge not that ye be not judged." What beautiful words for our consideration, to think upon and ponder well before expressing our sentiments in regard to others; we might possibly have a beam to be cast out first; we are not perfect, no one so, says the word. May God help us to be pure in heart in every thought and act; purity in this life means much in the life to come. We should so live that each moment may be sent out freighted with love, good will and charity to all the world. We may possess all the essentials required to form the christian character, but without charity we are as sounding brass or tinkling cymbal, and the Psalmist says, "If thou Lord shouldst mark iniquities, oh Lord who should stand." This people, previous to the present time, have had plenty of good preaching, many grand, inspired sermons, but they will not receive it, neither will they come out to hear the word. What will the harvest be? God alone is the judge; may he be merciful and kind to the erring ones. He doeth all things well. "But every one that heareth these sayings of mine and doeth them shall not be likened unto a foolish man that built his house upon the sand."

We meet with many trials and temptations by the way, but Christ himself was accosted by the tempter many times, so we cannot expect to glide along on smooth ground at all times.

Dear Saints, pray for me that I may be more faithful and ever watchful, that I may be able to withstand more fully all the evils which surround us.

I am one of the isolated ones and very seldom see any of the Saints. I often think of what Christ said to Martha, "Too much serving makes the world unsovable. May God's blessings rest upon all His children, giving them strength to endure and grace to overcome self, sin and the world, and bring us into a more perfect submission to His will, is my prayer in Jesus name.

Mrs. S. J. RIMBLE.

A SIMPLE remedy for warts is a dram of salicylic acid with an ounce of collodion in a bottle which has a tiny brush run through the cork. Apply this mixture to the warts twice a day and in a few days they will dry up and fall off—October Ladies' Home Journal.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

CONFIRMATION STILL COMING.

That men are beginning to seriously consider and finally concede some of the major propositions of this "Latter Day marvel" is gratifying to say the least.

The *Boston Congregationalist* has the following editorial comment on the question, "Does the Christian Church Need Miracles?"

"A craving for miracles is manifest. As belief in the miracles of the Bible has declined in the church an increasing number of persons are showing their belief in modern miracles. Faith curists tell wonderful stories of diseases banished by prayer and the word of power; and the death of those who declared themselves healed by faith does not shake the faith of survivors. Christian Scientists go farther, and declare that disease is a delusion, and death also, and that knowledge of God in Christ as they teach it, will banish the delusion. The subjects of their weekly assemblies consist mainly of signs and witnesses. Can the Christian church live and grow through the witnesses without the signs? It may as well be admitted that if the only signs and wonders to convince men that Jesus is the Son of God occurred in the first christian century, or before, the rehearsal of them will not give power to the church of the twentieth century.

"The church is laying greater emphasis than ever before on our Lord's command, 'Go ye into all the world, and preach the gospel to the whole creation.' Mark joins to these words the Lord's assurance, 'These signs shall follow them that believe,' and the prominent signs promised were casting out demons, speaking new tongues, immunity from disease, and healing the sick. It is true that doubt is raised concerning the genuineness of these passages. Two of the oldest Greek manuscripts do not contain them. But Matthew joins to the same command of Jesus his assurance that He has all authority in heaven and on earth, and that He will be always with His disciples. The statement attributed to Jesus in the closing sentences of the gospel of Mark that He would continue to exercise His authority and demonstrate His presence by signs following them that believe was beyond question the faith of the early church. Has that faith been surrendered because such signs ceased to follow, or did signs cease because faith in the authority of Jesus grew weak?

"However these questions may be answered—and the demand for satisfactory answers grows constantly more urgent—the church can maintain its supremacy in the world only by the evidence of divine authority within it, and the evidence of that authority in its members which ever has convinced the world has been 'the Lord working with them, and confirming the word

by signs that followed.' The company of believers in Christ will impress the world only by showing that they have power which the world has not. Men will pray when they see that prayer brings answer in gifts of power: Men will learn and obey the words of Christ when they see that knowledge of him enriches and transfigures life. The church must show itself different from and above the world if it is to transform the world. And all that the church needs for this purpose is the gift of the Holy Spirit. That gift is promised to them that ask. The result of his indwelling will be signs which will demonstrate his presence. Whether or not they shall include manifest banishment of disease from the body we do not affirm, but they do include transformation of character, which are miracles of grace, and which enable and purify the body. They include self-denial for Christ's sake, and sacrifice for others for the sake of mankind, for whom Christ died, which are the fruit only of the Holy Spirit, and which are the deeds always wrought in men through complete surrender to that indwelling spirit. These are the miracles which the church imperatively needs. She can have them for the asking."—*Boston Congregationalist*.

There is one weak place in this article, viz., "Whether or not they shall include manifest banishing of disease from the body we do not affirm," otherwise this Congregational editor has made a long stride in the right direction, compared with the attitude of his sectarian predecessors during the last three-quarters of a century. The *Literary Digest* for July 27th, commenting editorially on this article, states:

"The belief in the continuous presence of miracles was held by the whole Christian church, east and west, up to the time of the reformation. Since that event the various religious bodies which succeeded from the historic Western church have, with little exception, held that the age of miracles ended with the apostolic era. Within the past century this tendency has been carried back still farther by many christian students of the Bible, and the credibility of most or all of the Old Testament miracles have been questioned."

When we consider that it was on affirming that the age of miracles and revelation was not passed, Joseph Smith was persecuted and mobbed by supposed christians, who were nothing but ignorant fanatics, we should take comfort in any concessions made. I do not know how the rest of the brotherhood look on concessions like the following, but as for me there is the keenest satisfaction in its perusal. The Rev. DeWitt T. Van Doren, a New York minister, delivered himself as follows on the question of "Signs Following Believers:"

"Why should clergymen think it a wrong thing, and contrary to the preaching of Christ, that a church should believe in and practice bodily healing? Certainly in the teaching of Christ,

as in the atonement of Christ, there is a foundation laid for faith in the healing of disease. Christ was the sickness bearer as well as the sin bearer of his people, 'Himself took our infirmities, and bare our sicknesses.' Sanctification of the spirit, redemption of the body, this is the atonement of Christ. Sanctification is a progressive, continuous work, from the cross to the crown, so also is the redemption of the body. Christ never divorced these: 'Thy sins be forgiven thee,' and 'Be whole of thy plague.' The ministry of the apostles, under the leadership of the Spirit, is the exact model of the Master's. Nor did this commission end with the death of the apostles, for Mark says: 'These signs shall follow them that believe; in my name shall they cast out devils, they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.' 'He that believeth and is baptized shall be saved,' in any and every age of the Christian church. And these signs shall follow them that believe—not the immediate apostles of Christ only, but all believers, in every generation of the church's history.

"This guarantee of miraculous signs is given to the church in its corporate capacity. Not all, as individuals, have gifts of healing, but this gift was to the church as a whole—including in it as an organic function of faith, and for all time. This promise is all the more significant when you consider that it was given just previous to the ascension of Christ. 'Greater works than these shall ye do; because I go unto my Father.' What other interpretation can be given to the statement of St. James, recorded in his epistle, than that he refers to an established and perpetual usage in the church?"—*Literary Digest*, July 20, 1901, Vol. 23, No. 3.

Brethren, can any of you state our position in more forceful terms than these? This man ought to be a member of the church. Can you not reach him Brn. Greene and Anderson? From the remainder of the article it would seem this man knows very little, if anything, of our church or its position. God hasten the day when many such men may be rescued and brought into perfect light of God's glorious gospel.

Though the Christians or Disciples have been so strenuous in their contention that the age of all miracles have passed, yet the *Christian Evangelist*, of July 25th, under the head of, "Praying for Rain," concedes our major premise. It says:

"Christians believe in a personal God, who is behind all natural laws, and who is the source of such laws. He ministers to man's material needs through these laws, which are but the outgoings of His infinite will. Science has not yet discovered all the laws and the conditions which govern the weather. Meteorological conditions change

and upset the calculations of the weather bureau and the weather prophets. There are unknown forces at work here which elude the investigation of science, who is wise enough to say that none of these forces or conditions are of such a nature as to be modified by spiritual force? We know, as a matter of fact, that while the human body, like everything else, is under natural laws, yet it is powerfully affected by the condition of the mind, by the decisions of the human will. This will be freely admitted, but it will be said that the human mind or spirit dwells in the human body, and the relation is so close that the condition of the mind naturally affects that of the body. But who is prepared to say that God does not dwell in his world, in an even more intimate relation to all its processes than the human spirit dwells in the body?"

"When we come to look the doctrine of the divine immanence square in the face—the doctrine of God's presence in all the processes of the natural world, as well as in the goings of human history, now recognized by the best thought in both science and religion—the idea of prayer for rain loses the apparent absurdity it may take on in the eyes of a superficial thinker. This is especially true when it is remembered that this God who is present in his world, and in whom we live and move and have our being, is our Father, and that he uses natural and spiritual laws alike for the benefit of his children—his intelligent creation. Is it a thing incredible that this infinite and eternal Being, revealed by Christ as our Father, hearing the cries of his children from relief from drought, should by His will so influence the operation of these natural laws by the introduction of a higher law, as to accomplish the end desired in bringing the needed rain? Why may not prayer itself be that higher spiritual force which, through the will of God, may effect the needed change? There is too much in this wide realm that we do not know for any one to be dogmatic as to the uselessness of prayer."

T. W. WILLIAMS.  
630 E. 21st St., Los Angeles, Cal.

Spirit Manifestations Examined in the Light of Divine Revelation.

That this subject is of vital importance and of interest to all Saints, will hardly be questioned; and since our heavenly Father has, in his wisdom, given us more light, we will attempt to advance a few thoughts in hopes that they will be of benefit to the reader.

The gifts of the Spirit were designed for the benefit of the true followers of Christ, "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ." Therefore it is not to be wondered that Satan would bring all of the opposition possible against this means of grace; especially since we have been repeatedly warned through the revelations received by the church, that such would be the

case. Whenever the gifts of the gospel were enjoyed by God's people, Satan has always sought to palm off his counterfeit. When Moses, by the mighty power of God, performed those wonderful signs, the magicians, by some other power, were enabled to do many of the same things.

The Lord warned his people of these evil powers in that day. See Deuteronomy 18:9-12, also Leviticus 19:31.

In the days of the apostles, the Saints were admonished in the following language: "Beloved believe not every spirit but try the spirits whether they be of God: because many false prophets are gone out into the world." (1 John 4:1). In these last days, as early as 1831, the Lord warned the church as follows: "Behold verily I say unto you, there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world: and also Satan hath sought to deceive you, that he might overthrow you. Behold, I the Lord have looked upon you, and have seen abominations in the church, that profess my name; but blessed are they who are faithful and endure, whether in life or in death, for they shall inherit eternal life. But woe unto them that are deceivers and hypocrites, for thus saith the Lord, I will bring them to judgment."

Scarcely had the gospel work commenced, when Satan also began his efforts to overthrow it. Satan evidently is not satisfied with the success he is having in deceiving the world; but he is constantly striving to overthrow the faith of the Saints by his deceptive influence. The prophets that Satan employs in the world, have little or no influence with the Saints; as it is quite an easy matter to discern them with the light given, when the gospel was restored. It is an easy matter for us to see where the false prophets, in the world, are lacking in the scriptural requirements, and we do not hesitate to denounce such as false prophets. The church has little to fear from this source, but are warned, in the above instruction, that false prophets, hypocrites and deceivers are in the church. These, of course, are Satan's agents, and if they always appeared in their true state, they would not have power to deceive; but we are told that Satan has the power to transform himself so as to appear as an angel of light; hence the very elect need to be on their guard. We expect, from the promises made, that the power of the Holy Spirit will be poured out upon God's people to a greater extent in the future than ever it has in the past. "Zion must needs come by power."

As the power of God increases in the church, we may expect that Satan will become more daring in his efforts to deceive. Since the Lord has warned the church that there are "many" false spirits in the world, we have good reason to believe from the language, also from what has come under our own observation, that there are many; in fact, more than some have

thought. It would be foolish, or careless, to say the least, for a person to leave their house unlocked, so that anyone that chose to do so, might come in and take possession; especially in a community where it was known that wicked people lived. But far more foolish is he who knows that there are evil spirits, and even Satan seeking an entrance to take possession, who holds himself in readiness for the reception of any spirit that may desire to enter, and, without question, willingly follows the direction of those that enter. A terrible mistake for a child of God to make. Therefore all, especially those who are so susceptible to spiritual influences, should take the admonition to "try the spirits."

"The Lord has said that he will bring the deceivers and hypocrites to judgment. He will, of course, do this through the application of his divine law, which provides that false spirits shall be proclaimed against. "Wherefore it shall come to pass, that if you behold a spirit manifested that you cannot understand, and you receive not that spirit, ye shall ask the Father in the name of Jesus, and if he give not unto you that spirit, that you may know that it is not of God; and it shall be given unto you power over that spirit, and you shall proclaim against that spirit with a loud voice, that it is not of God."—Doc. & Cov. 50: 7.

"He that speaketh whose spirit is contrite, whose language is meek, and edifying, the same is of God, if he obey mine ordinances. And again, he that trembleth under my power shall be made strong, and shall bring forth fruits of praise and wisdom, according to the revelations and truths which I have given you. And again, he that is overcome and bringeth not forth fruits, even according to this pattern, is not of me; wherefore by this pattern ye shall know the spirits in all cases, under the whole heavens!"—Doc. & Cov. 52:4, 5.

"A prophecy or a spirit manifestation, that is meaningless, or is lacking any prediction in relation to the future, or that fails of fulfillment, is certainly unedifying. These often are delivered in loud and excitable tones; and are among the class that have been a "fruitful source of trouble," a hindrance, instead of a help, to the true spiritual interests of the church. "In both branches and districts the presiding officers should be considered and respected in their offices; nevertheless, the traveling presiding councils of the church being made by the law, their calling and the voice of the church the directing, regulating and advising authorities of the church, and representing it abroad, should when present in either district or branch, be regarded and considered as the leading representative authorities of the church, and be respected as such, their counsel and advice be sought and respected when given; and in cases of conflict, or extremity, their decision should be listened to and regarded, subject to the ap-

peal and adjudication provided for in the law."—Doc. & Cov. 120: 4.

Is there not cause then for alarm, when Saints, in times of "conflict or extremity," go directly opposite from the way that God has appointed in the above revelation and law to the church, and seek for direction from some unauthorized channel. As a result of a disregard to the above instruction, there has come under our own observation, no less than three spirit manifestations given, all claiming to be of God, and yet each conflicting one with the other. In some instances; in addition to prophecies, visions and dreams are given; each one coming in conflict with the law of God, touching the manner in which direction should come.

Satan has ever been an aspirant; he is ever seeking to exercise authority where he has none. Those who act or speak under his direction, will have the same characteristics. This is one way they may be known.

"Branches and districts are to be conducted according to the rules given in the law as directed in a former revelation: they shall take the things which have been given unto them as my law to the church, to be my law to govern my church. And these affairs are not to be conducted by manifestations of the Spirit unless these direction and manifestations come through the regular authorized officers of branch or district. If my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they cannot expect the riches of gifts and the blessings of direction."—Doc. and Cov. 125: 14.

That the ministry have not always proclaimed against these false spirits, according to the commandment, is quite evident. As a consequence, havoc has been wrought in many localities. However, God has not failed to do according to his promise. Many of these daring spirits know that some of the elders would not have the courage to proclaim against them, but would fear the result and permit "their human sympathies to overcome that which has been written in my Scriptures." As a result these evil spirits have felt secure. But God is ever looking after the interest of his own work and he himself has proclaimed against those who have made false presentations. What a surprise to these false prophets was the last revelation. In a communication from Bro. M. H. Bond to the *Saints Herald*, April 3, 1901, we copy the following:

"When spiritual gifts, or more properly or safely termed, 'spiritual manifestations,' are made the vehicle for destruction of the peace of Saints, for rebellion against law, or common or majority consent, it is time to begin an analysis of the motives that are impelling our action and the true character of the spiritual influences, as well as of our fleshly associations, that may control us.

"Evil communications cor-

rupt good manners.' Let us, as Saints, not forget this when dealing with men or devils; and let us try to realize what contemptible and ignorant business it is that brings the great and good, the all wise and perfect God down to our level, or endeavor to make him the endorser of our small spites and human sense, or worse—nonsense."

We quote one more extract as follows:

"Strange is it, indeed, if it should not be clear to the student and observer of God's law that an honest, legal, kindly effort to fulfill the law and raise the standard of intelligent worship, should meet with other than hostility and opposition, and that those whom God has set in the church as advisers and helps, 'for the perfecting of the Saints,' should be counted as an enemy, while the seductive flatterer, cheap imitator, and counterfeiter, should be taken to our bosoms, and our confidence, as a friend and adviser instead."

What a sad picture; what a deplorable condition, if it is true that such exists, and we have no reason to think that this, "one of the watchmen," has overpainted the scene. What a cause for alarm! What great need there is for divine wisdom and guidance. Well did the Apostle Paul say, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Let us then be "strong in the Lord and in the power of his might,"

CHICAGO, ILL. F. M. PITT.

ZIG-ZAGS.

BY J. W. GILBERT.

Pursuant to fulfilling our mission to the Society Islands, wife and I took our leave from the dear Saints of Denver on the 15th of August. Quite a number of the young people and relatives assembled at the union depot to bid us a last farewell. Here we were made to realize how strong the ties had become that we must now partially sever, for we had to say good-by despite the vehement remonstrations from within, and wave adieu to our beloved, sunny Denver.

Bro. and Sr. Duncan, at Colorado Springs, where we stopped over one day, made us welcome and comfortable. Sr. Lillie Baker planned a trip up Cheyenne cañon to Seven Falls, and with business-like facility soon secured conveyance and put up lunch, and we were off for a day's outing among the wonders of nature.

The ride through the balmy air and the pleasant sunshine was truly delightful as we went through the little valley which served as an approach to the canon proper. On either side were cosily situated cottages half hiding in green foliage with well kept lawns beneath, while here and there a rustic seat couched in shady bower and clustering vines—alluring spots to youthful hearts that swell with love's young dream,

As we sped along past pagoda-like pines and jagged rocks, around curves and windings, across babbling brooks and singing rivulets, the blue tinge that softened the monster peaks grew thinner, and revealed in clearer outline the pine-crested slopes and the deep-hued gorges. The increasing sound of rushing water in the stream nearby told us the incline was getting much steeper. But with us there was small concern for crooked roads and steep inclines, for those, with towering cliffs and rugged bluffs, only made our trip the more enjoyable, our climb the more exhilarating, and the scenery the more awe inspiring.

On we went, reveling in nature's luxuries, thanking God for rearing with his mighty strength the everlasting hills and lofty mountains, breaking the monotony of the level plains and giving variety to the elements of nature to please the eye and gladden the heart; and thus we waddled on as pigmies amidst the vastness, peering our eyes and craning our necks to behold the heights, the fissures, the poised boulders, the overhanging ledges, the quaint designs and huge cartoons wrought by invisible hands. We missed that the freedom of the earth is ours; when behold, our progress was stopped short by a great barricade built across the canon with a swinging gate. A man presented himself and would not let us pass; for should we make the least attempt to pass, 'twould bring an ugly scowl upon his brow. But we showed him a piece of metal with a bird stamped upon it with outstretched wings. This seemed to please him so very much that he opened wide the gate and let us pass.

Here was a piece of scenery seldom excelled in beauty and grandeur, visited by nearly every one that comes to Colorado Springs. The only available avenue to it was fenced up and a toll-gate instituted, with 25 cents as the admission for pedestrians, and more for wagons and carriages. Here during the summer season hundreds of people enter daily to visit the famous Seven Falls. We paid our coin and strolled on, but thought such public places of resort should be bought by the state or nation and thrown open for all to enjoy alike, for they are or should be kept for a heritage for all the people. The same condition exists at Glenwood Springs with regard to the hot springs. They are fenced off and housed up so that poor invalids who would bathe their aching limbs in the healthgiving liquid are barred unless they are so fortunate as to possess in abundance the alluring lucre so craved and loved by earth's children. All such places should never be allowed to be gobbled up by private individuals and fenced in from the public, when they are the natural heritage and divinely given hospitals and dispensaries of all God's ailing children.

But approaching such a beautiful sight as the Seven Falls was not a time to be long given to meditation on economics; so

after involuntarily resolving what I would try to do if I should ever become a legislator, I resuscitated back to a realization of my surroundings in time to see Bro. Wildermuth step up to a tree by the roadside and peer through a long piece of gas pipe that was fastened to the trunk of the tree so as to point like a telescope to the "Dutchman's Face" high up on a perpendicular cliff. One by one we all had a peep, and sure enough, there it was in almost perfect configuration, stamped in the solid rock to endure the rains and storms of ages, entirely out of reach of the hand or foot of man.

We now drew near the Seven Falls and could hear the splash of the leaping liquid farther up. We passed numbers of people on their return; some on foot, some in carriages, and a great many riding burrows. These little animals are very much in demand in the mountains for traveling in steep and difficult places. They have a marked propensity for going slowly; and true to the characteristics of their illustrious ancestor that Baalam rode, they cannot be induced by lash or spur to attain to more than a very reluctant jog-trot. They are gentle, and are seldom known to kick. That shortcoming evidently comes from the other branch of their progenitors of their hybrid half-brother, the mule. These burros are the joy and delight of the children; they crawl under them and over them, and between their legs; hang on their necks, play with their ears and pull their tails, while the imperturbable animal enjoys a morning sunbath, or revels in the fantastic scenery of an afternoon day-dream. From four to six children will pose for a photo upon the back of one of these little animals. At a souvenir counter near the falls are many pictures on sale, prominent among which is the stoic burrow in groups of jolly boys and girls in varied posture.

At the falls the water comes down in seven distinctly different leaps from a height that is reached by visitors by a series of something over two hundred steps [257.—Ed.] which lead you up past the several ledges or landings of the falls, where the incessant beating of the crystal liquid has worn great basins in the solid rock, where it pauses in its precipitous descent and gathers strength and courage for another leap, until seven times the magnificent performance has been rendered before the eyes of the delighted spectators; the troubled waters at last find momentary rest at the bottom in a miniature lake.

The canon here is very narrow, and we were enclosed on every side by stupendous heights that permitted only a portion of the blue dome of heaven to be seen. People were climbing everywhere. Cameras were shooting at all the most beautiful spots of scenery. Scores of men and women were ascending and descending the long stairs that led to the top of the falls, while children torment-ed the burrows and skipped stones on the water. People

from all parts of the country were there sightseeing. They were all good natured and friendly, laying aside the conventionalities of the home town society and sociably conversing together, the easterners asking the westerners about the name of yonder peak; the New Orleans belle daringly seeking information concerning the height of the falls, of a Canadian loyalist, or the climbing pedestrians of different states tracing between breaths their acquaintances back to some common point.

At the upper landing of the falls ladder is a fallen pine tree, close beside the walk; this is literally covered with thousands of pieces of paper bearing the names and monograms of people from every part of our great United States and other countries. Every twig and limb is stuck full and strung to the end with name cards, envelopes, scraps of paper, or anything on which a name could be inscribed. We stood and read the names from a hundred cities, and studied the chirographies of many hands, when, suddenly, there came a peal of thunder reverberating among chasms and peaks, announcing the soon coming of the tiny rain-bow makers. They soon began to patter, and we had to souse in our descent to escape an imminent drenching. We gained our wheels and coasted down the long decline for miles like soaring aerolites, with scarce a foot to the pedal; chasing each other, racing, falling behind, catching up, running ahead, shouting to the hindermost, laughing, flinging care to the wind, growing fat. Thus ended our outing and zig-zags too, till more comes anon.

**Tent Life for Consumptives.**

As soon as the weather will permit and proper locations can be selected there will be pitched near Boston the first of a number of camps for consumptives. This camp (and each succeeding camp will be like it) will consist of ten piano-box tents, arranged in a circle with an open-air fire in the center, and surrounded by a duck wall eight feet high. Each of these tents will be a consumptive's home; a consumptive will sleep there, even through the coldest weather, with no other protection than plenty of felt blankets, felt sleeping boots, and a two gallon jug of hot water.

The tents are made of twelve-ounce duck, are only seven feet high, with four-foot walls, boxed in around the bottom a foot from the ground. They will be lined with weather paper. The flaps will open towards the fire, the ten tents making a little circle about a clean gravel court. In the duck wall which will surround the whole will be a single entrance. The people who live there will wear one heavy suit night and day. They will each of them take one quick soapless bath a week, and will eat three good, hearty meals a day, with coffee in the morning, and hot chocolate any time of the day or night. Their bill of fare will include milk, eggs, vegetables, bread and butter and meat—chiefly beef, mutton or pork,

broiled on spits before the fire, or roasted in the embers, or boiled down into soup.

This open life is expected to cure them of their disease. The method is the result of experiments made last winter in a tent on Huntington avenue, by a scientist whose name has not yet been divulged. This gentleman pitched his tent during the coldest part of a January which was more than usually cold, and stayed in there until the early spring, engrossed in his experiments, but finally seeing patients and announcing that he wanted as many consumptives as possible to prove the truth of his theories.

He wants the consumptives still. His theory has been pretty well tested now, but he still wants as many consumptives as will come to him—the worse their condition the better—to put them in his settlements.

"The life there," he said this morning, "quickly fortifies a man's bodily powers; it envelops, then envelops man back toward ancestral or wild life. The skin, nails and hair toughen and thicken; pulmonary catarrh stops; hemorrhages cease. A civilized man loses his sensitiveness; his emotions change. He becomes insensitive and fearless. All his energy goes to nutrition; his intellectual centers are dormant. All his powers are concentrated in building and repair. He falls asleep at twilight and wakes at dawn, ready to eat. Incidental disaster affects him little; he changes from a hot-house plant to an oak. The fear and panic customary to a crowd of consumptives no longer affects him, and thus the greatest danger of hospitalism is avoided.

Baron Larry Nap, chief surgeon and adviser, made this same observation in his Egyptian and Russian campaigns; that incipient consumptives make the best soldiers. They have Spartan courage, and army life properly regulated will cure them. A regiment of consumptives would be no mean enemy.

The camps are merely for the purpose of scientific investigation, and if a patient cannot afford the expenses he will be taken free. The camps will all be near the city, where scientific physicians are within call.—*The Kansas City (Mo.) Star*, Sept. 3, 1901.

**What Really Educates a Child.**

The child who runs for a day over an ocean ship has laid in a store of observations worth more than much teaching of mechanical invention and means of transportation. A few weeks spent in making a little garden, planting seeds, caring for the tender growths, gathering and utilizing such produce as may come, will bring the child nearer to the great Nature-mother than much school work and even many excursions for Nature-study. It is play, work, love that educate; spontaneous self-expression, action compelled by inner or outer forces, relations to other individuals.—*Edward Howard Griggs*, in the *October Ladies' Home Journal*.

"OUR AIM, MANKIND TO BLESS."  
**DAUGHTERS OF ZION**  
Mrs. H. B. CURTIS, EDITOR.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

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Editor's Address, 1210 West Short St., Independence, Mo.

**HOME INFLUENCE.**

The education of a child cannot be shifted to the shoulders of teacher or educator. The responsibility rests, first and foremost, with the parents.—*September Ladies' Home Journal*.

This seems to me to be a subject of great importance, or at least it should be, especially with parents. Surely we cannot give it too much thought. I fear there are but few people who realize the real worth of the power of home influence, and yet we have all been children and carry around with us daily and hourly, thoughts and feelings we have imbibed in the home of our childhood and youth. We are what that home made us. If parents realized this truth as they should, there would be happier homes, better children, nobler men and women, and altogether a different and better world. What is our nation but a vast number of homes? It seems but a small matter, you may say, what kind of a home you have, but a little heaven leaves the whole lump, and who knows but ruin may start its deadly work in your own home. As the streets of Jerusalem are kept clean, every one sweeping before his own door, so must a nation or even a church be kept pure by every man's faithfulness in guiding aright his own home.

Are there not some homes where mothers are neglectful of their duty to the holy trust committed to them? The love of style and fashion fills their hearts to the exclusion of everything else, consequently they give their time and attention to this instead of being devoted to the heart culture of their children. This is left by them for the pastor or Sunday School teacher to do, while mother's attention is being paid to dress or some other like folly. How sad the thought that these neglected children may at the day of judgment be their parents' accusers. Children in their helplessness are like wax to be moulded into

patterns. Their characters, their lives, their destinies are in the hands of their parents. The wrecked life, the ruined soul may result alone from lack of youthful training. The little child looks up to father and mother, to him they are goodness, wisdom and power, and all they do is right in the eyes of the child. Now just consider this thought. What pastor or Sunday School teacher has such influence as just mentioned over them. Besides God has not placed them in the care of church officials, but in the care of the parents, and they are responsible to God for the way they train them, and therefore everyone should see to the training of their children aright. They should teach them to pray and to put their trust in God; that will make our homes happier and will create in the child a faith that will not shrink. Who shall receive the welcome home? All they that do the will of the Father. Let each of us be more diligent in the training of our children, setting good examples before them in our homes.

Mrs. M. E. McCORMICK.  
VEVE, Mo.

**How An Angel Looks.**

Robin, holding his mother's hand. Says "good-night" to the big folks all. Throws some kisses from rosy lips, Laughs with glee through the lighted hall. Then in his own crib, warm and deep, Rob is tucked for a long night's sleep. Gentle mother, with fond caress, Slips her hands through his soft brown hair. Thanks of his fortune all unknown. Speaks aloud in an earnest prayer, "Holy angels, keep watch and ward! God's good angels, my baby guard!" "Mamma, what is an angel like?" Asked the boy in a wondering tone; "How will they look if they come here, Watching me while I'm all alone?" Hail with shrinking and fear spoke he. Answered the mother tenderly: "Prettiest faces ever were known, Kindest voices and sweetest eyes," Robin, waiting for nothing more, Cried, and looked with a pleased surprise, Love and trust in his eyes of blue, "I know, mamma, they're just like you."

—*Philadelphia Ledger*.

**The Voice as a Revealer of Character.**

There is no greater revealer of character than the human voice. It is the first thing that strikes us in a stranger, or in a new acquaintance. If it has that spontaneous ring of truth that no training can impart we recognize its appeal for confidence. Some voices have the jar of falsehood, and are as full of warning as the hiss of a serpent. The unconscious, natural voice is to be regarded as the index of character. To speak promptly and positively is generally to act promptly and positively; to speak politely is to act politely; and to speak gruffly and rudely is a good way to make rude action easy.—*Amelia E. Barr*, in the *Ladies' Home Journal* for August.

**The Nose Indicates Character.**

"A large nose is always an unfalling sign of a decided character," writes Blanch W. Fisher, in an article on "Reading Character from the Face" in the *October Ladies' Home Journal*. "It belongs to the man of action, quick to see and to seize opportunity. A small nose indicates a passive nature, one less apt to act, although he may feel as deeply. He will have many theories, while the possessor of a large nose will have deeds to show. Persons with small noses are most loving and sympathizing, but their friendship is not the active kind.

"A nose with the tip slightly tilted is the sign of the heartless flirt. A long nose shows dignity and repose. A short nose, pug-nacity and a love of gayety. An arched nose—one projecting at the bridge—shows thought. A straight nose shows an inclination toward serious subjects. A nose that turns up slightly indicates eloquence, wit and imagination. If tured up much it shows egotism and love of luxury. A nose that slopes out directly from the forehead, that shows no indenting between the eyes, indicates power. If the nose is indented deeply at the root the subject will be weak and vacillating. A nose that turns down signifies that the possessor is miserly and sarcastic.

**The United States "Are" or "Is."**

We should treat the term "the United States" as we treat any other noun which, though plural in form, is sometimes plural, sometimes singular in meaning. In speaking of the United States, when we mean the several states, we use a plural verb; when we mean the nation, or the governmental entity, which is designated by the term "the United States," we use a singular verb.—*The October Ladies' Home Journal*.

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Cancer Microbe Said to Have Been Discovered.

The Cancer Germ said to have been discovered by an Eastern Physician caused great surprise. Heretofore this disease was supposed to be caused by a cell growth. Careful experiments are being made. DR. BYE, the Eminent Cancer Specialist, of Kansas City, Mo., is being besieged by hundreds of people suffering with this dread disease. The Doctor is curing many cases, thought to be incurable, with the combination of a Medicated Oil. Persons suffering or having friends afflicted should write for an illustrated book on the treatment of cancer, tumor, ulcer, piles, fistula and all skin and womb diseases. Address DR. BYE, Cor. 9th St. & Broadway, Kansas City, Mo.

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Came to Independence, Mo., about 15 years ago and for a short time was engaged in the mercantile business. After quitting that, he then engaged in the Real Estate business and has continued in this business ever since. He thinks he knows quality and price as well as the best. One of his pamphlets sent on receipt of a stamp to any address. If you want to borrow money on Real Estate, do not fail to see him.

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The Book of Mormon in the Literature of the World.

The above is the subject of a paper written by Sr. Louise Palfrey and read at the General Convention last April. This excellent article will appear in the Autumn Leaves for October, and is the introduction to a course of reading on American Archaeology prepared by the same writer for the Religio-Literary Society. This course has been prepared after a careful examination of the best authors who have written upon this very interesting subject, and no pains nor labor have been spared to make it the best possible. We bespeak for this article and the entire course a careful reading by all Book of Mormon students and those interested in the subject of which it treats.

J. A. GUNSOLE, Pres. LAMONI, Ia., Sept. 17.

NOTICES.

To the Saints in the vicinity of Lansing, Michigan, or any others contemplating attending our two days' meeting October 12th and 13th, we wish to say, that those coming over the Michigan Central or Pere Marquette railroads will find Bro. E. J. Ernberger at the M. C. crossing, and he will be glad to direct them to where they can be cared for. Those coming over the Lake Shore or Grand Trunk railroads can find shelter with Bro. D. V. Kelley, 709 Cherry street, or at the home of the writer, 416 W. Main street. Our meetings will be held in the hall over 109-111 Washington Avenue, South.

CHAS. H. FISH, Sec. LANSING, Mich., Sept. 26.

To all District Sunday School Secretaries:—To ascertain the condition of the work throughout the world it is necessary that reports be sent to the General Secretary at the time of each district convention. Schools not under district organization will please report the 1st of September and March of each year. If you have not mailed report for September 1st, please do so at once.

No reports were received at the last General Convention from the following districts and schools: Central California, Eastern and Western Maine, Eastern Colorado, Mobile, Northeastern Kansas, Northern Nebraska, Northeastern Texas and Choctaw, Ohio, Southern Illinois, Central Wales, Utah and Idaho, New South Wales, Greenwood, New York; Tulare, California; Tidoulet, Pennsylvania; and New Hope, Missouri. Consequently the exact membership of the Association could not be determined. Will the secretaries of the above please forward report as near up to date as possible?

The names and addresses of district officers should be sent in, so that any of the officers of the Association can communicate with them whenever desired. Your co-worker,

DAVID J. KRAHL, Gen. Sec. Lamoni, Iowa, Sept. 23.

Conference Notices.

Fremont district conference will meet at 10 a. m., October 28, 1901, at Thurman, Iowa. Please send reports to me, in care of Bro. Leeka, at Thurman, Iowa, by October 24th.

CHAS. FRX, Dist. Sec.

Convention Notices.

Convention of the Fremont district Sunday School association will be at the Saints' church, Thurman, Iowa, October 24, 1901.

Convention Minutes.

The convention of the Northeastern Illinois district Sunday School Association met at Chicago, Illinois, Sept. 6, 1901, at 2:30 p. m.; F. M. Pitt in the chair; Mamie Williamson secretary. Bro. A. J. Keck, F. G. Howard and Elmer Kahler were appointed credential committee. Reports were read from district superintendent, secretary and librarian. Asst. Supt. J. T. Hackett gave a verbal report. The Wilmington, DeKalb and Sandwich

schools made application for membership. Reports were read from Mission; Hope of Israel, Rising Star, True Vine, Hope of Zion, Central Chicago, Unity branch, Sandwich and Barb City schools. Moved and carried that Wilmington, Sandwich and DeKalb schools be accepted as members of the Association.

Moved and carried that we create the office of district artist. Claire Sherman was chosen as artist. Moved and carried that 75per cent of the funds in the treasury, when demands is made, be appropriated for the use of the district officers. Moved and carried that the district superintendent appoint such officers as are needed. Moved and carried that we make a request to conference that we may hold a Sunday School session at 1:30 p. m.

The following officers were chosen: Treasurer, Hiel Brunson; Librarian, J. D. Hull; organist, Della Braidwood; chorister, A. J. Keck. Reports of the superintendents of the Sunday Schools were read. An interesting paper on "The duties of the Sunday School secretaries," which was written by Bro. E. E. Johnson, was read by Sr. E. E. Johnson. Also an interesting paper was read by Bro. F. M. Pitt.

At 8 p. m. a very interesting program was rendered. Sunday at 1:30 p. m. a Sunday School session was held in charge of the district officers. There was a total attendance of 143; there were ten classes and a total collection of \$8.63. Moved and carried that we now adjourn subject to the call of the officers.

MAMIE WILLIAMSON, Sec.

The Pittsburg district Sunday School convention met at Fayette City, Penn., August 31st, at 10:30 a. m., with Supt. F. G. Pitt in charge. Committee on credentials, Bro. Thos. Hadfield, and Joseph Ebbling. Bro. Pitt addressed the convention with a few fitting remarks, after which the committee on credentials made the following report: Pioneer School of Pittsburg delegates; Bro. and Sr. Pitt, T. S. Hadfield and wife, Sr. E. Graessler, and Bro. and Sr. Wm. McDowell. Unity School of Fayette City, Geo. Pace, Samuel Gaskill, Elmer Perrie and Sr. Winship. River View of Wheeling, L. A. Serig, Jos. Ebbling and L. D. Ullon. Report was received and committee continued. Minutes of last convention were read and approved. Bro. Thos. Hadfield and Sr. Lydia Ashton were elected organist and assistant. District officers reporting: F. G. Pitt and Jos. Ebbling. Schools reporting: Pioneer of Pittsburg; River View of Wheeling, Unity of Fayette City. On motion the chair was instructed to appoint a committee on program for the next convention: committee, Joseph Ebbling, Bro. Wm. McDowell and Sr. Annie Ashton. It was moved and carried that Supt. F. G. Pitt act as chairman of this committee.

The following resolution was passed: Resolved, That this district expresses itself as being opposed to the present rule of having to pay for S. S. supplies a year in advance to get the discount, believing it to be detrimental to Sunday School work. And be it further resolved that we are in favor of paying three months in advance to get the discount. Adjourned.

Evening session. A motion carried that we hold our next convention on Friday night preceding district conference, which will be in March 1902 at Pittsburg, Penn. There was quite a discussion on the following subject: "Should an outsider teach a class in the Sunday School." Adjourned until 9:15 a. m. Sunday. Benediction by Supt. F. G. Pitt.

Sunday, September 1st, 9:15 a. m., the School was in charge of Supt. F. G. Pitt; lesson responses in charge of L. A. Serig. The school was then taught by Bro. Pitt. Bro. Wm. McDowell had charge of the review. The convention then adjourned after repeating the Lord's prayer.

L. A. SERIG, Sec.

Wheeling, W. Va.

Splendid Sermon Tracts, your own selection from our published list, 25 cents per doz. (See page 7.)

"Apostasy of the Church," by Eldor J. W. Wight, 10 cents.

CONFERENCE MINUTES.

INDEPENDENCE STAKE.

The first conference of the Independence Stake opened its first session auspiciously in the pretty little church rented by the Saints of the Holden, Missouri, branch, Saturday morning, September 21st, Pres. G. H. Hulmes in the chair. All Stake officers were in their places, the Spirit of peace rested upon the assembly. After singing "Redeemer of Israel" prayer was offered by President J. D. White. "O Thou God Who Hearest Prayer" was sung, and Pres. G. H. Hulmes addressed the conference, outlining the proper procedure to make the conference beneficial. On motion the chair was authorized to appoint a credential committee of three, and Bro. E. Etzenhouser, James Moler and L. J. Parker were so appointed. While the committee were making up their report short speeches were called for, Bro. Garrett, Alfred White, Geo. Hawley and Sr. Flower. The credential committee having returned with their report, it was read, showing 311 votes, 146 delegates appointed. Report was received and committee continued. Minutes of last conference of Independence district were read, also the minutes of the Stake organization.

Reports of the branches were then read as follows: Chelsea Park, Kansas, 65, gain 9; Lee's Summit, Missouri, 112, gain 51; Independence, Missouri, 121, gain 51; Armstrong, Kansas, 258, loss 3; First Kansas City, Missouri, 135, gain 13; Second Kansas City, Missouri, 103, gain 7; Holden, Missouri, 108, gain 14; total membership 1856, total gain 95.

Reports from following ministry were read: Presidents G. H. Hulmes, W. H. Garrett, J. D. White; Bishop R. May; High Priests C. G. Gould, W. R. Pickering, Alfred White, C. F. Scharliff, B. J. Scott. Bishops Ellis Short, W. H. Pease. High Priests James Anderson, James Moler. Elders J. B. Roberts, J. Cole Moxon, S. C. Andes, F. C. Wrenky, N. B. Ament, J. A. Gillen, C. DePuy, I. B. Long, H. Resch, Geo. Hicklin, N. Abrams, L. R. Devore, S. J. Madden, J. M. Tousey, D. E. Winn, Joseph J. Emmott, Priests H. D. Ashbaugh, W. S. Hawkins, J. H. Stratton, Frank Parker, Arthur H. Mills, D. L. McCarty, Thomas Hamilton, James Tankard, Ammon White. Teachers J. J. Harvey, G. W. Hancock.

Bishop R. May reported, and report was adopted. Balance on hand \$514.98; receipts \$431.48, expenditures \$429.91, balance 916.55.

Sunday School association reported 11 active schools, and 3 of which have not reported, total membership 1010. Recommendation of Independence branch for the ordination of Priest Earl Corthell to the office of elder was read, and a motion that provision for his ordination be made prevailed, a subsequent motion placed the provision in the hands of the Stake president. On motion that the appointment of Bro. Arthur I. Mills, by the church historian, as Stake historian, be endorsed by this conference, prevailed. A resolution that the rules and resolutions previously adopted by the Independence district was substituted that the Stake accept the Rules of Order to be our rules to govern us in all business prevailed. It was resolved that a committee be appointed by the president to cull out from the records of the Independence district such rules and regulations as shall be of use in the Stake government.

A preamble and resolution to the effect that property once acquired legally by the church should always remain church property, was discussed and finally tabled. Moved and seconded that boundary lines of the branches remain as heretofore. Carried. Bro. J. D. White advised the organization of a branch at the Northeast mission in Kansas City, and motion prevailed that we consider favorably the organization of the mission in the northeast part of Kansas City, Missouri, into a branch, and that it be known as the Northeast Kansas City, Missouri, branch. A motion also prevailed that we now request the General missionary in charge, together

with the Stake president and the sub-missionary in charge, to proceed to organize this branch as soon as convenient.

The following resolution was offered to the conference and passed. Be it Resolved, That the presidency appoint a standing auditing committee to audit all Stake financial accounts, also the bishop's accounts, just prior to each conference of this Stake and report to said conference.

The places nominated for the holding of our next conference were Holden, Independence, and Kansas City, U. S. A., and the vote resulted in the last named place being chosen. Motion prevailed that our next conference meet March 8, 9, 1902.

Moved and seconded that our present secretary occupy his office for one year from this time. Carried.

By motion adjourned to meet at 7:30 p. m.

EVENING SESSION.

Opening exercises. Minutes of afternoon session read and approved. Sunday School association report, as corrected, read and, by motion, adopted.

A question as to who should be ex officio members of our conferences was asked, and after some discussion, the following resolution was introduced. Be it

Resolved, That all priests, teachers and deacons, under the jurisdiction of this Stake, be constituted ex officio members of Stake conferences.

This resolution carried. After a lengthy discussion an amended motion prevailed that all ex officio who are laboring in this Stake report to all Stake conferences. The motion as amended also carried. Later a motion carried to reconsider this matter of reports, and as a substitute was offered, that all ex officio members of this Stake, except those laboring under General Conference appointment outside of the Stake, be required to report to all Stake conferences. This substitute carried.

Motion prevailed that the president arrange the order of meetings for tomorrow. Adjourned by motion.

SUNDAY, SEPTEMBER 22.

Holden Sunday School occupied morning hour until 10:45; preaching at 11 by Elder B. J. Scott, followed by Pres. G. H. Hulmes. Prayer and testimony meeting at 2:30, in charge of Bishop May and Elder Alfred White. Preaching at 7:30 by Elder R. J. Parkery, after which minutes of Saturday evening session were read and approved, and recommendation of the Lees' Summit branch for ordination of J. J. Harvey to the office of an elder was considered and the Stake presidency was authorized to act in the matter in accordance with the recommendation. It was also resolved that a vote of thanks be tendered by the delegates and visitors for the courtesy and hospitality of the Holden Saints.

Conference adjourned with benediction by Bro. Geo. Hawley. All business sessions were marked by entire peace and good feeling. The preaching was listened to with earnest attention, there being in each sermon the liberty of expression that clearly marked the Spirit's presence, which, while it instructs the mind, also maketh the heart glad and fills the soul with peace.

The Saints of Holden treated the delegates and visitors with all that kind and considerate attention that makes the heart glad and causes one to feel entirely at home. The lives and characters of our people there have made the name of Latter Day Saint honored in the town and surrounding country. May God add continued blessings and prosperity to them as well as to the entire Stake and its growing interests.

DIED.

SANDERS.—Near Nicely, Oklahoma, September 14, 1901, of spinal meningitis, Birda Naomi, aged 7 years and 4 months, daughter of Bro. Arthur and Sr. Anna Sanders. Thus after a week of intense suffering and anxious care by the parents, a bud of promise has come to close in eternal glory. She was loved by all who knew her. Funeral sermon by Bro. W. H. Rimad-, to a large concourse of people, from Job 14: 14, in connection with Aug 23: 6.

ELMES.—At her home in Haynes, Alcona county, Michigan, September 9th, Sr. Mary A. Elmes. She was born May 20, 1841, was married to Joseph Elmes February 14, 1865, united with the Saints' church October 14, 1894, being baptized by Elder D. Smith. She lived a true christian life and died in hope of a bright resurrection, testifying to the truth of the angel's message. Funeral services by Elder David Smith, in Presbyterian church, September 12th. Remains at rest in Mount Joy cemetery. A husband, five daughters and one son survive her. She will be greatly missed here, as she was a mother among the Saints.

BARKER.—At Fayette City, Penn., September 13, 1901, Bro. Jas. Arthur Barker, son of Bro. and Sr. Arthur Barker, aged 19 years and 7 months. He was born February 14, 1882, at Bradford, Yorkshire, England, and was baptized by Elder R. C. Evans at St. Thomas, Ontario. He was killed by a fall of stone at the above date and place in a mine. Funeral service September 15th by Elder Robt. Perrie. It was the largest and most impressive funeral service held in Fayette City for some time, hundreds being in attendance. Interment in Mt. Auburn cemetery. The sympathy of the entire community is with the bereaved ones in their affliction.

ROBERTS.—At Farmington, Iowa, September 10, 1901, Sr. Emily (Kerns) Roberts. She was born in Clark county, Indiana, December 2, 1823, was married to Tobias Wright Hollowell, December 25th, 1842. To them were born four children. One survives, Sr. Ida May Manifold, of Farmington, Iowa. Her husband died in 1859. She was married to Bro. Robert Samuel Roberts in 1860. To him she bore two children; one survives, Sr. Edith Dorothy Ray, of Kansas City, Missouri. Bro. R. S. Roberts died October 30, 1895. Sr. Roberts was baptized August 16, 1868, by Elder Robert W. Warnock and confirmed same date. Funeral at the Saints' chapel, at Farmington, Iowa, at 2:30 p. m., September 11, Elder James McKiernan in charge. Interment in Farmington cemetery.

MARRIED.

(One dollar must accompany these notices when other than the plain announcement is desired. No descriptive information will be inserted free.)

BROOKS-CATOR.—At the home of the bride, Marion, Iowa, September 18th, Bro. C. H. Brooks of Arlington, Iowa, to Sr. Ella S. Cator, Elder L. E. Hills officiating.

BRAINS and great executive ability are potent factors in a man's success, but without the firmest and most thoroughly grounded principles of cardinal honesty they are factors which cannot make for success. It is the combination of great ability and sterling integrity that places men in control of large interests and keeps them there.—October Ladies' Home Journal.

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# ZION'S ENSIGN

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, OCTOBER 10, 1901.

NUMBER 41.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

PRICE, \$1.00 PER YEAR, IN ADVANCE.

W. H. GARRETT, EDITOR.  
C. W. MILLER, BUSINESS MGR.

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When desiring your address changed, give both the old and new address. Papers will be discontinued one month from the time subscriptions expire, unless ordered continued.

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B X B.

## A CRITICISM CONSIDERED.

"I am of the opinion you are altogether too quick in stopping the paper of good customers where their remittances do not immediately follow your notice. You ought to know by your books that those who have subscribed for your paper from the first and always paid should be considered before stopping their paper. I have heard so many complaints of this that I am almost afraid to take orders, lest an early offense should be made. Please give this your thought."

"Yours for the right."

This is the verdict reached by one of our good brethren, upon hearing the statement of ONE side—the delinquent subscriber; and lest there should be others in the future, who might form the same opinion from like *ex parte* testimony, we here present the other side, and believe when it is considered, our rules will not be found either hasty, unjust, or inconsistent. In the first place no newspaper man, publisher, business manager, or editor, likes to discontinue a "good" subscriber's paper. Every name dropped from their list lessens, to that extent, their influence as a journal, and detracts from the value of the paper as an advertising medium; usually, the main financial support of a successful paper comes from the advertiser, for which reason the *bona fide* circulation of the paper is all essential in fixing the standard of rates to be charged in remuneration.

It will, therefore, be understood that where the advertising department of a paper is to be made a success, the continual effort must be to *increase*, instead of decreasing, the number of copies distributed each issue. If this is true where success depends upon this feature, does it not occur to the reader that this is equally, if not of far more force, where the income of the paper depends so largely upon

subscriptions, as in the case of the ENSIGN, whose advertising space is small, and the class of advertisements limited to those which properly may be admitted to the columns of a religious journal. These facts have been taken into consideration when framing the rule of which our brother complains, and having the interests and success of the ENSIGN at heart—as our appeal for an increase of subscribers, made from time to time, show—it ought to be apparent to all our friends, that in every way possible, we not only try to hold those we have already secured, but to add others as rapidly as we may do so.

But let us look at the rule relating to delinquents, itself. At the termination of the time to which the subscriber has paid, a notice printed on cherry colored paper, is inserted in the copy of the ENSIGN sent to the usual address, which reads:

"SUPPLEMENT TO ZION'S ENSIGN.

"Dear Reader:—Your subscription to the ENSIGN expires with this issue. If you wish the paper continued, please notify us at once. We do not wish to discontinue it, but unless you order it continued within one month, we will take it for granted that you do not desire it longer, and will drop your name from our list. Address all communications to,

"Ensign Publishing House,  
Independence, Mo."

Three weeks are permitted to pass without stopping the paper; when, if no response has been received, another notice, printed on yellow paper, is inserted in the copy of the ENSIGN sent to the address of the delinquent, which reads:

"SUPPLEMENT TO ZION'S ENSIGN.  
"IMPORTANT!"

"Dear Reader:—You are among the number who were notified a few weeks ago that your subscription had expired, and your paper would be discontinued unless we heard from you within one month, but as we have as yet received no reply, and thinking it an oversight rather than a desire to have your name dropped from our list, we send this second notice.

"If you are not able to send the amount of subscription for one year, or six months, or even three months, and still want the ENSIGN continued, if you will write us, stating when you think you will be able to pay for it, we will continue.

"We do not desire to deprive any one of the ENSIGN because they cannot pay for it just at the time of expiration, but we must hear from them in regard to it, that the proper entries may be made on our books. Address all communications to,

"Ensign Publishing House,  
Independence, Mo."

Two weeks more are allowed to go by, making five weeks in all, that the paper is continued before being dropped from the list, ample time to hear from countries across the ocean. All

that is asked upon the part of the ENSIGN management is, that some kind of a reply shall be given. If parties are so situated that it is not convenient to send remittance promptly, a simple statement on a postal card, costing but one cent, will be sufficient to obviate any difficulty caused by the discontinuance of a paper in which one may feel interested. If necessary, when notice of a desire for the paper is received, a credit of six months is extended, but not beyond that time, unless special arrangements, satisfactory to the management, are made. We fail to see wherein this rule works a hardship upon, or does an injustice to, any one. Where any name is dropped it is because the individual is too careless and neglectful to send the advice asked for, that we may keep from our lists an ever increasing indebtedness.

We do not keep a ledger account with subscribers—that would be cumbersome and costly—and have no means of knowing those who have subscribed for the ENSIGN "from the first." We do keep a record of the expiration of each subscription, and without partiality or discrimination, using all alike, send the above notices at the date of such expiration. Many papers do not do this, but drop the name from their mailing lists at once, if no voluntary notice is received asking continuance. Others send the paper right along and invariably accumulate a debt of thousands of dollars in two or three years, finally sending the names of those in arrears to some Newspaper Collection Agency to systematically dun the delinquent, and threaten him with legal proceedings, until the debt is settled, for which service the publisher is charged 25 cents on every dollar thus collected. We leave our reader to judge which of the three methods outlined above is the most acceptable and wise; we certainly prefer the one we have adopted, and we think our subscribers will also.

If our friends will only write us a card, stating their desire to have the ENSIGN continued, for which remittance will be made later, we shall very gladly comply with their request. Under the rule formerly in force, of sending the paper until the subscriber ordered it stopped, dissatisfaction often arose when payment for several years' arrears was requested, and the query has been made, "Why didn't you stop my paper when the time was up to which it was paid?" This is no way to do business," and other remarks equally expressive of the disapproval of the methods then employed. After giving the matter careful

thought, as suggested by our brother, the rule now in force was adopted, and it has proved the most satisfactory generally of any procedure previously used. Any of our subscribers who do not wish their paper stopped when their time is expired, may have it continued by sending us a definite request to not discontinue until they order it done; to such we will send notice of expiration, reminding them it is time to remit—as many do not always keep track of dates on the labels on the paper—but we will not stop sending the paper to these parties until they so instruct.

In conclusion we state it as our opinion, that our efforts to deal fairly and justly by every one, deserves the co-operation of our patrons, and we believe we shall have it, as they more fully comprehend our methods in this matter.

DAVID W. WIGHT.

Friday of last week the shocking intelligence of the untimely death of Bro. David W. Wight at Ogden, Utah, was circulated among the Saints of Independence. Even yet it seems hard to realize that his work on this side of the veil has been closed. He was a young man of more than ordinary ability and gave much promise of a life of usefulness and power for good in the cause of Christ to which his life was consecrated and devoted. He was of a kindly disposition, fearless and prompt in the discharge of duty, and never lacked for warm friends where he was known. At the organization of the Lamoni Stake last April he was chosen from the quorum of seventy to be Second Counselor to President John Smith (Bro. J. A. Gunsolley being chosen First Counselor), and it was expected that next year the stake would have the benefit of his labors.

The cause of his death has been stated as appendicitis. The last news received by Bro. R. J. Parker—who was for a time associated with him in the Rocky Mountain mission—was that it was thought he was improving, and the news of his death was hard to believe. The family and relatives of our departed brother have the deepest sympathy of all who knew him; with them they have a sense of personal loss, and while sorrowing that he has been taken from us, find comfort in the thought that he fell at the post of duty in his mission field, as falls a hero in the conflict and in the victory which he has achieved, believing that the Lord has called him to a grander work than could be accomplished in this life. His

memory will be cherished as a noble, self-sacrificing and faithful disciple of the Master, whose greatest pleasure in life was in seeking to win souls to the truth as it is in Christ. He was "faithful unto death," and a crown of life is won.

## EDITORIAL ITEMS.

THE ENSIGN needs the financial support of every member in the church. Is it getting yours? Please give us a personal answer, enclosing a dollar for a year's subscription by postal order, express order, bank draft, or stamps, the former preferred.

WE learn from Sr. Marie E. Dickey, of Viola, Illinois, that Bro. E. Pine was seriously hurt by an explosion while working in the coal mine at Gilchrist, Illinois. His right side is badly bruised, some of his ribs broken, his right eye put out. Bro. and Sr. Pine request the prayers of the Saints in his behalf. If Bro. Russel is near they would be glad to have him come and see them.

THE gospel of "Repentance" was sent to be preached in all the world; and we wish it could be emphasized to all who are not doing their duty by the publishing departments of the church. THE ENSIGN wants and SHOULD HAVE at least 10,000 paying subscribers from among the number of members in the church. Some of our elders are very active in calling repentance to all whom they find are not taking the church papers, and are obtaining results. Urge this matter everywhere, brethren, and see if we can't get what we should have in this line. We want to pay off our debt on this plant and obtain what is very badly needed—new presses and other material. Help us, and help us NOW, EVERYBODY.

## Extracts from Letters.

ELDER A. M. BAKER, Mountain Grove, Missouri, October 3: We had a splendid conference at Pomona. Baptized six at Woodside and two at Cain Hill. Have been laboring with Bro. Sparling the past month and find him a jovial co-laborer. We intend holding a series of meetings in Springfield branch, commencing the 6th inst.

ELDER D. C. WHITE, Bedison, Missouri, September 30: Last night Bro. William T. Ross and I closed a tent meeting at Ravenwood. We had a fair hearing all through, and the last night a crowded tent, Book of Mormon being the subject. We believe the Lord has a people there, and we know the devil has. Four of our tent ropes were cut the last two nights. We go to attend district conference October 5th. Bro. William T. is a good companion in the gospel work. I am hopeful in the work.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Sr. D. W. Wight and others whose names we did not learn, arrived with the remains of her husband at Kansas City about 7:30, and left for Lamoni at 11:25 Wednesday morning.

Potatoes are getting more plentiful in the market, but those raised here are hardly fit for the table, being hard and unpalatable, and consequently undesirable. Some exceedingly fine in quality and size are being shipped in and generally sell from \$1.15 to \$1.20 per bushel, or 30 cents per peck. Apples good in quality and size are plentiful, and prices range from 80 cents to \$1.00 per bushel.

Bro. Joseph Luff returned from the west about ten days since, feeling quite ill; though slightly improved he is still incapacitated for much active work. Sr. Luff, who has been visiting home folks in Canada about three weeks, returned Thursday of last week.

Sr. Lucy Lee returned from Colorado Springs, Colorado, after a pleasant and beneficial visit in Colorado, Tuesday evening. She visited for about ten days in the Springs, after a visit of several weeks at Rocky Ford with the families of Brn. Bozarth and Layton, who she says are doing well and are in good health. Grandma Davidson was quite ill recently, but is now again in usual health. Bro. Chas. R. Duncan was brought from Husted, Colorado, where he had been living recently, about two weeks ago, to his old home, 655 East Willamette street, Colorado Springs, and though very weak, is slightly improved, and hopeful of recovery. He desires that the Saints will earnestly remember him in their prayers continually. We are glad to hear of the improvement in his condition and trust his life may be prolonged for many years of usefulness.

Bro. Stretrett and family, from Utah, arrived in the city Wednesday of last week and will locate here.

The Independence local Z. R. L. S., assisted by the First Kansas City and Armstrong locals, will give a literary and musical entertainment October 21, 1901, at 8 p. m., at the church of the Second Kansas City branch. An admission of 15 and 25 cents will be charged, the proceeds to be used for the benefit of the Second K. C. branch. The Independence social committee will be in charge. All are invited.

Our aged Bro. Joseph Westwood, Sr., still continues very feeble. He is anxious to be released and to be at rest. So also is our other dear aged brother, C. J. Clark. They will not be strangers on the other side; their long service in the Master's cause in this world will make them welcome among their fellow workers of all ages. Our brief separation will bring to them blissful experiences which we shall understand, if faithful, when our work has been well finished, as has that of these brethren. May peace be with them to the end. Since writing

the above Bro. Westwood has passed to the other side, departing this life Monday about 4 p. m. The funeral took place from the residence on the south side at 2:30 p. m. Tuesday, brief services being held, the intention being to have a sermon preached at some future date. He was nearly 90 years of age.

Bishop May is negotiating for a carload of Minnesota potatoes, which will be sold to the Saints at cost, somewhere about 80 cents per bushel.

The concrete gangs are about through with the street from the Square to the Pacific bridge, and two gangs of bricklayers have laid the bricks past Bro. Maguire's store on Electric street, and will probably reach Clark street by next Sunday. There is a delay in binding the brick already laid, on account of the cement supply failing to reach the contractors, consequently the street is only open for wagons from the Square to Pleasant street. A couple of weeks of good weather will finish the bricklaying, and then the side walks will require attention, but it is probable that matter will reach into late next spring at the rate the matter is going now.

Sunday morning was wet and disagreeable out of doors, and the attendance at the services was very slight. Elder B. J. Scott was the speaker at the 11 o'clock service. At 1:30 p. m. Alma, Myron and Ethel Roberts were baptized in the font by Apostle Joseph Luff, and were confirmed in the afternoon by Brn. B. J. Scott and Frank Criley, Bro. Scott being spokesman for Myron and Ethel. It being the first Sunday in the month and communion service, quite a goodly number were in attendance at this service. It was a profitable and enjoyable occasion, Brn. Garrett, Williamson, Criley and Murphy in charge. At night Pres. Garrett was the speaker, the attendance much better than in the morning, the rain having ceased before noon.

Friday, of last week, Bro. J. A. Robinson, Sr., returned from a business trip to Oklahoma, a very sick man, suffering from an aggravated attack of cholera morbus. Monday night he was troubled, to some extent, with heart failure, and yesterday, Wednesday, there were typhoid indications. He is in a very serious condition, but it is hoped that he will be spared to continue his work here. He has always been an exceedingly zealous and active man in church, as well as in business, affairs, and has, at times, taxed his physical strength. While in spirit he is as ambitious as ever, his physical powers are waning, and, like others, he will have to be content to let younger men push the work, reserving his forces for counsel. His many friends will join in praying that his days may be lengthened out to many days of usefulness.

## LAMONI, IOWA.

The Saints of this vicinity were shocked last week by the sad news of the sudden demise of Elder David W. Wight, second counselor to the president of the

Lamoni Stake, who died at Ogden, Utah, October 3d, of appendicitis, after a short illness. The remains are expected to arrive here Wednesday, the 9th, for interment. While the family have the heartfelt sympathy of all the Saints and friends, yet we do not mourn as those without a hope, for Bro. Wight was in his mission field and actively engaged in the work of the Master when he was stricken, and none can for a moment doubt that he has gone to a glorious rest.

On Wednesday, October 2d, Bro. R. S. Salyards was called to Lone Rock to preach the funeral sermon of Gracie, the infant daughter of Bro. Robert and Sr. Sarah Johnson, who died on the 1st inst.

Elder J. R. Lambert and Presidents John Smith and J. A. Gunsolley returned last week from the Dow City reunion.

On Sunday last Elder H. A. Stebbins was at Pleasanton and preached the funeral sermon of Sr. Hannah Reese, widow of Elder Abram Reese. Sr. Reese was born in Wales November 2, 1819, married A. Reese in 1844; in 1848 accepted the gospel; came to America in 1855; joined the Reorganization in 1867, came to Pleasanton in 1881, where she departed this life October 5th, at the age of 91 years, 11 months and 3 days.

Other Sunday pulpits were occupied by Lamoni brethren as follows: Greenville, John Smith and R. J. Lambert; Davis City, J. R. Lambert and W. N. Ray; Evergreen, E. N. Snively; Elliston, R. M. Elvin; Union, F. E. Cochran and F. M. Weld.

Lamoni, morning hour, Elder C. H. Lake; evening hour, Elder O. B. Thomas; the afternoon prayer and sacrament service was in charge of Pres. J. A. Gunsolley, assisted by Elders James Allen and C. J. Peat; Saints' Home, Elder J. C. Clapp.

Elders Hema C. Smith and F. A. Smith came in Tuesday morning to be in attendance at the funeral services of Bro. D. W. Wight.

October 8.

## ST. JOSEPH, MISSOURI.

Bro. J. S. Whiteaker and wife arrived a few days ago from Wisconsin, with a desire to make this city their home.

Our aged and worthy Scotch brother, F. C. Graham, is confined to his bed by affliction. We spent a short time with him and were encouraged by hearing some of his remarkable testimonies.

Our series of meetings closed last night at South St. Joseph. The attendance as a rule was poor, though a few strangers heard a part of the great message. We enjoyed excellent freedom in presenting the word, which is evidence of God's acceptance.

Bro. Wilford H. Ruffing, a man of good address and pleasing manners, was baptized last evening at the church. His confirmation and subsequent promises were of an encouraging nature. We shall wait and bid welcome to the other half of the family.

Bro. Wm. Lawrenson occupied

at the South St. Joseph mission last night. Bro. L. is one of our staunch helps in the work.

Bro. Wm. Lewis has received word to go at once upon his mission to Wales. Bro. Frank Pearce, of Kansas, will also go with him. He wishes to start by the 1st of November.

Bro. John Burlington filled our Tuesday night appointment at the Aspey mission. His family lately arrived and he is now quite well located in housekeeping and business.

The choir at the church rendered some excellent music last evening, led by Bro. D. C. Kinnaman, with Sr. Pearl Smith as organist, and the two sons of Bro. Christianson with their wind instruments. The rendering of "Send forth the reapers" was specially inspiring. What a power for good these musicians have, some of whom have aided us very much in our mission work, especially Sr. Josie Isleib.

Still in the ranks,

J. M. TERRY.

2005 Holman St., Oct. 7.

## CHICAGO, ILLINOIS.

Sunday's services were, preaching at West Pullman by Bro. Sheehy in the morning, and in the evening on the south side; Bro. Earl occupied at the west side, while Bro. McCallum spoke in the morning at the south side. The afternoon, on the south side, was the monthly union sacramental service, which was well attended.

There appeared among us one of those "wandering stars," or religious anarchists that are occasionally in evidence at meetings in cities. This one calls himself Isaiah the 80th; the name was given to him at his birth by a sister two years of age, who arose in the cradle and said, "Call him Isaiah." Later in life angels have called on him several times, together with his claim that he is in constant communion with the Almighty, makes him quite important in his conceited hallucinations, he had just about finished his tour of the churches of Chicago, delivering his message. We did not think it complimentary to us to leave us until the last. He told us though that the last should be first, and the first should be last. It does not take the Saints long to recognize the "call" of such "clouds without water."

The Religio on the west side now holds its meetings Tuesday night, and reports enjoyable sessions.

A Bro. Chapman, formerly a Cutlerite in their palmy days in Mant, attended services in the city. He was the guest of Bro. Geo. Blakely. He is reminiscent of Kirtland's early day; is anxious to again visit the spot of his childhood there.

Some strangers have been coming to meeting since the tent meeting on the south side.

Bro. F. M. Smith, of Lamoni, visited us during the week.

Bro. Deam has recently started a printing plant at Morgan Park.

Brn. F. M. Sheehy and R. S. Nayaka have changed their address to 1846 Jackson Bvd.

NOVICH.

October 7.

## SAN FRANCISCO, CALIFORNIA.

Sunday, September 22d, we had preaching at 11 a. m. by Bishop Chas. A. Parkin, and at 7:45 p. m. by John A. Saxe. The attendance was good at both services. Quite a number of visiting Saints were there. Among others was Bro. W. C. Burroughs lately returned from the Philippines; he has been on the sick list. He is now located on Angel Island.

Elder J. A. Anthony preached at Oakland.

There was the regular attendance at the Religio Friday evening, at the home of Bro. Roy Davis. The interest in the Book of Mormon study still keeps up. Last Sunday our morning sermon was by J. A. Anthony, and by your correspondent in the evening.

Elder J. A. Saxe preached at Oakland.

Our rainy season has commenced; we have had some quite heavy rains already. Sunday afternoon there was quite a down pour. The grass has already sprouted on the hills and in the empty lots.

The long strike here is at last broken after a stubborn resistance of eleven weeks. All the teamsters are permitted to return to work today, providing they can find work to return to. We now hope that disturbances may come to an end and business improve. All well with the Saints.

GEO. S. LINCOLN.

October 3.

## DENVER, COLORADO.

The weather man says it snowed Saturday night, but it turned to rain and there was no sign of snow in the morning.

The festival of Mountain and Plain took up all the time last week. I suppose it was enjoyed by a good many, but to us it was like a circus, the same thing over again.

Bro. R. T. Cooper, of Chicago, was in the city from Friday till Sunday. He is running from St. Louis to Denver and will be here two days of each week hereafter. He is thinking of bringing Mrs. Cooper here and making this his future home; we have plenty of room for such Saints.

Bro. and Sr. Herbert Stuart buried their baby Sunday, the 6th inst. Funeral in charge of the writer, sermon by Elder J. B. Roush. This is the third child they have lost in two years.

Elder Joseph Luff gave us a call and preached two sermons on his way home from the coast.

Quite a number of the Saints from a distance were in attendance at the festival of Mountain and Plain. I wonder if they will be in attendance at the district conference in February. I wonder—we shall see.

The Sunday services at the church were quite well attended. Preaching at 11 a. m. by Elder Roush. Sacrament service at 6 p. m.

Elder James Kemp was in the city last week to meet Sr. Kemp on her return from visiting her daughter in Utah.

S.

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LETTER DEPARTMENT.

WILLIAMS BAY, Wis., Aug. 30.
Editor Ensign:—On June 23 was called upon to preach the funeral sermon of Miss Bessie Williams, daughter of Bro. and Sr. Williams, of East Delavan, Wisconsin. She was taken in the bloom of life. She was taken in the bloom of life. She was taken in the bloom of life.

From there I started towards our district conference to be held at Wheatville, Crawford county, calling on the Saints at Wilder and meeting with them on Sunday in their sacrament service; also preached once: the Lord blessed us. The Saints of this place are alive to the work of the Master.

June 16th met with the Saints at Oregon, speaking twice in the home of Bro. Robinson; only a few Saints present. We should all try to be present at meetings and thus not discourage those who do attend.

June 21st called on the Saints at Madison, preaching twice in Bro. Stephens' house. At this place Bro. O. N. Dutton came with horse and buggy and we drove to the conference, a distance of about one hundred and thirty miles; the weather was very hot and dry, but "Jack" took us through the sand and over the hills until we reached the conference grounds.

June 29th and 30th found us assembled in conference. Bro. C. H. Burr and A. V. Closson were in attendance and did us good service. May the Lord bless them. The meetings were grand. The Saints made the meetings a success in every way, and the Spirit was present. In one testimony meeting there was twenty-four testimonies given in seventeen minutes and all rejoiced in the work. Here is where Bro. L. Houghton and F. L. Sawley did a good work some time ago, and the Lord is blessing the labor done.

The next day Bro. Dutton and the writer turned our horse towards the east, to where the district tent had been stored for the winter. We at once loaded it on the cars to be used by Bro. Chatburn and Robinson in the city of Madison, and went on our way through the dust and heat, calling on some of the Saints and friends along the way until we reached the home of Bro. Dutton.

July 19th was called to assist in an elders court, a very unpleasant task indeed. On the 21st met with the Saints at Lyons; preached twice. They are true to the work. And on the 24th called at the tent in the city of Madison where Bro. Chatburn and Robinson were trying to get the gospel before the people. Only a few that cared to hear, so few that the brethren began to get discouraged. The writer did what he could to assist and cheer them. All at once who should step into the tent but Bro. G. H. Hilliard, and you all know what he would have to say and how he would say it. All right, Bro. H., come again.

On the 26th Bro. Hilliard and the writer, together with the branch officers, had the unpleasant task of dealing with some members who would not live faithfully. Oh, how sad that any have to be expelled from the church. On the 28th Bro. Hilliard and the writer met with the Saints at Wilder. The day was warm but Bro. H. spoke to us three times, and the next day he went on to Janesville, then to East Delavan, and the writer back to Madison, assisting in tent work until August 2d. At noon we had the pleasure of baptizing Bro. Oscar Carpenter's wife, in one of the beautiful lakes near the city. And with her kind nature we believe her to be an honor to the church.

At 2 p. m. I was on train moving toward the Flora Fountain branch, where we held a two days' meeting, August 3d and 4th, and we had a time long to be remembered. A good turnout, good interest, and the Spirit was present to a marked degree. I preached six times, held one prayer and one sacrament meeting; baptized Bro. Banner's wife and they returned

home happy in the work. On Sunday the house would not hold all that came. The Saints and friends came prepared to stay all day, bringing their dinners with them, and at the noon hour we repaired to the grove and did justice to the meal. I remained during the week and spoke twice, and thus I feel encouraged in the work there.

August 10th found us on our way to the Rockview Ridge branch for a two days' meeting. And on Saturday, to our surprise, many of the Saints of the Flora branch came over to enjoy the meetings with us. That is right, dear brethren and sisters, come again. Many were caused to rejoice, and all went to their homes encouraged in the work, and with a desire to live near to God and do His will. I preached four times and held two other meetings. I called on Bro. John Blackburn and Bro. Oates, of Lancaster, where the elders have often been made to feel at home. From there I called on Bro. Dodge and Lighty, of Linemore. And they are always pleased to meet an elder. May God bless them. On the 17th called at Livingston where I found Bro. and Sr. Anderson, Bro. A. had gotten the use of a nail, and I spoke twice to a small but attentive audience. Do not be discouraged, Bro. A. I also met at the home of Bro. A. Gratz, some eight miles away, and found them alive in the work. And on the 22d went to Blue Mounds where Bro. and Sr. Rogers live; we got the use of the church and preached twice. The church being in use over Sunday we called on the Saints at Adamsville and found the Holiness people there with their tent. But with all their music and noise, only a few would come forward to be prayed for; it was confirming the Saints more and more in the Latter Day work.

I went from there to Madison where I found that Bro. Robinson and Jots had laid aside their tent and had gone out on the street corner. While the former felt a little timid on the corner, the latter felt at home; so the story was being told by the "Jots" man, and many had been listening; one had been baptized and others gave their names, and more are interested. These brethren have done a good work in the city. They are now looking for a new location. I stopped two days with them and came on home for over Sunday and will be away Monday next.

In conclusion will say that I had indeed one of the most pleasant and satisfactory trips I ever took through the district; found so many of the Saints alive to the work and striving to "come up higher," and doing what they can to help the work along, remembering that it takes some money for the elder to use for their traveling expenses. May the Lord bless the kind hands and hearts, and may you ever remember all the elders of Israel as well.

Let us labor for the redemption of Zion and the salvation of her people.
In bonds,
W. A. McDOWELL.

LIMERICK, O., Aug. 29.
Editor Ensign:—I have been on the war path since May 16th, some of the time alone, and a part of the time with others of the missionary force. Bro. Elmer Long, of Creola, has been with me several weeks, is a valiant and worthy soldier; the enemy will have to struggle if he recaptures him. I find the proverb still true: "Wherever God erects a house of prayer, The devil always builds an altar there."

Many of the members are almost dead, no apparent, spiritual life in them; they are drugged with the spirit of the world. Prayers and exhortations seem to be fruitless in arousing them to the full realization of their real status. If a show, bean dinner or political gathering is on hand, these are usually present; but if there is to be Saints' meeting or preaching nearer, they become suddenly too unwell to go, or it is too hot, too cold, too muddy, or some other cause which Satan will suggest to keep them away.

Some families take neither the Herald, Ensign nor Autumn Leaves, know nothing about the progress of the work; are indifferent as to family duties. What will the Shepherds, placed over these flocks which have gone astray for the want of being properly looked after, answer to the "Chief Shepherd" when called up to answer by and by?
The work in this field is not as prosperous as it once was. Causes have brought about the present status with many. There are those who have continued faithful, who have not heeded the "Siren singers," and are up to date along all the lines of church work. They are oases in the desert, where the weary may take rest and be refreshed while sowing the seed of the kingdom. I am working for the promised "rest."
Ever laboring and praying that Zion may prosper, I am
As ever,
L. R. DEVORE.

BEAVER, Mo., Sept. 21.
Editor Ensign:—I am glad to inform your readers that the prolonged drouth has been broken by weekly refreshing showers during late month, and all kinds of garden vegetables and other seeds planted since the rain, are doing nicely; oats are almost a total failure. This has truly been a trying season, owing to the drouth; its like has never been known to the oldest settlers; but notwithstanding the heat and severe dry weather, our never failing springs have continual flow of pure, cold, crystal clear water, and we have no reason to complain after all, as this country has never had a total failure as yet, either in grain or fruit; as it is, I am told that we have the best crops, and better prospects than have been seen elsewhere. Early corn is of but little value, while some of our late corn will yield about twenty to thirty-five bushels per acre, other late seed accordingly, and we have an abundance of fruit for home use, and some for the markets. However, like the children of Israel, the Saints and sinners grumble at times, for what we may have brought upon ourselves by reason of careless living.

Saints continue to move in here, and others write us that they are coming. But notwithstanding the many good chances and bargains in land and homes, my advice is, to the Saints, that they prepare the way before them, by first making our country a visit, and see for themselves; for notwithstanding that this is a very healthy country, it is full of hills, valleys and timber, and more or less stony or gravelly in places, which would not suit some people who have been used to the prairie and smooth sailing altogether; so a hint in time may save trouble.

Your brother in gospel bonds,
JACOB E. SWIGART.

ROSLYN, Wash., Aug. 30.
Editor Ensign:—In company with Bro. John Davis I left Stewartsville in May, for our mission field, the state of Washington; trying to be as cheerful as I could, but when bidding good by to wife and children and brethren and sisters, my feelings were more than I could control. Staying over night in St. Joseph with relatives, we took the morning train by way of Salt Lake City, stopping over Sunday with Bro. E. Barrows. Met with the Saints in Sunday School; at 11 a. m. met for prayer and testimony meeting. Bro. John Davis assisting the presiding elder. Preaching at 7:30 p. m. by the writer, assisted by Bro. Davis. Renewed acquaintances with Bro. Pender and wife.

Monday morning boarded train for Brigham City where the writer was partly raised, and united with the Reorganized church. I noticed the Brighamites have not changed their polygamy doctrine, but dare not practice it. In conversation with one of the Utah elders he said he was glad to meet with a couple of Josephite elders, but was glad to say he was a polygamist Brighamite.

We left Brigham City for Castle Rock, where we commenced preaching, making our home with Bro. S. Crum. The Saints have a fine little church. The presiding elder, Wm. N. Williams, gave out preaching for ten nights. We got acquainted with the

Saints; they are faithful and energetic, and were kind to us in assisting us to getting places to preach in else where, and gave us money to travel with. May the Lord bless them all for their kindness in gospel work. They have a fine Sunday School, Bro. Geo. Appleman as superintendent, and Sr. McKluney secretary. I am pleased to see the Sunday Schools prosper for it is a nursery for the church.
We went to Little Falls, ten miles from Castle Rock, with the intention of preaching there. We asked the minister of the Evangelical church, the only one there, for the use of his church. He said he would have to refuse us. Bro. Davis told him we would like to tell the people what we believe. He said, "I know all about you people. One of your deacons told that all the other denominations would be servants to the Saints in heaven." Bro. Davis told him he would better be a servant in heaven than a slave in hell. The writer told him we would get the Oddfellows' hall for preaching, and asked him if he would come to hear us. No sir, he said, I know all about you Saints. So we bid him good day.

We got permission for the use of the hall. Bro. Davis preached the following night, only one lady came in time for meeting, and seeing no one else there she did not stay, so we gave up trying to hold meetings there. We were staying in the hotel, and to be saving with our money, so we could have enough to get back to Castle Rock, we went without breakfast, and as the train did not leave there till 2 p. m. we walked around like two forsaken children. We went to the depot at noon and met a gentleman who inquired if we were going to have meeting that night in the hall. We told him no, that the people did not come out, so we were going to Castle Rock. He kindly invited us to go with him to the hotel for dinner, saying he would be glad to have us go; and of course we were just hungry enough to say yes. The Lord knew what we needed, His name be praised.

We got back to Castle Rock, commenced meetings for another week, and at the close a lady gave her name for baptism, the writer being requested to baptize her; so one more was added to the church.
Leaving the Saints at Castle Rock feeling well in the work, we arrived in Tacoma July 31st, making our home with Bro. J. H. Vaneaton and family who provided for our wants. They are a faithful family in the gospel work. They hold meeting on Sunday in their house and at Bro. Emmerson's, son of the presiding elder. They have a membership of twenty-five, also a Sunday School, with Bro. Townson, superintendent, and Sr. Elizabeth Emmerson, secretary. The Saints are talking of building a church in Tacoma; hope they will have success in their effort.

Having done what we thought we could at Tacoma, we took train for Roslyn, arriving at this place on the 27th of August. We are stopping with Mr. and Sr. Holmes. Bro. Davis preached last night in the church which is a neat building finished and ready for dedication. The writer was made acquainted with Sr. Enge and her children, and quite a number of good, kind hearted Saints. We expect to labor here as wisdom shall direct. My regards to all the Saints of old Farwest district.

Your brother in Christ,
D. E. POWELL.

WATERLOO, Ia., Sept. 21.
Editor Ensign:—Nearly a year ago my husband and myself made a trip through a part of northwestern Missouri with reference to locating somewhere in the "regions round about," and ever since I have thought I would write something of the impression the trip made on me, and also to let the Saints we met know they are still kindly remembered; for everywhere we went we were received like members of one family. To me the Saints seem truly related to me, none of them like strangers, but all brothers and sisters. This is one great comfort to me in being a Saint.

But of our trip: We went from Waterloo direct to St. Joseph, Missouri;

from there to Stewartsville, where we stayed over night at the comfortable hotel kept by Bro. Haden, and had a very pleasant visit with him. In the morning we visited Bro. and Sr. Andrew Lewis, whom we had met at the first reunion at Monroe, Iowa. Bro. Lewis took us out in his carriage and showed us the surrounding country. We had a very pleasant time there also.

From Stewartsville we went to Cameron where we stopped at Bro. and Sr. Elvert's, coming in the evening in time to hear part of a sermon preached at their house by Bishop Kelley whom we met for the first time. We also met Bro. Cushman and a number of the Cameron Saints. While here we got a rig, and Bro. Ballinger acting as guide, drove about, looking at the country. The country both at Stewartsville and Cameron is a trifle more rolling than with us, and while it is a nice country we did not like the ditches or the narrow roads, forty feet being the width I think, while in Iowa they are sixty feet wide.

From Cameron we went to Richmond where we stayed all night, stopping several hours at Lathrop on account of our train being late. From what we could see from the train and from town we liked the looks of the country about Lathrop the best of anything we saw for general farming.

From Richmond we went to Higginsville, crossing the river on a ferry at Lexington, and going, it seemed to me, two miles as fast as we could, to catch the train to Higginsville, where we drove out to look at some farms, and returned too late for the train to Independence, where we intended to spend Sunday. So we left early Sunday morning for Independence, arriving in time for church. I had always wished to hear Joseph Luff preach, and was much pleased that morning; and we were not disappointed in the sermon either.

The first person we met in front of the church was Bro. Geo. H. Hulmes who introduced us to many of the Saints, and insisted on our going home with him for dinner. We had a very pleasant time with them and looked over their beautiful little home. In the afternoon we attended Saints meeting which seemed strange to us. I mean the number of people seemed strange as we had never met with a large branch before. After services we went home with Bishop R. May and wife where we ate supper and enjoyed a pleasant chat until time for the evening service, sermon on the Book of Mormon by Elder R. J. Parker, after which we went to our hotel, and Monday left for Lees' Summit, where Bro. DePuy took us in hand, showing us the country and entertained us at his house. Here we met Bro. and Sr. H. H. Robinson and other Saints at the chapel there. The orchards around Lees' Summit are the largest I ever saw. From Lees' Summit we went to Kansas City and home.

Of the country I think it is better for fruit and wheat and grass than with us, and if it were not for the ditches would be a very fine country. We have a finer looking country, better for corn, oats, and much better improvements. If the people ever get to running creameries as they do here, in ten years you would scarcely know the country. The improvements there now are about what we had twenty years ago before people went into the dairy business. Of the people we met I never met with better, kinder or pleasanter people anywhere. The Saints are our own folks there as elsewhere, and independence one of the most homelike places I ever saw. I would like sometime to live there. The more we think of Missouri, and the more familiar it seems to us, the more we think we would like it there. Perhaps at some time if we dispose of our property here, we may locate somewhere there.

My letter is much too long now, so I will close, thanking all who made our trips so pleasant, and inviting one and we call on us if they ever come out to Waterloo, and we will try to make their stay as pleasant as they did ours. Our address is 215 E. 6th street.

Your sister in the one faith,
Miss J. A. GARDNER.

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ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

SHALL OBEDIENCE OBTAIN?

ELDER A. H. PARSONS.

It was said long ago "to obey is better than sacrifice." (1 Sam. 15: 22). About three hundred and seventy-five years later Jehovah said:

Hearken diligently unto me. \* \* \* Incline your ear and come unto me: hear and your soul shall live.—Isa. 55: 2, 3.

Letting on the light seven hundred and forty-four years later, through His Son, Jesus the Christ, he says:

Hearken unto me every one of you and understand.—Mark 7: 14.

As creator of man he knew his deficiency, and has sought, at different time, to instruct him in the means necessary to make him proficient in life's work. Yet in the face of these extraordinary efforts to obtain the attention of man, his creature, indifference, to a large degree, has been the history of the past. So much so that few—eight souls—were saved from the flood. And as man has constantly kept repeating his failures since history began, why not more carefully consider the record of the past, and the dealing of a loving Father, by which we might be able to escape these sad and serious results that have followed the race by reason of the "lack of knowledge." (Hosea 4: 6). The Lord further says, "thou hast rejected knowledge," hence destruction follows as a natural result.

Not entering into the details of the earlier history of the race, we will occupy our time in carefully considering the history of latter day Israel. And as a starter we read from a revelation given on Fishing River, in the state of Missouri, in the year 1844 A. D., as found in Doctrine and Covenants 102: 2:

"Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself; and my people must needs be CHASTENED until they LEARN OBEDIENCE, if it must needs be by the things which they suffer."

It would be wise at this juncture to carefully look back over the history of the people to whom this instruction was given, and let their experiences assist in arousing our faculties to a deeper consideration of benefits accruing by obedience; though we may be compelled to sacrifice some things that are very dear, and thereby act, talk and dress, in some respects different from the people of the world, as here-in stated:

"I give not unto you that ye shall live after the manner of the world."—D. & C. 92: 3.

The gospel message of the eleventh hour period was, "COME OUT of her my people, that ye be not partakers of her sins, and that ye receive not her plagues." (Rev. 18: 4). The first thought expressed, "Come out," signifies a separation from that condition referred to, covers a more extended thought and act on the part of humanity, than merely joining church. That is a small part of the consideration.

To get the matter before us and have a clear understanding, let us notice some of the things that bring destruction, like an avalanche, upon the inhabitants of the world.

First, PRIDE; this is killing people by the score who live now, and digging a pit to bury thousands yet unborn. It is a fact that the wearing of good clothes is not always a sign of pride. A proud, haughty and arrogant soul may be in modest apparel. I have seen them in rags, as well as in magnificent apparel. A better motto I know not, than to "possess your soul" with a "sound mind" and "good judgment" in all things. The mind should be well instructed in the gospel law, to be able to exercise good judgment. The Lord said to Joseph the seer:

"Be admonished in all your highmindedness and pride, for it bringeth a snare upon your soul."—D. & C. 87: 5.

Just stop and meditate on what he said to the church at Kirtland, Ohio:

"I, the Lord am not well pleased with many who are in the church at Kirtland, for they do not forsake their sins and their wicked ways, the PRIDE of their hearts, and their covetousness, and all their detestible things, and observe the words of wisdom and eternal life which I have given unto them."—D. & C. 95: 4.

Continuance in disregarding these exhortations and pleadings there followed as a result—church rejection, as foreshadowed in these words:

"At the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if ye do not these things at the end of the appointment ye shall be rejected as a church."—D. & C. 107: 11.

It is a fact known to every student of history that the work committed was never finished; hence the scattering and division into many parties and societies, calling themselves the church, which was distasteful to many, and especially to the companion in life of him of whom it was said about twenty-five hundred and four years ago, "the kingdom shall not be left to other people." (Dan. 2: 44), as confirmed in these words in this age:

"This ANOINTING have I put upon his head [who? Joseph Smith], that his blessing shall also be put upon the head of his posterity after him."—D. & C. 107: 18.

I am aware of the fact that the Utah elders object to this rendering of this scripture; but it

seems to me no other intelligent rendering can obtain in view of other statements so closely connected explanatory—if need be—of that which seems mysterious to them.

"I have given him the keys of the mysteries and the revelations which are sealed, until I shall appoint unto them another in his stead \* \* \* neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church."—D. C. 27: 2, 4.

It is claimed that Brigham Young was the one selected to occupy at the death of Smith; but let him speak—"though dead he yet speaketh."

"For it is the legal right in God's kingdom [if not in the [Utah church] for the oldest son to minister and act for his father when he is gone into the eternal world."—9th Gen. Epistle of the Twelve, Salt Lake City, April 13, 1853.

Just six days prior to the above statement we have this from Mr. Young:

"Right of heirship in the priesthood. THIS RIGHT DID BELONG, STILL BELONGS, and FOR EVER WILL BELONG to the FIRST BORN SON in every family of Adam's race. \* \* \* This I want the Latter Day Saints understand a little better than they have heretofore."—*Millennial Star*, Vol. 15, p. 493.

In keeping with this thought Joseph wrote Hon. J. C. Calhoun:

"While I have powers of body and mind, while water runs and grass grows, while virtue is lovely and vice hateful, and while a stone points out a sacred spot where a fragment of American liberty once was, I or MY POSTERITY will plead the cause of injured innocence until Missouri makes atonement for all her sins."—*Times and Seasons*, Vol. 5, p. 395.

Where is his posterity? In Utah at the head of the church there? No! At Lamoni, Iowa. Here you find his eldest son at the head of THE CHURCH in keeping with Mr. Young's statement. Where are the Saints of Utah drifting when they take the position that Young was Joseph's successor?

There are three points I want to impress the mind of the reader with:

1st, Mr. Young's own statement, April 7th, 1853, incorporated in the epistle of the Twelve six days later.

2d, The law of the church—"common consent"—which did not obtain in the selection of Mr. Young, for this reason, there was a very small gathering, and the work had been cut and dried—as the old saying goes—among a few of the ministry before it came before the few members of the church at Winter Quarters or near Council Bluffs, Iowa, 1847.

3d, Revelation is wanting, as "the president of the council is appointed by revelation." (D. C. 99: 6).

Observation along these lines, with these few statements selected from the many of the kind

indicates the narrow way ordained by God for the redemption of fallen humanity. Yet but few have suffered sufficiently to arouse their faculties to discern the right of the eldest son to occupy his father's place, as positively stated by Mr. Young.

Obedience to God's law establishes peace and love. Where intelligence prevails idols cease to exist; hence, church worshippers, temple boasters, and pride belong to idolatry, and smacks of stupendous ignorance. The law of God, His word, must be the principle of action in all things, else Zion will not be redeemed.

May the good Spirit work with the rising generation and save them from the spirit of indifference and disregard to law and order that seems to be creeping upon the nations of the earth like a slow creeping tide, but surely gathering its thousands within its grasp.

Waiting, working and watching for the final triumph of Zion and her children, I remain your co laborer in Christ.

ON DUTY.

Once more are we at our post of duty, and will push the pen in behalf of our Graceland. Our opening for the college this year was quite satisfactory, and although there is a material change in both the faculty and students, the outlook is promising for good results.

Any reflections upon the faculty or students of either past or present year, is unfriendly and must work an injury to this church institution. Saints! avoid the practice of animadverting the authorized work of the church.

We, of the 20th century, must keep in mind that we live in the age of steam and electricity, and if the young people of the church keep abreast of the demands of the times, they must be up and at it with a vim, and all Saints should not overlook their duty to patronize their own institution—Graceland, that we may come behind in no good work. The following is suggestive, and should prove an incentive to all interested in a higher education:

"THE DEMAND FOR COLLEGE MEN."

"Graduated, but not present," was the suggestive announcement made concerning the class of 1901 at a well-known institution of higher learning. A majority of the class did not appear at commencement, though their names were called and their degrees were conferred. The case was extraordinary, but the explanation was simple and satisfactory. The services of the young men had been sought and engaged by business men so urgently that the president of the institution had given the students permission to leave school and go to work in advance of actual graduation. Their courses of study were satisfactorily completed and their examinations passed, and it was thought to be not worth while to keep them away from the industries which needed them, for so long as even the few days yet remaining before the formal close of the academic year.

"The case was decidedly exceptional. Yet it indicated, a state of affairs which is common enough. Men are seldom absent from commencement for such reasons. But many of them are, before commencement, engaged for business or industrial enterprises. Year by year the 'captains of industry,' more and more seek recruits for their staffs from among college men. Such is oftentimes the case, of course, in the great technical schools, or in colleges having important schools of applied science. Chemists, electricians, civil and mining engineers, and others trained in the so-called 'practical sciences' are passing from college immediately into the ranks of industry and trade. But the practice is by no means confined to such departments. Young men are being similarly drafted from the schools of pure science and of arts and letters. The world of action puts a premium upon men of thought.

"There is in this a fine rebuke, of the most practical and convincing kind, to the pretense that a college education is a handicap to a young man in business. It is not a handicap, but it is an incalculable advantage—provided, of course, that it be a proper education, in which the first aim has been to train the mind, to stock it the second. The hardest-headed businessmen send their own sons to college, and give their wealth to endow colleges and seek collegemen for their lieutenants. The trained and disciplined mind is recognized to be the efficient mind, just as much as the trained body is the efficient body. That is the fact, and it is a fact which is now gaining universal recognition."—*New York Tribune*.

We have one of the finest museums for its age, and the size of our school that can be found, and we are anxious to still improve it; who will help us? Our library is also an honor to the college, and needs additions; who will donate?

Herbarium is in charge of Prof. Jacob P. Anderson, and he will cheerfully receive specimens, or give any needed instructions.

We have ample room for a number more students, and solicit both Saints and friends of education to give us this aid. And we are in need of financial help for running expenses, and hope none will forget the word of the Lord as to the payment of the "college debt."

When the revelation last spring pointed out our duty in this matter I was hopeful for a prompt and immediate compliance. I am fully satisfied that dereliction of duty, or opposition to divine instruction will not be pleasing to our heavenly Father.

For Graceland,  
ROBT. M. ELVIN,  
LAMONI, Ia., Oct. 1.

"THE Books and Utah Mormonism in Contrast," enlarged new edition, is now ready. Bro. E. L. Kelley's splendid argument against the "revelation" on polygamy is contained in this edition. Price 12 cents each; 3 for 30 cents; 15 for \$1.00.

**FIELD NOTES.**

Dear Ensign.—I came to this city on August 14th and began street preaching in the gospel wagon with the assistance of Bro. E. J. Lang, one of our noble and self-sacrificing local workers. Bro. Lang, feeling the need of a more efficient way of reaching the people with the truth than for the missionary standing in the gutter while speaking, purchased at his own expense a horse and wagon. This move proved to be a wise one, as it places the speaker above the congregation, enabling many more to hear. Attached to the wagon is a gasoline lamp that furnishes light for the speaker and the singers that may accompany him. In my judgment this is the most successful method of reaching the people in this city.

After occupying about ten evenings on the South side of the city, by invitation I preached twice to the Saints of the First Chicago branch, after which I held forth on the street corners on the West side of the city for several nights. A large number of the Saints rallied to our assistance and helped in the services by singing. Sr. Mabel Sanderson rendered excellent services at the organ. I was called away from the city for a few days to say the words that made a happy couple husband and wife.

I returned on the 5th inst. and found Mr. Merrick, Bro. Lang, Richardson, Cochran and F. M. Pitt busily engaged in putting up the tents. They invited me to take off my coat and assist them, I having had some experience in that line of work. Responding to the call for help we were enabled by a united effort to have both tents up and comfortably furnished the same evening. Friday morning the 6th at 10:30 a prayer meeting was held in charge of the writer and Elder E. M. Wildermuth. At 1:30 the Religion held its district business session; following this the district Sunday School convention convened with the district superintendent, F. M. Pitt, in the chair. All business was transacted in the spirit of wisdom and brotherly kindness. The institute work was an interesting feature, and the reports show the telling effect of the visits made to the various schools by the district superintendent. An excellent entertainment was given Friday evening.

Saturday morning at 9 o'clock the Saints met for prayer service, the meeting was in charge of Bro. Earl and the writer. At the close of this service the district conference convened and Bro. D. M. Rudd was chosen to preside; before this session closed Bro. Evans and Sheehy came and received the warm greetings of the Saints and friends. The business of the conference passed off smoothly. The preaching was by Elders Evans, Rudd and Sheehy. These services were good and well attended.

A Sabbath School session was held between the hours of 1:30 and 2:45 p. m., conducted by the district officers. One feature of the conference I wish to make

especial mention of, is the manner in which the Saints of the Central Chicago branch entertained those attending the conference. Bro. Pement as president of the branch and his band of faithful workers had arranged for the accommodation and comfort of all that attended and more had they come. Bro. and Sr. E. J. Lang kindly gave their spacious building, the three top floors of which were fitted up for sleeping rooms, while the first floor was used for the dining room and kitchen. By this arrangement all were enabled to attend all the services. Sr. E. J. Lang had charge of the culinary department and had to assist her Mr. Geo. Cavil, a professional cook, also eight waiters as follows: Srs. Daisy and Maud Kelso, Srs. Wright, Beardsley, Hicks, Evison, Scholing and Sadio Pitt. All the meals were very good and were served quietly and quickly. The expense of the conference was readily met by contributions made by Saints and friends. Sr. Merrick had charge of the subscription list and Bro. Isaac Richardson was the treasurer. The workers as a whole performed their parts admirably and as a result success crowned their efforts. This event will long be remembered as having been a profitable and enjoyable time. Long live the Central Chicago branch!

A series of meetings are being conducted in the tent at present by Elders E. C. Evans and F. M. Sheehy. When the weather is favorable I still hold forth on the street corner in the gospel wagon. I am at present enjoying the hospitality of Bro. and Sr. James Laing. Out of respect for our departed President, Wm. McKinley, the pulpit and platform in the tent has been very suitably draped by Bro. Yendes.

Yours in gospel bonds,

J. T. HACKETT,

Asst. District President, CHICAGO, ILL., Sept. 21.

Editor Ensign.—I came to this place on the 8d inst. and began meetings on the following day and have continued each night since. Fair attendance and interest. Was joined on the 10th by Bro. S. J. Jeffers. The Saints here seem somewhat revived. We have organized a Religion while here. We leave tomorrow for Hemlock and Congo in Perry county.

H. E. MOLER,

SAND RUN, Ohio, Aug. 14.

Dear Ensign.—Many of your readers in this mission appreciate your appearance very much, and I concluded to send an item or two for use that an acquaintance with the spiritual efforts being made here may be known. I find a kind hearted, teachable, liberal dispositioned class of Saints in southwestern Iowa and enjoy my labors so far.

Preparation is being now made for one of the most enjoyable reunions ever held in this district, and the Saints are anticipating a feast of fat things, and by humility of purpose and a willingness to assist in every good work I cannot but conclude that their anticipations will be realized.

We are now engaged in tent

meetings here, with another meeting each night by the Christian church, but this opposition seems to be affecting our services favorably, and our experience here has proven that the best arranged plans to overthrow God's work proves a blessing to us in disguise. So it has been thus far with these meetings.

Since beginning in missionary work I have ministered at Thurman, Riverton, Hamburg and McPaul since June 10th, at each of which places good was done. We anticipate an excellent work to be done here. Since beginning this letter I have overheard very favorable expressions made with reference to the services thus far held and the pleasant and convenient arrangements we have made for services; and indeed, I think we have one of the nicest tents and most convenient seats and pulpit it has ever been my fortune to use, all furnished by the liberality of the Saints here, who in seeking for a contribution of \$70.00 raised nearly \$100.00 from the results of their first invitation. For all these favors we feel to praise God.

Your brother,

J. F. MINTUN.

BARTLETT, Ia., Aug. 25.

Editor Ensign.—This writing finds me at the very pleasant home of Bro. and Sr. Henry Way, who for years have been conducting for the faith in this country. I suppose there is not one of the missionaries who have labored in Minnesota but can bear testimony to the efficiency of Bro. Way and wife in making things pleasant and home-like for the traveling representative of God and his church back to the days when Bro. T. W. Smith first came here as a representative of the Reorganization in 1875.

These are not the only ones, however, who are worthy of honorable mention along this line. Bro. Hawley, Omans, Whiting, Albertson, Griffin, Murdoch, Harpster, Barns, Sr. Langdon, Mr. Jepson; with their families, together with others whose names do not come readily to mind have my thanks for kindnesses received. Nor do I wish to omit the name of Bro. T. J. Martin, president of the Northern Minnesota district.

Since about July 15th the busy season has been on in this country with no prospect of letting up for some time yet, till the wheat is all threshed and corn harvested. The fall season is not nearly so good for mission work as in the sunny South. It is the time there for "big meetings" or revivals, and the people seem to count on spending a good share of the late summer and fall in attending meetings and warming up the old love; but here it is harvesting, haying, threshing, without rest, and with most people seemingly without religion or desire for it. However I have preached in a number of places with attendance as large as one ought to expect under the circumstances. But better things are hoped for when threshing and haying are over.

My own health and that of the Saints generally is good. Twice have I been attacked by my old enemy—malaria, but both at

times were of short duration, and now I feel that I have gained the victory on that line and I am pleased.

Satan is raging at this place and has been somewhat active for some time. Cause: Eight sermons in July resulted in the baptism of Bro. Arthur Sanderson, a very influential man, who before time had been a member of the M. E. church. He was teacher of the Bible class in the Baptist Sunday School and had given good satisfaction up to the time of his baptism. But the new Baptist minister would have none of that, "for," saith he, "what would my people think of me if I should come here and preach to you and a Mormon teaching in your Sunday School? Why I would not get my money if I should do that."

Well, Bro. Sanderson was thrown overboard and another teacher put in his place; a man whose reputation is not much—if any more—savory than some of the Utah representatives whom he accuses of stealing his wife, so I am told at least; but it won't do to write all that is told one these days, but shows which way the winds of persecution have begun to blow for Bro. Sanderson. May he have grace to abide and so win the crown in the end. He is doing well.

Since the commencement of the reunion about the 20th of June there have been twenty-two baptisms that have come to my notice; two Sunday Schools have been organized and so goes the work. May Zion's zeal be great and her people blessed.

In gospel bonds,

T. C. KELLEY.

OSAGE, Miss., Sept. 13.

Dear Ensign.—I take pleasure in dropping your columns a few lines in regard to the work at this place and also in the Indian Territory. We have a wonderful interest here. On July 4th I baptized five; on the morning of the 15th I boarded the train for home. Many warm hearts wished me success on my departure. Wife and I started for the south July 23d; we arrived at our home July 24th all overjoyed to see us. We spent a very pleasant time with friends and loved ones; feelings inexpressible came over me when I was permitted to look upon the faces of God's chosen people; my heart swelled with joy and gratitude. We had such a nice visit with Aunt Susan Duncan, a full blood Cherokee; she visited with us a couple of days and also Bro. Karahoo, whom many of you know; he fondly expressed his love to all the Saints in the north.

Bro. Thurman and I held a week's meeting near Bro. Karahoo's; had a wonderful good interest. I never preached to as large a crowd of Indians as we had there; our crowd was on the increase each evening. We baptized one good old soul the day we closed and many more would have obeyed the gospel if we could have stayed longer. Bro. Riley is doing a good work.

When I got back to our home my wife gave me a letter which she had just received from J. W. Adams, in which he stated for

me to come to Chillicothe at once. I had a marriage ceremony to perform the following Sunday and some other work, but left all and came to J. W.'s rescue; he went home the same day I arrived, to spend a few days. Bro. Benjamin Dice is with me now; he gave us an excellent talk last night. Our tent was full and quite a number on the outside; good order and excellent interest; may do some baptizing tomorrow. We have baptized 19 since we came to this place. We may stay here as long as we can use a tent. The Lord is standing by us in great power to defend this wonderful work. Will close by asking all to remember us in your prayers.

Yours in bonds,

W. E. HADEN.

CHILICOTHE, Mo., Aug. 17.

Editor Ensign.—Elder S. W. Tomlinson and I came here on June 27th. Seven good people have been baptized including Mr. Lane and his noble wife, having come here on a visit and upon hearing the gospel obeyed it and are now rejoicing in the restored gospel. They left this morning for Acton. When parting as we grasped the hand of friendship their eyes moistened as they thanked us for the light we had through the sweet Spirit of God given them.

I am holding forth at present in a school house two miles from Manitowaning; started a series of lectures there about two weeks ago. Last evening the building was packed to the door; blocks of wood had been carried in and boards placed upon them until all the available space was occupied on my arrival. There were quite a number outside who could not get in, and I was told that the building was so completely packed that I would have to go in at the back window; but I managed to get up one side, so gained entrance to the stand. I felt well and God blessed the effort; the great congregation seemed to feel there was power behind that sermon. What will the harvest be?

I expect to leave here for district conference next week.

Yours in gospel bonds,

G. C. TOMLINSON.

MANITOWANING, Ont., Sept. 8.

Editor Ensign.—The outlook for the gospel is very good in this country. We have been busy ever since General Conference telling the angel message. When I began to think about the judgments being poured out on this generation and what a dark cloud is coming over them, I only wish I could tell it to all the world; and oh the word to the Saints at this point, live faithful, serve God with all of your heart, body and mind, because all that is not pure will not stand the test of the next few years. There is coming one of the most troublesome times on this generation that has yet been on any people for ages.

We had a fine district conference at Douglass in Red River county; about 400 people were in attendance and God greatly blessed us with his Spirit. Four were added to the church, and several others convinced of the truth. One of the remarkable

things that occurred was a fine rain that fell on the evening we began to gather for conference. When we got on the ground for conference we had no water for man nor beast; the nearest we could get any for our horses was four miles away and not good; Bro. Scott Goodman had a few buckets full in his cistern which he divided with us and we were wondering what we would do, but the Lord seeing our condition spread a cloud over us and sent the rain down in torrents for about two hours, filled up the cisterns and pools gave us plenty of water and then gave us nice, fair weather for the conference.

Bro. E. L. Henson of Vernon, Wilbarger Co., has been laboring with me since district conference. He is a noble young man and a fine preacher for his experience and will be quite an instrument in the Lord's hand to win souls to the kingdom if he will hold out faithful. May God bless His church.

Your brother,  
E. A. ERWIN,  
MANCHESTER, TEXAS, Sept. 2.

*Dear Ensign:*—If you will permit us space in your columns we wish to say that we are yet alive, and not, as in the past, merely existing, but thoroughly alive and are striving to build up the Master's cause in these parts. Since March 1st, of the present year, we have had twenty-six additions to our branch, nine of which were by baptism, and still others are near the kingdom. We hold our regular Sunday School and other services, and, for the scattered condition of our membership, have good attendance, some coming thirteen miles to meet with us. Our monthly meeting is a source of much comfort and strengthening to the Saints, and all are becoming more united in all things pertaining to the welfare of the cause.

We are planning to build an house of worship this winter, and trust when our scattered members return for the winter, we may be able to secure labor sufficient to complete it by spring. We have the manifestations of the Spirit with us, in tongues, prophecy and revelation regarding the work in this place. Under the direction of Spirit, through our branch president, we were directed to go and investigate the timber and grazing lands on the ranges adjoining the valleys, and to act quickly that we might secure property in common to be used for the spread of the gospel, and to be held for the branch for the benefit of all, that none need to want. The committee report abundance of available land, and have located a half section of the best timber in this section of the state, and there are nearly three sections adjoining that are good and nearly one fourth of a township in all, adjoining, most of it can be taken under the pre-emption act, and all fine grazing lands, and much will soon be valuable for potatoes, barley and hay, as well as pasture, which alone will soon be a source of revenue, to say nothing of the timber, which, on the land adjoining the tract

located, is perhaps worth, in all, from five to ten thousand dollars, as soon as a title is secured for the same, just as it stands.

Now, we cannot take it all on account of means to pay for proof, the three sections of timber we wish to secure will cost \$2.50 per acre, to be paid in ten weeks, after application, with some \$15.00 expenses for each 160 acres, and the rest can be pre-empted at \$1.25 per acre, with thirty-three months for final proof, which we could most-ly secure with our membership here, and let all who wish to assist financially do so, as each one uses his or her right; but as soon as they secure title from the government they turn it over to the association and Board of Control within the branch, said association paying all expenses and actual cost, and the entire property being held in common, all having their individual homes and holdings. It has been given to us that we will receive help from those within, or they who will come into the church to carry what we have successfully; but we invite any of the Saints who have money, and wish to cooperate with us in the matter, to write us and we will be glad to give any information desired, and in case we have to borrow money to carry us the first year to secure title, etc. We prefer to secure the same of the Saints and secure them with the property.

It is indeed a rare opportunity for the Saints to exemplify the law of the church and as the subject of a common fund in the branch has been talked of, the direction, as given by the Spirit, was in answer to fasting and prayer, for the welfare of the Fairview branch.

Praying God's blessing upon the whole church and upon our efforts, with all who wish to join us or assist us in this undertaking, we subscribe ourselves,

Your brethren in the faith,

M. L. SCHMID,  
Branch Pres.,  
T. D. P. CHENEY,  
R. H. WIGHT,  
ALBERT PARKS,  
JESS PARKS,  
CHAS. BISHOP.

P. S.—We discovered at land office, where we filed our application September 27th, that there are six sections, a part of which we wish to secure in future, that is unsurveyed, which we think could be squatted on and held until surveyed. We will investigate and give particulars to those who desire. Direct all communications to Mrs. Schmid.  
DETTA, CO., Sept. 28.

*Editor Ensign:*—I have tried to keep your readers posted in regard to the work being done here by Bro. F. M. Cooper and myself in our tent work, but from some cause the last two letters have not been published, though many of later date have appeared.

We have been holding our tent meetings about a month in the southern part of the city and the attendance has been good, and many have heard the gospel for the first time and some are deeply interested. On the approach of cold weather we put in a stove and our tent is warm. We believe good has been done, and

we propose when we cease tent work, to begin a series of cottage meetings in the city.

Last night Bro. D. A. Hutchings, who is en route to his field of labor, preached for us, and heaved close to the line. We are expecting Bro. Joseph next week for a short visit with us, and all are glad. The city is going to lay brick paving on Pierce street, past our chapel, and this will cost near \$150, but we are glad to have it done. The branch is in good condition at present. Bro. Samuel Harding is president, Bro. Beebe having resigned.

At our business meeting on Wednesday, Bro. Chambers, the district president and missionary in charge, was here, and arrangements were made for the ordination of Bro. James Christenson to the office of priest. Bro. C. is an excellent young man and will, no doubt, enter upon his duty with zeal. That is all that will be of interest, and I will close with a prayer that God will bless the ENSIGN in its work of love. As ever

Yours for the spread of truth,  
J. S. SPRAIN,  
2510 7th Ave., Council Bluffs, Ia.  
October 1.

*Editor Ensign:*—We are neither unmindful of your desire for news, nor too busy to write, but when our strenuous efforts are so meager in fruitage, we are too modest to take much of your valuable space from those whose works for the church are progressively phenomenal. Here where plenty of worldly goods is the rule, and riches not uncommon, there is such measure of pleasure in present existence for those of the world, that gospel enjoyment affords little attraction. Yet as the constant dripping wears away a stone, so the perpetual distillation of gospel dearts will make a way to some heart of seeming adamant, so we try to keep alive the fires of our zeal to continue this dew dealing process.

The writer spent the summer under the disadvantages of an unusually hot season and busy time. He preached for quite a while at Heavener school-house, near Piper City, and baptized two, in whose conversion parental example and teaching, the ministrations of the ENSIGN and a little final touching by "yours humbly" shared. At Essex, where Bro. Moler and I had some interest last winter, although in the hottest weather, I experienced what impressive, but intelligent language terms a "freeze out." Labor has also been bestowed at Mission and Wilmington; at the latter place the writer was detained last week while waiting for the use of the town hall here, So he delivered five talks on the Book of Mormon. Incidentally a pamphlet issued by the Salt Lake ministerial association upon the origin of the Book of Mormon, was reviewed. This pamphlet, as though ashamed of its existence and parentage, bore no title page, and came through the mails from "Anonymous." I think that at the close of the series of talks the audience agreed with the speaker that the pamphlet's mysterious chain of

circumstantiality, attempting to bind the Book of Mormon to the corpse of poor, old Spaulding, appeared weak, beside the many stranded cables of biblical, traditional and archaeological testimony holding it to the living God. Bro. Elmer Kahler, recently ordained priest, has charge of the Saints at Wilmington. Although but nineteen years of age, he seems to sense responsibility in the priesthood that some of maturer years sometimes fail to. May he be made progressively useful under divine favor.

I began meetings here last night with fair promise. Am domiciled comfortably with Abe L. Rogers, who, while yet outside the door of the church, does what he can to help our work here.

Now, Bro. Editor, I did not expect by my remarks upon Dowie to so rasp the sensibilities of Bro. Jots, as to provoke personalities so pointed. Bro. Editor, if you permit, unrebuked, such flippant reference to the blankness of the skyward portion of honorable heads, you may yet expect disrespectful reference to the grayness of your own capital adornment. Bro. Jots, bald heads are honorable, and no sign of relationship to the new Elijah. Seriously, I still think that Bro. T. W. C., who could not hear all of Dowie's remarks, was not right in finishing out his report from the newspapers. Remember how Chicago papers have reported us at times. Nor does Bro. Deam's article help the matter. I think every sermon the ENSIGN prints is edited by the man who delivered it, I know they used to be. It would not be at all surprising that a reporter should render "ordered a hot dinner," "had a hot dinner." I have no desire for any controversy, much less with my brethren, but I insist that we must allow others all we expect for ourselves. Dowie's own publications show him to be rough, dictatorial, grasping, loving prominence and display, twisting the Scriptures, boasting, etc., etc. His own speech condemns him sufficiently, why allow a sensational press to make it worse for us? "Give—his due." Your brother,

ADAM J. KECK.

DESELM, Ill., Sept. 30.

[THIS will end all reference to the Dowie episode. We think enough has been said about it.—Ed.]

*Dear Ensign:*—Bro. W. H. Manner and I are now holding meetings in the M. E. church near this place. This is in Polk county, a new opening, as none of our ministry, aside from Bro. Manner and myself have ever preached in this county before that I know of. We have already awakened a fine interest and have other invitations to come and preach in adjoining neighborhoods. We came here from the Wheatland reunion under the direction of the Spirit as manifested in a prayer meeting one morning through Bro. I. N. White during the reunion. We were told we would have to take our lives in our hands in our opening the work here. A drunken young man last Saturday night, for being corrected for

talking out loud during service, stood just outside of the door as we passed out to go home, to pound or strike me for correcting him, but was prevented, I believe, by an unseen power, and we were not molested.

I believe there is no better field for an elder to enter into and keep constantly busy in than this part of the Clinton, Missouri, district. We have already in mind places in Hickory and Polk counties where we can keep ourselves busy all winter, besides a large territory that knows nothing of our work as yet, but is as good a territory for preaching as any we have ever gone over. Bro. Manner and I went into the neighborhood of the Wheatland branch about six years ago when there was but one member in that locality. Now there is a branch there with about sixty members, seemingly alive and alert in the work. It is indeed a satisfaction to me that after an absence of nearly four years from these parts I am back again and find that my work is highly appreciated with that of Bro. Manner.

I am of the opinion that many of the Saints in other places in Missouri, especially in the north, have a wrong impression of this country and the people; the land in some places is rough, but is very good in many places, not rough, with a good, strong soil. The people as a general thing are industrious, honest and very kind and hospitable, much more so than we have ever found in more thickly settled, richer countries, and I have always found them (the most of them) to be ready to hear our gospel story. Those who have thought otherwise are, I am glad to say, mistaken. We feel well in the work in which we are engaged, and have enjoyed the best of light and liberty in preaching and administering in the ordinances of the gospel. We are on our way, by direction of Bro. I. N. White, from the Nowaday, Missouri, district to the Southern Illinois district to assist Elder F. M. Slover in that mission the remaining part of the conference year. We therefore will labor on, praying the Lord to bless his church and people to the edifying, building up, and the redemption of the Saints.  
ELDER F. L. SAWLEY,  
HURON, Mo., Sept. 16.

*Editor Ensign:*—It has been some little time since we wrote you concerning the work in our district, but we assure you we have not forgotten, and are just as anxious as ever to read the precious truths heralded to the church and world as published in your paper of glad tidings to mankind.

Our work in this district is by no means on the wane, but we are mostly alive to the interest of the same. A new district tent has been purchased by the Saints, and it has already answered the demands, and accomplished measurably its purpose and design. Bro. Minton and Chas. Fry have had charge of it mostly, and at Bartlett, where it was first put up, great good was accomplished; quite an interest was created. We had a large at-



DAUGHTERS OF ZION

OUR AIM: MANKIND TO BLESS. MRS. H. B. OURSIS, EDITOR.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes...

- ADVISORY COMMITTEE. Mrs. Mary E. Hulmes, President, Independence, Mo. Mrs. H. H. Robinson, Corresponding Secretary, No. 910 West Electric Street, Independence, Mo.

Thoughts for Zion's Daughters

Editor Daughters Columns:—A dear good sister wrote to me asking why I did not write something that would tend to reform fathers as she thought they needed reforming more than mothers.

lawful ante-natal environments and heredity which all will admit had so much to do with the life and wonderful character of the Christ. But these subtle forces should never be run to the opposite extremes of unlimited foreordination, predestination and fatalism...

The Spartan mothers made great changes in their children's characters. Jewish mothers have been and are now the great power that keeps up the Jewish character and separates the seed of Abraham from other nations.

Alum Baking Powders. LAW AGAINST THEIR SALE ENFORCED—WARRANTS ISSUED AGAINST DEALERS. The St. Louis Interstate Grocer publishes a long list of names of grocers in St. Louis against whom, it states, warrants have been issued for selling alum baking powders in violation of the pure food laws.

NOTICES. Thanks are hereby offered for the address of any or all of the following names mentioned: Grace, Rachel E., Irida P., Irena G. and Mabel Smock; also of John and Annie Crook.

To Whom it May Concern:—I hereby notify you that Bro. J. A. Cavenagh of Grand Rapids, Michigan, has been silenced as an elder for cause till his case has been adjusted by proper authority.

Conference Notices.

- Texas Central district conference will meet at Cooks' Point, October 28th, 10 a. m. Let everybody come who can, and all of the ministry send their reports to M. C. Mitchell, Cooks' Point, before conference.

MARRIED. HOPKINS-SEAMAN.—At the home of Elder C. F. Belkham, the officiating minister, Deaton, Texas, September 20, 1901, Mr. Job Hopkins and Miss Alice Seaman, of Chester, Texas.

Don't Drink During Meals. Be careful to limit the amount of water and fluids which you take during meals, since large quantities of these, especially ice-water, hinder digestion.

Stand by the Standard!

Price's Cream Baking Powder is everywhere the acknowledged standard, the powder of the highest reputation, greatest strength, and absolutely pure.

Dr. Price's Baking Powder is sold on its merits only—never by the aid of lotteries, gifts, commissions or other schemes.

PRICE BAKING POWDER CO., CHICAGO.

NOTE.—Alum baking powders are low priced, as they cost but three cents a pound to make. But alum leaves in the bread or cake glauber salts, sulphuric acid and hydrate of alumina—all injurious, the last two poisonous.

The Boyless Town.

A cross old woman of long age, Declared that she hated noise; "The town would be so pleasant, you know, if only there were no boys." She scolded and fretted about it till her eyes grew heavy as lead.

ler paid Sir Alma Tadema, the famous artist.

On the night of his arrival Whistler's host announced that he intended to give a breakfast next morning. "There will be a number of ladies present, Whistler," he said, "and I want you to pull yourself together and look your best."

No Hair?

"My hair was falling out very fast and I was greatly alarmed. I then tried Ayer's Hair Vigor and my hair stopped falling at once."

The trouble is your hair does not have life enough. Act promptly. Save your hair. Feed it with Ayer's Hair Vigor. If the gray hairs are beginning to show, Ayer's Hair Vigor will restore color every time.

# ZION'S ENSIGN

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, OCTOBER 17, 1901.

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## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

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W. H. GARRETT, EDITOR.  
C. ED. MILLER, BUSINESS MGR.

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When desiring your address changed, give both the old and new address.

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## WHERE DO YOU STAND?

The church of Christ is designed to be cosmopolitan in its character; the gospel of Christ is intended to be universal in its application, to be the savor of life to all—every one—who will accept the conditions and obey its requirements; hence, they are of equal interest to every member of the church, to each one who has obeyed the gospel laws. No member or any set of members can properly claim an exclusive ownership of anything belonging to, or which is a part of the church, as against any other member; or even as holding a prior claim upon it; the individual entering the church today holds an equal interest with he who has been its devoted servant all his life. With our Lord, time evidently has no bearing if all alike faithfully do the work assigned them. If this were not a fact, those who have labored and suffered in His cause for the one hour, would have but little compensation in comparison with the one who had been privileged to spend a lifetime in such service. Consider this parable:

For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them: Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and said unto them, Why stand ye here all the day idle? they say unto him, Because no man hath hired us. He said unto them, Go ye also into the vineyard; and whatsoever is right that shall ye receive. So when even was come, the lord of the vineyard said unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first.

And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst thou not agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee.—Matt. 20: 1-11.

So much by way of introduction to some thoughts we desire to impress upon our readers. A few years ago the church, by its representatives in conference assembled, authorized the erection of an institution of learning in which all who desired, but particularly those belonging to the Church of Jesus Christ, might obtain an education under influences which would better equip them for the duties of life spiritually as well as mentally. Latter Day Saints are all familiar with the approbation of our heavenly Father given to the work of the Saints in the different auxiliary societies, or as He termed them, ORGANIZATIONS FOR GOOD, and the commendation which He gave them in their work for the advancement of His children. GRACELAND COLLEGE is the result of one of these "organizations for good," and if as such it has merited the kindly consideration and approval of our heavenly Father, who is there, of all His faithful children who cannot also give to its success his or her earnest, faithful and unqualified support?

"But," some have argued, "We have in our own neighborhood, the very best institutions for learning, both the common and high schools, as well as most excellent colleges—right in our own city, why should we give our support to this one institution?" Those who are thus situated who have such privileges, should truly appreciate them; so much so, in fact, that they should feel an honest sympathy for others equally worthy and ambitious, but who are so situated that they are deprived of these advantages. There is no room in God's kingdom for the principle of selfishness; that is entirely a product of the devil's dominion, and properly belongs only to his adherents. "A new commandment I give unto you; That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John 13: 34, 35). And if, as disciples of Christ, we have this love in us, we will be exceedingly anxious that all of our young brethren and sisters shall have the best possible advan-

tages in acquiring an education that shall the better equip them for the battle of life, and to shine as polished shafts in the Lord's work.

The testimony of the ministry who are in the field, is that never has there been so intelligent an effort made by the opposers of the work as is now being made. The old time tactics of slander and abuse is beginning, in some quarters, to have a less part in the effort to overthrow the latter day work; the results have not been satisfactory to them; and a change of front is being shown; and it is but fair that those upon whom shall devolve the sustaining of this work, so far as human instrumentality is concerned, shall, at least, be placed upon an equal footing with regard to educational advantages, as those whom they must meet in the conflict. In a great many sections of the country where the secular educational advantages are of the highest character, the church interests are meagre or altogether lacking, so that the young Saints are, to some extent, handicapped in acquiring those spiritual forces which they should have to enable them to do justice to their talents in the great work lying before them.

Others have long ago comprehended the necessity for colleges conducted under church or society supervision, and in nearly all the civilized world such are to be found successfully filling the purpose had in view in their establishing, and accomplishing good in the world. They do not pretend to instruct along denominational lines, but there is always that church influence pervading the institution and it has been helpful in the formation of character. Why should this not be equally true of our own college? There are just as earnest, spiritual, devoted men and women connected with its direction, as can be found anywhere, we believe, and the results manifest in the short period of its existence show that its work is thorough. It was not built for any particular class of individuals or section of country, but for the CHURCH, and every Saint, without regard to the advantages personally enjoyed elsewhere, should have, and evince, the liveliest interest in Graceland, as being the property of the church of which, as individuals, they are a component part. Let everyone, then, take an active part for its success, contribute what you may be able to give, as you would to any other department of church work, and God's blessing will rest upon the effort. Can you, beloved, afford to miss this opportunity for doing that which will commend you to our heavenly Father? We think not.

## VALUES.

The value of any acquirement is usually determined by the benefit its possession confers upon the receiver. Actual or imaginary benefits give rise to two classes of what are termed "values," the real and the fictitious. Real values are based, generally speaking, upon intrinsic worth, while the fictitious, from a commercial standpoint at least, results from the value the possessor of an article or property may be able to make another believe it is worth to him.

The gospel of Jesus Christ is of real value to an individual only as he makes a practical application of its precepts in his own daily life. Those who fail to see the benefits derived from such a course must, in the nature of the case, place a higher value upon some other manner of living, and consequently gives it a fictitious value; being beguiled by the adversary into the belief that it is not necessary to make such sacrifices as the carrying out of gospel teachings enjoins upon its adherents, he naturally invests an opposite course with a value it does not really have. The Apostle Paul gives this instruction and admonition.

For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss.—1 Cor. 3: 11-15.

The foundation is laid in truth, and its value can never be impaired by the failure of any one to properly appreciate it. Those who do recognize its worth, and carefully, patiently and consistently build upon it, obtain returns of such vast magnitude and proportions that human comprehension and human conceptions are inadequate to realize, only to a limited degree; hence, their fullest enjoyment is to be obtained when the life to come is reached and its perfection attained. But there may be realized in the meantime, joyously cheering experiences, foreshadowing the more complete fulfilling of promised bliss to the finally faithful and wise builder. The admonition of the apostle that "the fire shall try every man's work of what sort it is," after he had described the nature of the different materials which may, or rather will be used in the work of building the character for eternity, indicates that some are imperishable, while others are so unenduring that this final test to be applied to all our works will destroy

them, causing severe loss to the unfortunate and unwise individual who has employed them in his work. Every individual who reaches the period where he comprehends the difference between right and wrong, and discerns his responsibility for his acts, commences his character building, and must use either the imperishable or the unstable materials that are provided for his work—the sound material by the Lord, the unsound by the adversary—the searching test of that which is described as "the fire" to determine the character of that of which choice has been made. Not only will "the fire" be unable to destroy the imperishable material which may be used, but it will serve to increase its beauty and worth to him who has so wisely selected such material for his building; while confusion and loss will result to the one who has been deceived into using that which is unstable and unenduring. How sad it is that all men do not value the necessity of building wisely for eternity as well as for time; many learn by their experience the value there is in using wisely the means at their command in securing worldly advantages, but altogether overlook that which is of far more importance, the building of their eternal interests; and in concentrating all their energies in such pursuit to the detriment of the higher obligations due from them, they are placing fictitious values upon their work and the loss will be great indeed. "The fire" must destroy their work; it is not abiding.

Complete harmony in proportion and coloring in the erection and decoration of a building can only be attained by following true principles and correct rules. No matter how perfect the foundation and how choice the material used in building upon it, if that which is erected is disproportionate, the material not rightly used, there is a depreciation in value that would result in great loss to the owner. No one desires to possess for a home a building which would cause him dissatisfaction every time he scanned its outlines. But combining good material with correct architectural principles, there may be secured an abiding place which shall bring to its owner the fullest satisfaction in its possession. So it is with our eternal temple; if we rightly value the importance of building with imperishable material, and building as the great Architect has planned, confining our labors strictly to the directions He has given, we shall be accounted "wise" builders, for He has said: Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock: and the rain descended, and the floods came,

and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."—Matt. 7: 24, 25.

But of those who fall to rightly value following His plan, He says:

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.—20, 27 vs.

#### DEATH OF LORENZO SNOW.

Lorenzo Snow, fifth president of the Utah church, died at Salt Lake City at 8:35 p. m., October 10th, and Joseph F. Smith, one of the presidency, is spoken of as his successor. If this is realized, it will break the rule adopted by Brigham Young and his successors, of choosing the president of the Twelve as president of the church, and will make it difficult for the authorities of that church to explain such action, and remain consistent with their own rulings. It is said that by right of precedent, it should go to Brigham Young, but for some reason the authorities do not favor his candidacy, and he is deprived of the rights hitherto accorded his brethren. Whether he will submit to this, according to established precedent, injustice, and inconsistent action, without a protest, remains to be seen. But expediency causes some remarkable actions sometimes.

#### GENERAL CHURCH NEWS.

##### INDEPENDENCE.

Elder A. H. Parsons delivered an interesting discourse at the Saints' church last Sunday morning, his theme being "Perilous Times." At night Apostle I. N. White gave an instructive sermon from his chart; large, attentive audiences at both services. In the afternoon quite a large number was present and a profitable season was enjoyed. At the conclusion of the regular service about twenty-five of the Saints repaired to the home of our esteemed, but afflicted brother, C. J. Clark, and for an hour had a spiritual feast, Bro. Clark bearing his testimony to the work, rejoicing in the Lord, and in the association with the Saints. The blessing of the Lord was with his people.

Bro. and Sr. R. G. Smith doubtless think there are several things which contribute to make this world a pleasant place to live in, and not, by any means, among the least of these, is the arrival of a young son last week. Bro. Ralph has a very pleasant smile for every one now-a-days. The ENSIGN tenders congratulations.

Dr. and Sr. H. B. Curtis are very happy in the arrival of a little daughter, Tuesday evening, to gladden their home. Sr. Curtis' department in the ENSIGN will probably have for her a greater significance than ever. Congratulations.

The car of potatoes, ordered by Bro. R. May, mentioned in last issue, have arrived, and those who wish to take advantage of the cheapest rates should see him at once.

Elder T. W. Chatburn is taking his first "furlough" in his ministerial experience, having returned home Saturday last.

President Hulmes has been visiting some of the branches in the Stake, returned home Monday night, Post Oak, Burtville, Henrietta and Knob Noster being points reached. Bishop May was prevented from accompanying him by an attack of neuralgia.

Bro. R. May, Wm. Crick and Ellis Short and a Mr. Seitz have purchased a coal mine about twenty miles east of Independence on the Lexington branch of the Missouri Pacific Ry. It is the same vein of coal as the celebrated Farmers Red Tag, the best soft coal in this country.

The bricklayers are beyond Clark street on West Electric, and if the weather continues favorable will nearly finish to the bridge this week. The Metropolitan Street Ry. have commenced concreting between the rails of their track and will soon commence laying the brick. Work on the concrete walks is also being pushed, and we will soon have about the finest street in the city.

There was a sharp frost Monday morning, and the air was quite cool up to Tuesday when the temperature moderated to some extent.

Bro. J. A. Robinson, Sr., rallied last Friday, and is now convalescing nicely. Bro. A. L. Newton came up from Cove, Arkansas, the early part of the week, but returned Thursday morning.

Bro. Omar Lytle has raised some fine yams in his garden this year; four of them weighed seven and a half pounds.

Bro. R. J. Parker has a well written article of about a column and a half in length in the Kansas City daily *Journal*, of October 14th, criticising a recent interview of a *Journal* reporter with a Mrs. Hayde, a member of the Utah church, in which she made some very misleading statements if she was correctly reported. Bro. Parker briefly sketches the inception of the work up to the death of the martyrs, then shows where the followers of Brigham Young diverged from the original faith, and introduced doctrines totally at variance with the teachings of the first organization. He shows up the difference between the Reorganized church and the Utah church clearly, so that "he who runs may read" and comprehend. It is an article that will receive a careful reading and impress the reader with its force and correctness.

##### LAMONI, IOWA.

The funeral of President David W. Wight, held on Thursday the 10th, was attended by a large audience of sympathizing friends. The sermon preached by Elder J. R. Lambert was full of precious promise for the departed one and bright hope and comfort for the relatives and friends who remain yet a little while to finish the work the Master has given them to do. Elder R. S. Saltyards assisted Bro. Lambert in conducting the services. The

pulpit and vacant chair were draped, as was also the wall back of the pulpit.

Presidents John Smith and J. A. Gunsolley; the two remaining members of the Stake presidency, occupied seats on the platform. Very appropriate music was nicely rendered by a quartet composed of Mrs. May, Gunsolley and Lena Church and Bro. F. E. Cochran and Oscar Anderson, with Sr. Clara Bell as accompanist. President J. A. Gunsolley and Elders H. A. Stebbins, F. A. Smith, D. J. Krahl, R. J. Lambert and C. H. Lake of the Stake Council served as pallbearers.

On Sunday night, the 13th, Blair, the little daughter of Bro. and Sr. James Dillon, passed from this earth life after an illness of eleven days. The funeral services are being conducted this morning, the 15th, Bro. H. A. Stebbins preaching the sermon.

On Monday morning, the 14th, the sad messenger of death came again to our midst and released from its earthly bondage the spirit of Bro. Willie Mayhew, who, a short time ago, met with such a serious accident, wherein he lost both his feet. We understand he is to be buried this afternoon.

White both these departures are sad blows to the parents and relatives, yet in both cases it has brought relief and release to tired pain racked bodies, and as both were yet in tender years, the one a mere child and the other just entering upon manhood, we feel assured that both will be spared the trials and sufferings that surely awaited them in this life had they remained with us.

Two were baptized Sunday by Elder Columbus Scott, at the Home Pond, and were confirmed at the afternoon prayer meeting.

Sr. Dora Young returned to her home at Holden, Missouri, last week. The committee on First Primary Lesson Helps, of which she was a member, report their work well under way, and hope to have the first issue in the hands of the teachers at the beginning of the new year. They have spared no time nor labor to make this work a success, and we trust that every teacher in this department will avail themselves of these "helps" which are prepared for their benefit.

Next Sunday evening the Historical Lectures will be continued by the Church Historian.

One week from Saturday next the second conference of the Lamoni Stake will be held with the Lamoni branch.

Last Sunday's services were as follows: New Buda, morning; J. C. Clapp; Davis City, morning; H. A. Stebbins, evening; J. C. Clapp; Surprise, J. P. Anderson; Lone Rock, R. S. Saltyards; Bloomington Center, F. E. Cochran; Evergreen, John Smith and R. J. Lambert; Lamoni, morning; F. A. Smith assisted by J. A. Gunsolley and C. M. Hollenbeck, of Omaha, Nebraska; evening; Wm. Anderson and F. M. Weld; Saints' Home, L. Gaultier.

C. C.

##### ST. JOSEPH, MISSOURI.

The largest audience ever assembled in our church on a funeral occasion, was there yesterday, in honor of our greatly lamented brother in Christ, Lambertus Niedorp, who passed peacefully to his heavenly resting place at 12 o'clock on Thursday last. Asthmatic troubles, which had long time lingered with him, was the cause of death. Bro. Niedorp was honest, thorough and energetic, loving with devotion the house of worship and the Saints of God. Through his energy he remained in active business life till the evening before his demise. His wife, three sons, Benjamin, Harry E., Albert B., and daughter, Nellie M., remain to mourn. By his request he was laid to rest in Mt. Mora, near the route from his home to the church, that, as he said, "they might look upon his grave as they passed." He was past 62 years of age, and of the active Hollander race. Funeral in charge of Bro. Wm. Lewis, sermon by the writer.

Sr. Fifer, one of our active Sunday School workers, accidentally fell through an open collar way, breaking the shoulder blade, and dislocating the joint and otherwise bruising her. Through administration she is free from pain and doing well.

A son of Bro. R. W. Hopkins was recently kicked by a horse and severely injured, narrowly escaping death. He is a grandson of Bro. Price, of Kansas.

Bro. John Burlington was the morning speaker at the church yesterday, and Bro. Wm. Lewis in the evening, the funeral occurring at 3 o'clock. Bro. G. W. Best and C. Archibald declared the word at Aspey mission, and Elder Wm. Lawrenson at South St. Joseph, while the writer was at South Park mission morning and evening, where we expect to continue during the week.

The mission work could be prosecuted more effectively here had we more money at our disposal. We could get a completely furnished hall in unoccupied territory for five dollars per month, but the needful does not come our way. The Saints are burdened with a heavy church debt, which, by special arrangement with the bishop, and strenuous effort of some of the Saints, is being lessened.

By letter from Bro. I. N. White we learn that he is coming our way some time soon. We shall be pleased to see our Missionary in Charge once more.

Yours in the struggle,

J. M. TERRY.

2005 Holman St., Oct. 14.

##### DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening. Zion's Religio-Literary Society Sunday evening at 6 p. m. E. F. Shupe, pastor, 3633 Clayton St.

Another snow storm Friday night, which laid the dust and brought a cool wave, but Sunday was a beautiful day and the attendance at the church was up to the average. The Sunday School session was very interesting.

Bro. Ed Rannie, of Omaha, was

the speaker at the morning service, and Bro. Wildermuth, who recently came from Colorado Springs, in the evening. The Religio held a very interesting session at 6 p. m.

Elder J. B. Roush was called to Cheyenne Tuesday, to administer to the daughter of Sr. Limpus.

The babe of Bro. I. C. Edwards died Wednesday and was buried Thursday; funeral service was in charge of Elder J. B. Roush.

Denver is undoubtedly ahead of any city in the country, having, within the past week, added a new addition to the Bible. I have not yet learned what it is to be named. Born to Mr. Harry and Sr. Jessie Bible on Friday, a daughter.

Elder J. B. Roush has bought property on the north side, and will abide under his own vine and fig tree in the near future.

S.

October 14.

##### CHICAGO, ILLINOIS.

Meetings yesterday were, preaching at West Pullman by Bro. Strange and Earl. On the South side by Bro. Pitt and Sheehy. Sacrament meeting on the West side in the afternoon, and preaching in the evening by Bro. James Kier.

The Religio on Tuesday was made interesting by an excellent review by Sr. Mamie Pitt. It is worthy of note how the young people are becoming informed in Book of Mormon matters through the means of the Religio.

Bro. T. W. Chatburn spent a few days with us on his way homeward.

Sr. Horton and family have returned from their trip to Independence.

Pres. Joseph Smith is expected in town tonight and will be the guest of Sr. Warlick.

A visit among the Brighamites recently, informed us that Joseph F. Smith, of Salt Lake City, will be the successor to the late Pres. Snow, his claim being seniority of ordination. This will break their rule of giving it to the president of the Twelve. The present one is Brigham Young. However, this is all subject to revelation that may come, as they are "always governed by that principle," says Elder Lyman, who is in charge here. We submit a few points obtained from said elder, viz., Negroes cannot hold the priesthood as they are under the curse put upon Cain, this having bridged over the flood through Ham who married a daughter of Cain. As also in the pre-existent state some spirits did not take sides with Christ, neither with Satan, were indifferent, consequently lost their chance to hold priesthood, and as an evidence of it to humanity they are put into black skins. How about these half breeds, octo-roots, etc.? Again, no woman can sin against the Holy Ghost and become a son of perdition as only those holding priesthood can so sin.

Bro. Aaron Israelson leaves us this week to become a citizen of Los Angeles, California.

NOVICE.

October 14.

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ST. LOUIS, MISSOURI.

Places of worship: Rock Church, Glasgow avenue and Dickson street. Services, Wednesday evening, prayer service, Sunday, Sabbath School 9:30 a. m.; preaching at 11 a. m.; social service at 2:30 p. m.; preaching at 8 p. m.; Cheltenham, 5731 Manchester Ave., services, Sunday School 7:30 a. m., social meeting 2:30 p. m., preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

Bro. F. A. Smith left here on the 4th for home; prior to his going, and after the conclusion of the Wednesday evening prayer service, a small party gathered at Bro. J. E. Dawson's, where a social time was enjoyed; Bro. Smith was presented with a "reminder" of appreciation, and bidden God speed.

Sunday, October the 6th, Bro. A. Allen occupied the rostrum twice; during the week he departed for his mission field.

Thursday, the 9th of the present month, Belleville was re-organized and once again is an independent branch; Bro. Allen, Smith and White were present at the meeting.

Sunday, the 13th, Bro. Archibald spoke twice. Bad weather had its effect upon the congregation.

The social service was not largely attended; however, those present had a splendid, spiritual time.

Sr. Allen, of Kansas City, has been visiting her daughter, Sr. S. R. Burgess, the past week.

A daughter was born to the wife of Bro. J. J. Billinsky; many are the congratulations.

Our Mite Society are busy getting ready for the Grand Bazaar, etc., Thanksgiving time.

The Browning evening at the Religio was splendid.

ETTA.

2820 Dayton St., Oct. 14.

SAN FRANCISCO, CALIFORNIA.

Services at "Druid's Temple," Cor. 14th and Polson Sts. Sunday School 9:45 a. m.; preaching 11 a. m. and 7:30 p. m. Sacrament meeting on first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

Wednesday evening, October 2d, the branch business meeting was held; three members joined us by letter. Our numbers are gradually increasing.

Friday evening the Religio held its regular session. The talent of our young people is attractive and the attendance is good.

At 11 o'clock Sunday Bishop Chas. A. Parkin was the speaker. At 12:15 sacrament meeting was held. There was a large attendance at both services and a good peaceful spirit prevailed throughout. At 7:45 p. m. Jno. A. Saxe was the preacher.

Your correspondent went to Oakland in the morning and on invitation took charge of the sacrament and testimony meeting, assisted by Elder Richard Ferris. It was a good peaceful meeting. The church was well filled, quite a number of visiting Saints being in the congregation.

Elder J. B. Price was the speaker there in the evening.

Bro. Fred B. Blair is still up in Modoc county actively engaged in his missionary work.

Elder Albert Haws is pushing church affairs at Stockton and the people are finding out that he is there. He is using the "silent preacher" to good effect.

GEO. S. LINCOLN.

October 9.

LETTER DEPARTMENT.

McBAIN, Mich., Oct. 7.

Dear Ensign:—Our two days meeting at South Boardman were good; three were baptized by Bro. G. D. Washburn, and at last Saturday and Sunday's meetings, held at Free soil, one was baptized by Bro. J. Kaplinger, president of the branch.

Yesterday Bro. Derve baptized four persons at this place. Bro. Berve and Lambking have been operating in the tent at this place for about five weeks, doing a good work. I received word from Bro. F. C. Smith, stating that he had baptized three more, at Shabbona, Sanilac county, where we held a debate with Mr. R. B. Brown, of the Disciple church, during the month of July, which makes ten, all told, who have been baptized since the debate at this place.

I have been informed that Bro. Brown was asked how he got along with Cornish in the debate, and that he should have said that "gained the day;" they asked if he got any members after the debate, he said "No;" and then the question, "Did Cornish baptize any?" "Why—no, O yes, I heard that he baptized one or two little children of those who be long to them," etc. But that is not just correct. There was, however, one little girl belonging to the Saints who was baptized by me right after the debate, with four others, two of whom, before the debate, were opposed to our faith, and who would not come out to hear our ministers, but who came out to hear the debate, and also the discourses delivered between the time of the beginning and the ending of the discussion, and others left believing, and I look for more to come in time. Thus ten, all told, since that proposition was discussed; and when we meet Bro. Brown to discuss the doctrine of his church, it will be no surprise to me if ten more will obey the gospel.

Zion's cause is onward,

J. J. CORNISH.

DIXFIELD CENTER, Me., Oct. 4.

Editor Ensign:—The work in Maine is not dead. It is not as thoroughly alive as I would like to see it, but we have learned to be thankful for small favors, knowing we do not deserve great ones.

The conference of the Eastern Maine district was held at Jonesboro, the last Saturday and Sunday in August; and the Western Maine district held its conference at Little Deer Isle, the last Saturday and Sunday in September. Both were well attended and a good feeling prevailed throughout all the sessions so far as is known to the writer.

The present missionary force in Maine is W. W. Blanchard, J. N. Ames, S. O. Foss, James E. Kelley, S. G. Cunningham, U. M. Kelley and myself. Bro. C. H. Rich is expected to join our force next week. And with this force we certainly ought to accomplish something for the work during the winter months, and I am sure we cannot do more than is needed. Brethren, let us make one united and determined effort to reach higher conditions of spirituality and usefulness. We must "come up higher." The Lord has commanded and we must obey. Self and selfish interests must be left out of consideration if we are to succeed as ministers of the gospel, in the accomplishment of the work required at our hands. My address for the next five or six weeks will be Dixfield, Oxford county, Maine.

May the Lord help us by his Spirit, and enable us to faithfully and effectively do the work allotted to us.

In gospel bonds,

ISAAC M. SMITH.

COLORADO SPRINGS, Col., Sept. 19.

Editor Ensign:—Since the Colorado district conference which convened here on the 24th and 25th ult. the gospel tent meetings have been kept up part of the time by Bro. J. B. Wildermuth and the writer and lately by Bro. J. F. Curtis has been lending his voice. Fairly good crowds have greeted us, and some interest has been manifested. Since our coming here two have been baptized, one di-

rectly the work of the tent missionaries; however—viz., Sr. Stella Duncan, daughter of W. C. Duncan; and Bro. Edward Disert. The latter, with his wife, Sr. Grace, has moved to Chambersburg, Penn., to remain. The brethren laboring in the eastern mission please take notice. The home of Bro. and Sr. Disert will be a welcome stopping place for the weary missionary. Look them up!

We will soon put the tent away. The coldness incident to high altitude shortens tent work in this state. On the whole the tent has been in better success this year than last. Many new openings have been made which later will develop.

Bro. C. R. Duncan at this writing is very low with hemorrhage of the lungs and to all human observation cannot live long. The Lord doubtless has work for him on the other side. His residence in Colorado has lengthened his days into years of usefulness to the cause; the end now seems near.

The Colorado Springs branch will welcome any and all of the traveling ministers passing through, to their hospitality with the understanding that they stay long enough to give a sermon or two.

The Lord is pushing his work in this place. A year ago our cause was almost unknown here; but today we have a membership of forty-five and have a standing along with other theological societies, with the newspapers and people. May the Lord wondrously bless the needy, support the weak and bring his work off triumphant, is the wish of your collaborator,

A. B. HANSON.

720 Cache La Poudre St.

SWAN, Ky., Sept. 25.

Dear Ensign:—I have just closed a series of meetings at the Foundry Hill branch resulting in eleven baptisms and a spiritual feast to the Saints or at least the most of them; others are near the kingdom. The tattle's tongue is not idle in trying to bring trouble to hinder the work of God. I am thankful to my heavenly Father for the gift of his Holy Spirit to guide me in the teaching of his law, also the gospel to the world.

I was called here yesterday to administer to the sick. Bro. John Adair came after me with horse and buggy, and after a drive of sixteen miles or more we reached here and found our Sr. Mary Adair very sick. I administered once alone and but little relief came. When her father, Bro. James Adair, came home from town we both administered with no apparent relief. Later we administered again and a blessing came. The young sister rested quite well and at present writing is much better. The first two administrations were with oil that was not blessed; the mistake was discovered and the remedy made and the Lord did his part.

The Saints where I have labored most of them are striving to do their duty and are moving on better than before. Our conference and reunion begins here on the 28th inst. and we hope to have a good time. When that is over I shall work my way to the southern part of my field where there is much to do. Dear Saints of the Southeastern mission, awake, awake, as we are cautioned to be ready when the Savior comes, and the only way we can do that is to line up to His law and keep His commandments. May the Lord bless you all, is my prayer. Yours for the truth,

I. N. ROBBERS.

EIGHT MILE, Mo., Sept. 22.

Dear Ensign:—We have just located here from Hope, Arkansas. I attended a ten days reunion at Bald Knob, Arkansas, August 14th to 24th. Good meetings and good attendance. Elders H. O. Smith, W. S. Macrae and Joseph Ward were the speakers there, and much good seed was sown; they have a branch there of about twenty Saints.

I came from there to Thayer, Missouri, enroute for this place, remaining a few days to visit with my brother who is alone in the gospel work. While there I attended the Ponona conference of South Missouri district, which was one to be long remembered; the Spirit of the Master was there in

power, and the house was filled to overflowing with its holy influence. The least I can say is that it was a spiritual feast. The Saints there have a nice little chapel and the finest Sunday School I have attended this season. Elders present were D. W. Thomas, district president, Elder O. B. Thomas, Henry Sparling, Davis and Baker.

From there I came here to make my home. I have a large, roomy house and any Saints coming this way will be welcome here as myself and wife are the only Saints here. Will be glad to have some of the elders come this way. We are six miles south of Harrisonville, on K. C. & S. R. R. Sixty miles east of Kansas City, and thirty-four miles north of Clinton. We trust some of the elders may come this way believing there are honest people here who might accept the gospel should opportunity be presented to them.

Yours in bonds,

W. P. BOOTMAN.

ALTON, Mo., Sept. 26.

Editor Ensign:—I feel glad that I can testify of the true church of Jesus Christ. I had been sick in bed with a slow fever, and when people saw me they just scolded and told me I would have to get the doctor or not get better. But I was waiting for an elder to come, and when Bro. Sparling came to Thayer to hold meeting, my husband telephoned him to come out here and administer to me, so he came and Bro. Bootman with him, and Bro. Sparling administered to me; and I want to say, dear brothers and sisters, that though I was senseless I could feel his cooling hand on my head, and I know the Lord's power was with him.

One night when I was very sick my nurse slept soundly I could not wake her with my weak voice. I was waiting water to drink and wanted to be waited on. I was very sad and turned on my side thinking I was neglected, but two bright spirits came to me, one at the head of my bed and one at the foot, and they comforted me so that I went to sleep and slept till morning. One of them told me that I would not die in this sickness, but would get better and live forty years longer and be a healthy woman after that.

Bro. Sparling and Baker held a weeks meeting here, but the people were so traditioned they couldn't do anything with them. Dear brothers and sisters, it is a joyful thing for me to think that we can call on the elders of the church when we are sick. Excuse my mistakes in writing this letter, I cannot write the English language well, but I can write German.

Yours for truth,

THERESA GRAFF.

MANSTON, Ill., Sept. 25.

Editor Ensign:—Monday, September 9th, immediately after the close of our quarterly meeting held at Rock Island, Illinois, Elder J. Arthur Davis and O. H. Bailey put the district tent on a boat and came down the river with it to the Illinois City landing, and late at night Elder D. S. Holmes met the brethren with a team and wagon with which to move the tent up to Illinois City. After he had the elders comfortable for the night, he drove to his home some eight miles from town. Tuesday morning he returned, and they set the tent up, and on Wednesday evening, September 11th, the brethren commenced a series of meetings. At first much prejudice prevailed, and the weather was cold and wet; but they have had fine congregations and the best of order. Elders Davis and Bailey have continually had the Spirit of the Lord with them and they have delivered a series of powerful sermons.

Illinois City is a small island town, and there is but one Latter Day Saint in it, but we think there will be more ere long; at least the people will hear the restored gospel in its fullness.

We trust the Saints will all aid by their prayers in the work in this place.

M. D. MURDOCK.

"Faulty Creeds," by Elder R. C. Evans, 20 cents each.

Ponmoma, Kan., Oct. 9.

Dear Ensign:—Bro. J. C. Vaughn and L. G. Gurwell closed a series of fifteen sermons September 29th, at this place. They had the district tent here, so were not obliged to ask anyone for a place in which to preach. There was quite a little interest manifested and it was noticeable that there were some who were there every evening, while others came and went. Two ladies (Mrs. Parrott and Wescott) were baptized Tuesday, October 1st, in the river at Scandia. Others are interested and are reading the Ensigns and sermon pamphlets.

Two dear, old Methodist ladies are lamenting and bemoaning, and say, "It is such a pity the Mormons ever got a foothold in this town." But they have it and they do not intend to let their foothold slip either. We have started prayer meetings Sunday afternoons and we intend to have a Sunday School as soon as possible, as I think that is more instructive to non-members than the prayer meetings, which are more for the Saints.

Only those isolated as we are can understand how we appreciated this meeting and how we devoured those sermons. We are hoping and praying for the establishment of a branch at this place. There are now nine members here, and the nearest branch meeting over twenty miles away. We hope that this effort will not be allowed to fade from the minds of the people before some other of the ministry comes to water the seed sown. Ever praying for the advancement of Zion's cause, I am

Your sister in the one faith,

MRS. LOTTA M. JOHNSON.

WHEATLAND, Mo., Sept. 26.

Dear Ensign:—By direction of the missionary in charge, Bro. Frank Sawley and myself recently introduced the restored gospel at Huron, a neighborhood ten miles northeast of Bolivar, Missouri. The day after our arrival from a twenty-eight mile drive, we secured from the trustees of the M. E. S. church their building to preach in; announced services in school and commenced preaching at 7:45 p. m., to a medium sized congregation. While the good M. E. brethren hear their circuit rider one Sunday each month, they deem it profitable to listen to the Latter Day Saints present their views of salvation. The exception who missed services for fear of what they called "Mormon delusion," didn't influence intelligent neighbors away, who helped the Methodists furnish our congregation. We were asked to lead in the "president's funeral day occasion," to which Bro. Sawley responded, giving good satisfaction. A funeral service for Mrs. Piper, deceased daughter of Bro. S. Davis, threw great light upon the subject of God's justice, and occasioned the remark from many that they could see more reason and glory in the method of God than they had ever heard before. Two persons, at the close of this service, which was the first of our meetings they attended, remarked, "We never knew before what they were, but now we know they are Latter Day Saints."

We were asked to continue longer than the two weeks we occupied, and several said they received light through our preaching. "I about believe your doctrine now." On thanking the main trustee, Mr. Franklin, for the use of the church, he replied, "When you want it again just use it." We expect to return before long and also respond to an invitation to preach four miles west of the church in a school-house, and three miles north-east of the church, in another school-house open for preaching.

We are rejoiced to find good openings for the gospel, and people who are happy to hear it.

Your brother in the one faith,

WM. H. MANNING.

"THE Books and Utah Mormonism in Contrast," enlarged new edition, is now ready. Bro. E. L. Kelley's splendid argument against the "revelation" on polygamy is contained in this edition. Price 12 cents each; 3 for 30 cents; 15 for \$1.00.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

SALVATION THROUGH THE GOSPEL.

Sermon Delivered at the Washington Park Reunion, on Friday Evening, August 31, 1900, by President Joseph Smith.

It should not be necessary in this age and under the conditions in which we are living, with the intelligence that the world seems to have, and the spirit of toleration which should obtain everywhere, for men to be required to give an apology to the public for their religion or their political opinion; but it unfortunately happens that the devotees who are worshipping upon this camp ground, whose views are being presented from time to time, have been under the necessity now for seventy odd years to offer a sort of apology to their religious conferees for 'presuming to depart from them, in considering the question of service offered of God to man; and while I may appear in the role of an apologist for the things that we heard expressed, for the views that we hold, I would like to have it understood for myself and for my brethren, that there is one thing that we do not attempt to do, and that is, to offer an apology for God, to offer an apology for Jesus Christ, or make any apology for what we find written of divine record. And we would like it further understood that we do not propose to evade what has been written, or to attempt to shift the responsibility of our loss of life and happiness and peace here and hereafter, should we happen to suffer that loss by reason of our adherence to the so-called, and so-believed word of God.

It is stated that salvation is of the Jews; that our Lord sprang out of Judah, of whom nothing is written of priesthood; and that in due time salvation was manifested through Him who represented the Jewish nation as a Jew, and that under His divine teaching, His administration, there was inaugurated a scheme of salvation called "The Gospel," and in pursuance, evidently, of a divine intention, that from a certain period repentance and remission of sins have been preached in all the world wherever the name of Jesus Christ is honored, wherever credence has obtained to the word of God; and while we freely accept the thought that repentance and remission of sins have indeed been taught in the world from that time until this, we are decidedly of the opinion that the gospel of the Lord Jesus Christ has not been taught from the period of the institution of the church under Jesus Christ and his apostles to the present time, unless it has been done in quite modern times.

I would like to be understood in this sense that I do not propose to say that good news has not been published to men in the name of Jesus Christ by a great variety of teachers; neither would I like to be understood as saying that glad tidings of great joy

have not been published abroad in the name of Jesus Christ, but that those things which we find in the New Testament scripture as stated by the Apostle Paul as the principles of the doctrine of Jesus Christ, have not been taught; except through the first years of Christ's ministry, under His apostles, and for a short period thereafter; until there has been what we understand to be a restoration of the gospel in these last days.

I am aware that this position does not meet the favor of a great many of our co religionists, but I am not responsible for that; neither are my conferees of like faith responsible for that. And if it be said to me, "Elder Smith, yourself and your conferees are to blame for believing that this gospel has not been preached, when we read in the Inspired word that the sound of them went abroad to the whole earth," I want, if I shall be permitted a sufficient degree of liberty of thought for the short hour that I shall stand before you, to present some of the reasons why myself and my brethren are assuming religiously the attitude that we have, touching this gospel of the Lord Jesus Christ.

We believe that mankind is much the same now that it was when Jesus came; that men are now what they were in the days of the apostles; that their moral needs are as great now as they were then; that their physical needs are much the same now as they were then; and that just as earnest an interest in the salvation that may have been wrought for us through Jesus Christ is held by us as by those to whom the preaching of the apostles came directly. And we see no reason that we can either gather from our contemplation of the subject, or from the reading of the Bible, the Old and New Testament, why there should have been a discrimination made in favor of mankind at that period of the world's history, and against mankind in this period of the world's history; and some of the reasons why are these: Jesus Christ said that He came, that whosoever believeth on Him should not perish but should have everlasting life; that He came to give life unto those who might believe in Him, that they might have it more abundantly; and following the reasoning of the Apostle Paul, we adopt the sentiment that when Jesus Christ came for the accomplishment of the specific work unto which His Father had sent Him, to-wit the redemption of mankind, that He came fully prepared to lay down in the arduousness of the work, the glory that He may have had with the Father, and to take upon Himself a body of the nature of Abraham's seed, and in that body absolutely to work out, in His humiliation, a compatible means by which himself and all flesh might receive entire and complete salvation. That in this offer of mercy, it was intended to include the whole human race, wherever the name of Jesus Christ might go, and His announcement as the Son of God be spread abroad.

I want to lay down here a premise or two upon which I think we can all agree. I feel quite satisfied that those who believe in the Bible, believe in God and in Jesus Christ. Those who have no belief in them whatever, but are what the world calls infidel, but which I respect as unbelievers, will agree upon the premise which I lay down and upon it we can argue and argue successfully one with the other, as to what our hope may be in this Jesus of Nazareth. The first proposition of this premise is this, that God knew, when He proposed to send an embassy to the world for the purpose of redeeming the race, the condition in which men would be, would know the condition and did know the requirements of the whole race; and that He had devised in the divine counsels held on high the very best means for the accomplishment of this work, that was within the reach of heavenly power.

I presume that none would dispute the thought. The second proposition, that Jesus Christ, or Christ, more properly speaking, was a part and parcel of that grand council, and consenting to the conclusions which were reached by it, had a full conception of the condition of the human family, all that would be required to produce for them salvation, and accepted as the conclusions of the divine hosts and the wisdom of God, the means which had been devised for the purpose of its accomplishment. I presume you will all agree with me that Jesus Christ must have known all this that I have presented before you. Now what follows? It is of interest to me, it must be to you, it must be to everyone that has a soul to save, everyone that is traversing these weary walks of life under conditions that are so onerous in some respects, under conditions which we have no power within ourselves to change, under conditions beneath which, unless there shall be divine intervention in our behalf, we must sink; and unless we shall be redeemed therefrom, forever remain sunken in despair unto our final degradation and loss.

It follows first, that if there was a means devised, it becomes necessary that men should be made acquainted with that means, that there must have been employed some powers by which men could be rated as an intelligent creation, not as a slave, not as slaves nor as those who have no responsibility, no individuality for which they were to be made finally answerable before the great Judge of the whole earth. But as we look out and see mankind, we find him endowed with individuality, with responsibility; we find him endowed with power to reason and to weigh and examine; and find him in touch and influenced by everything which surrounds him, both those material things which he sees and comprehends, and those unseen forces above and below and around him which he cannot see, nor comprehend except as they are brought to bear upon him, either for his own

good or for his own loss. All that, as well as the Divine Word conjoined together to impose the proposition upon mankind that he will be held responsible for the exercise of that which God has given him, and never be absolved from his responsibility, until he stands before the great Judge of the living, the quick, and the dead, to answer for the things which have been done in the flesh.

It follows further, that if He placed this means upon record anywhere for you and for me, all that we may be interested in is to discover what that means might have been which should come to us in such plain terms, should come to us with so little disguise and so little of mystery about it, that as plain common sense every-day individuals, we could understand what it was and conform ourselves to its requirements, both in our belief and in our conduct. Is there anything extreme in that view? I apprehend not.

I am told that in the New Testament scripture we will find a revelation of God's last will and testament to men; that since the compilation of the Holy Writ, there has been no further revelations from God, and that none have been intended; but that those which are found in the limits of the Testament are to express His perpetual will touching the creatures whom He has made. Now, while I do not believe that, at the same time, for the sake of the argument, I assume it, as being forced upon our consideration by the attitude of our religious conferees. Now if that be true, then when we shall find the New Testament and regard it as it has been given to us in the language which we speak, in the language which we hear and understand, then I can agree with the proposition that it shall be declared unto us by men who are qualified either within themselves or by acquired information, to tell us the plain story of the redemption through Jesus Christ as found in that gospel.

I take up the book and read it, and I believe now that I am prepared to give you the text. I would prefer that you should remember the text if you will, and in order that you may I am going to tell you a little story. A very devout lady, living in one of the cities of the east, was in the habit of going to the church, was very fond of it, and she invariably made it her duty to remember the preacher's text. Upon one occasion she was too ill to go to church, but she charged her husband to go, and told him to be sure that he remember the text. Being like a good many other husbands are, he was quite willing to oblige his wife, and so when he came back and she asked for the text he says, "Yes, I remember the text, it was this, 'An Indian came down from New Haven and he caught a live colt by the tail and jerked him out of his halter.'"

The text really was something like this in sound, and is found away back in the olden book: "An angel came down from heaven and touched his lips with

a live coal taken from off the altar." You can see the relationship of sounds deceived the man. Now my text is this, please remember it. It occurs somewhere in the writings of John, and reads like this:

"If ye continue in my word, then are ye my disciples indeed and ye shall know the truth and the truth shall make you free."

The language was addressed to the believing Jews, just as I am trying to address my language tonight to those of you who say you believe in the word of God; and to test the accuracy of their belief and to give them a sure word upon which they could rely, he fixes the conditions of the choice, "that if they continue in my word," they may be his disciples. Then if this is true, the opposite, or antithesis is true. I introduce the antithesis, so that you will see the force of the text. "If ye continue *not* in my word, then are ye *not* my disciples indeed, and ye shall *not* know the truth, and the truth shall *not* make you free." Some one might say, "Bro. Smith, you are making scripture." No, I am not, I am only taking the common sense, plain view of the Scripture as I find it, and it is because of this peculiar characteristic in the Scripture that it is so straightforward and so plain, that myself and my conferees have received from the world the credit of taking the Scriptures literally. How else are we to take them? If they are to be mysteriously understood, then we are not having the gospel of Jesus preached to us in such plain terms that we, as intelligent people, may understand it, but only those who shall be schooled until they understand the Biblical application of the texts which they may read, or the books that may be found among the scholars in the rendition of it, only those are to come within the pale of salvation and become worthy to be saved with the everlasting salvation.

I believe that Jesus Christ came upon no unerring mission, that he came fully endowed with the understanding of what he was sent to accomplish, and that when he told the world, in plain soberness, that he came because his Father had sent him to do the work that he gave him to do, and to declare the things which he told him to declare. He gave to you and me the very strongest guarantee that he came upon the errand of our salvation, and proposed to work it out as a plain business transaction, to put us in the way of salvation, and if we received it we would be saved thereby, and if we rejected it, it would become unto us the savor of death unto death.

I have never yet found myself treating lightly the words of the Savior in the New Testament Scripture. I have taken the sentiment that was expressed concerning himself, that he was a man of sorrows and acquainted with grief, indicating the great responsibility that rested upon him and his entire consciousness of it; and as I trace his life history from the time that he was found disputing with the doctors when his father and mother sent

for him and found him in the temple disputing with the doctors there, and reproached him because he had stolen away from them as they started from the city where the discussion took place; and when he told them, though he was but twelve years of age: "Know ye not that I must be about my Father's business?" That from that hour until he, upon the cross, was lifted up, and begged forgiveness for them who had despitely used him and shed his blood—asking that his Father forgive them for they knew not what they did—from the first to the last he understood the stupendous work that had been entrusted to his care in the saving of the world; how can I think he made any trivial or light expression of the will of his father who was in heaven?

We are desirous of becoming his disciples. It seems to me the way is open for us. Is it to take some mysterious translation of the Word, to fasten some mysterious rendition upon them and make some mythical application of it, and suppose we are to be saved by some mysterious application unto ourselves? Or are we to accept the business proposition that Jesus Christ came to save men, not to judge them? And as I once expressed it, when I was charged with the idea that anybody could belong to the church that I was representing, a man made the statement, "Anybody can belong to that church." The answer that I made was this, quoting the words of the Savior, "I came not to call the righteous, but sinners to repentance."

If there is a man or a woman within the sound of my voice who feels the necessity for the Savior, that is the man to whom I am trying to address myself tonight. If those of you who are so righteous that you have no fear of a loss to yourself, either here or hereafter, in material damage to your everlasting salvation, I want you to consider that I am not addressing the gospel to you. But if there are earnest hearts present, earnest minds present, who feel the necessity for a Redeemer, who feel the conditions and environments around them, whose spirits are striving to relieve themselves from this irksome condition; if there is a soul that feels the necessity for the abatement of the sorrows and the griefs of this life as tending to the life which is beyond, or if they feel that they need a Saviour, these are the people to whom I am addressing myself tonight.

Now, if you want to become a disciple of Jesus Christ, then you must continue in his word. Where do you find that word? I go in imagination to that wonderful prayer. I see the scene in which this prayer was uttered. I see the Savior in his loneliness, forsaken by his friends and those who should have stood by him; I see him kneeling in the twilight; I stand by him as he bows his head, and, I suppose, with eyes looking up unto God, asks for his disciples certain things which he desires should be given unto them from his Father. Not

that they should be taken out of the world, but that they should be kept from the evils of the world. And one branch of that prayer I call your attention to tonight: "Sanctify them through thy truth, thy word is truth." I have been challenged hitherto to tell the people what the Holy Ghost was. I can tell you what the Savior said it was, and I know that he must have had as good a conception of what the Holy Spirit was as any man who has ever lived since that time, or any man had before that time; and in the 14th and 15th chapters of John's gospel, in the 26th verse of each chapter, we have clear and unmistakable statements as to what the Holy Ghost is: "The Holy Ghost, the Comforter, the Spirit of Truth, which shall guide you into all truth." We have the three terms synonymous; put the two verses together and you have a complete rendition of what the Holy Ghost is, and if there be any means by which we can make it sufficiently plain for each and every man to comprehend it, I should simply say in that regard, it is the absoluteness of all things.

It is the spirit of truth. The divine comprehension of that which was from the first, that which is now, that which shall be. Of divine understanding which God had through his wondrous ministration, by which he became acquainted with the wants of mankind, by which the thoughts were to be supplied, by which he became acquainted with the condition of things and the things that were transpiring, and was able to divine it all from the very start and to so supervise all the material, all the natural and the political affairs of the nations, that from the time His Son came and took up his ministry in Jerusalem until the last son and daughter of Adam shall be saved from their sins and be given a right and title to happiness here and hereafter, never has God for one single moment ever forgotten the divine intention of saving the world, but has so supervised and prepared and completed the things of this earth in its national character, in its geographical character that He has from first to last made it possible for the gradual emancipation of man from under the dark tyranny of superstition and priestcraft until they today may stand as free men in politics, in economics and in religion, where free men lift their voice unto their fellowmen and call them back to see the wondrous ministration of Jesus Christ restored by virtue of His same divine unction unto men who are now living and are ceiving revelations from God on high.

To us, that is no idle thought; to us it is no chimera of the brain. To us it was not hatched in the mind of a restless man, or men, without thought or character; but it came by divine impress. And when it came, it pointed out the words by which men were to receive life and salvation and told them to whom the revelation came, that if they would but accept these words which came from Jesus Christ

they should have life, but if they were sufficiently careless to neglect them they must take the consequences and continue in death.

Some things we find in this word are very inconvenient, if we undertake to conform ourselves to the things we see around us in relation to religious subjects. I was much pleased on yester night to hear our brother endeavoring to enforce the thought of doctrine. There were two or three texts that he forgot, I guess, if not, he seemed to forget them, but I do not know but they were left designedly for me. One of them was this, in the second epistle of John. It is plain and unmistakable:

"He that abideth not in the doctrine of Christ, hath not God; but he that abideth in the doctrine of Christ, he hath both the Father and the Son."

Now, my friends, when some of you who are in the ministry go to your people, when you undertake to picture the condition of man in this life without God and without Christ, without the hope of life and salvation which are to be found in Christ, read the second epistle of John the beloved disciple, and take these texts which I have quoted in your hearing and see what you will do with them. How long is that text to continue? There is no limitation in it whatever. I read just before that text is reached in the book, something that is of a very peculiar character.

I was once teaching in a little town in northern Illinois, and was impressing the thought upon the people that I am trying to do now, that Jesus Christ came to declare a means by which men might live, and a young brother in the ministry withstood me, and as he did so, he did it in this language, quoting from the same book: "Not as though I write unto you a new commandment that ye love one another," and in this is the conclusion of the whole mystery of Christ." This was the argument of the young man, "for if we love one another then are we his disciples." I asked him if he would be willing that I should render the meaning of the word "love," or whether he would prefer it from the Scripture itself. He said very naturally he would prefer it from the Scripture. Then from the same epistle from which he quoted, under the words which I have quoted you, that is, "Love one another," there follows this thought: "And this is love, that we walk after his commandments. This is the commandment, that as you have heard from the beginning, ye should walk in it." I may not have given you the exact words, but that is the substance of it. Pray where was that beginning? Go to the first chapter of Mark and you will find in reading the gospel there, also St. Luke and see what he says about the gospel. "The beginning of the gospel of the Son of God." Go to the opening chapter of John, also in the 6th of Hebrews and you will find it there, what is the character of this pattern referred to there? If this be true,

then you and I and all who shall seek the salvation such as was guaranteed unto them, must come under the operation of the same promises, must make some application of them in our lives and live in accordance therewith or we cannot be his disciples.

One other text is this. To me it is the grandest text of all. It occurs in the 7th chapter of John's gospel:

"My doctrine is not mine, but his that sent me."

If there is salvation offered to us in this period of the world's history through Jesus Christ, it is by virtue of his doctrine. I am not trying to tell you the specific principles of that doctrine tonight, but you will find that if salvation is offered to mankind at all in the period in which we now live, it is in accordance with that which is divine in the counsel of heaven, which we have concluded as a premise, that God did know the condition of the human race and what was necessary for their salvation; and that when Jesus Christ consented to take upon himself the great message of redemption or the mission for the salvation of the world, He knew the object of it and the means by which it was to be done; and so when he came he went preaching the doctrine of the kingdom of God.

Therefore we say unto you tonight that we believe that God is offering to mankind a salvation; that he is offering it through Jesus Christ, and that he is offering it by virtue of the same terms which Jesus came to declare; that he has so far added a guarantee unto the operation of that gospel in the days in which we live, that he has renewed it by virtue of the voice of divine revelation.

A word or two of application and then I have done. There is a prominent opinion among a great many people that Joseph Smith was an impostor, that the system of religion which he presented with his conferees Sidney Rigdon, Oliver Cowdery, David Whitmer, Martin Harris, and his brother William, and all the rest of them, was a deception; that that doctrine was a fraud. I want this intelligent audience to take into consideration this thought, that if it was a fraud, if Joseph Smith was engaged with others in foisting a religious fraud upon mankind, it has had one of the most singular confirmations it is possible for men to have, or receive, and that is this: that they were told by the voice of inspiration that if they would go out and preach the New Testament doctrine as they found it, those who obeyed it and received administration at their hands should receive the Holy Ghost, and it should testify to them that the doctrine was true and that Jesus was the Christ.

I have been preaching for forty years; I have baptized some hundreds of individuals; there are individuals present who have been baptized under my hands, and I have heard people to whom I have ministered thus rise in the congregations of the people and testify

that they had received through the ministration of the Spirit the revelation to themselves that the doctrine was true, and that Jesus was the Christ. If this then was fraudulent, then it has been for seventy odd years; it was so nearly the pattern of the truth so called, so complete a repetition of the condition of things that existed under the disciples that the Spirit of God, the Spirit of truth, the Holy Ghost was imposed upon and made to bear witness to what these men said. But was it a fraud? I simply say this, that if it was fraudulent, it was of such a character that it not only deceived earnest minded men and women, but it has deceived the Lord and the Holy Ghost.

I testify to you tonight, as I have elsewhere, that I have, through the ministration of the Spirit learned that the prophecy was true and had the force and fire of its conviction forced into my soul, that Jesus was the Christ. Who is responsible for that? I will make it as easy as I can. Earnest minded men and women seeking for light and for life and salvation, being told to take the Bible as the man of their counsel and listen to the teaching of Jesus Christ, to become his disciples by virtue of that means for salvation which was given in the New Testament Scriptures. When they have gone to God on bended knees and asked Him for a confirmation of their hope, He has turned aside the dark curtain between men and angels and Himself, and has sent the voice of inspiration into their hearts and spirits by which the testimony has come to them that Jesus is the Christ; and He tells us that upon this rock, or fact that Jesus was the Christ, He should build his church and the gates of hell should not prevail against it.

I am thankful tonight that this is the gospel of the Son of God as we understand it, and are striving to present it; and that those who abide the voice can become His through the ministration of the laws of adoption, and you also shall receive the testimony that Jesus is the Christ. I thank you for your attention.

#### JOTS BY THE WAYSIDE.

BY T. W. CHATBURN.

On the 21st of September, 1901, with an autumn sun smiling brightly from a cloudless sky, the birds singing their convention benedictions from amid the gorgeous autumnal colored forests, the Saints of southern Wisconsin, with smiling faces and happy hearts, were gathering upon the beautiful grounds owned by Bro. O. N. Dutton, near the city of Janesville, Wisconsin, to participate in the yearly reunion and conference of this part of the Lord's vineyard.

The white tented city was nicely situated upon an elevated spot, overlooking a beautiful, fertile valley dotted with beautiful farms and typical homes of southern Wisconsin. The spires glittered towers of the prosperous, thriving city of Janesville nestled amid the forest trees which

skirts the banks of Rock river some five miles away, gives a picturesqueness which lends enchantment to the view. There, under such beautiful auspices, inspired by the promise of the God of Saints some weeks ago, "The weather shall be propitious for your sakes," the Saints are coming from every point of compass to enjoy the feast and more firmly cement the bonds that bind the Saints in peace.

The reunion was called to order by Bro. W. A. McDowell, president of district, who, in a feeling address, welcomed the Saints kindly, advising and admonishing to the success of the meeting.

An organization was effected by choosing Bro. W. A. McDowell to preside, with Bro. C. H. Burr as assistant, T. W. Chatburn, secretary; Brn. E. M. Wildermuth and A. V. Closson, choristers, with Sr. M. Blackburn, organist; Bro. Jasper Dutton, chief marshal.

Until the evening hour the time was employed in short speeches from the following brethren: W. A. McDowell, C. H. Burr, T. W. Chatburn, E. M. Wildermuth, A. V. Closson and O. N. Dutton. Meeting again at 7:30, the writer occupied, delivering the first sermon of the series, September 22d. Prayer service at 9 a. m., C. H. Burr in charge. In this, the first prayer service, the Spirit was present in power, to cheer and comfort Saints, also in the calling to the elder's and priest's office, Brn. Jasper Dutton and Charles Woodstock, respectively. At 10:30 a. m.; Bro. E. M. Wildermuth, the senior member of all the Seventy, occupied. Others occupied as follows: At 2:30, A. V. Closson, president of the Northern Wisconsin district; 7:30 C. H. Burr, sub-missionary in charge; September 23d, 2:30 p. m., the writer; 7:30, our genial brother of the seventy, L. E. Hills, gave us a pleasing address on the Book of Mormon lines. Bro. H. is a railroad conductor on the Milwaukee and St. Paul line, from Marion to Galena. Make yourselves known to him, ye Saints who travel, you will find him a conductor on more lines than one.

September 24th: 10:30, A. V. Closson occupied; 2:30, W. T. Robinson. Bro. H. C. Smith, of Lamoni, and missionary in charge of Wisconsin, "lit" up the camp with his smiling countenance at noon, much to the satisfaction of all, and in the evening gave one of his inimitables.

September 25th: 10:30 W. A. McDowell occupied; 2:30 H. C. Smith again held forth; 7:30, the writer.

September 26th: 10:30 Bro. Jerome Wildermuth, a son of the old pioneer, E. M., occupied the stand; 2:30, A. V. Closson; and at 7:30, C. H. Burr.

September 27th and last day: 10:30, W. A. McDowell; 2:30, T. W. Chatburn, and at 7:30 Bro. H. C. Smith preached the closing sermon, the conference coming on at 10:30 the next morning, and thus the reunion of Southern Wisconsin district passed into history.

Tongues, interpretation of

tongues, and the spirit of prophecy were among the manifestations enjoyed. The expenses were met readily, and with a spirit that evinces that the Saints are alive in the work. Much of the success of this reunion is due to the faithful work of the president, W. A. McDowell, who never tires of his vigilance for success. The song services were good, giving cheer and impetus in every service. The Religion held one session and gave a very creditable entertainment, report of which will appear later on.

Bro. and Sr. Squires, late of Long Beach, California, rendered very acceptably indeed, a few choice songs in ye old fashioned way, which for sentiment and feeling, and harmony of voice, was par excellence.

Bro. O. N. Dutton, with his estimable family, did a noble part to the success of the reunion, his commodious house was filled from cellar to garret with Saints, also the large hay barns, in which many of the brethren were comfortably chambered. We cannot close this report without expressing our joy and pleasure in mingling with the Saints here; we have surely been benefitted and we hope it has been mutual.

FIELD NOTES.

CLEVELAND, O., Sept. 23. Editor Ensign:—Tent work concluded on the 16th at Akron. After obtaining the outfit—tent, seats and organ—at the cost of two hundred and four dollars and eighty cents (\$204.80), and after three sittings in the suburbs of Cleveland with but small audiences obtained, after advertising sufficiently, we thought, to let people know where we were, and the baptism of two ladies living at Collinwood, we shipped to Akron and commenced there the first Sunday in September. Here we had the largest attendance, good order and fair interest. Indifference is fast engulfing the people so that their faculties are so dead to spiritual concerns it is hard to move them on an investigation. Bro. D. L. Allen, my co-laborer, did his part nobly except an occasional mood when he would be a listener irrespective of turnabout being fair play at the pulpit as speaker.

Thus a pleasant tenting campaign was had and one that will bring forth fruit in the Lord's own time. Many heard the gospel for the first time who otherwise would not have known that such a people or church was in existence. We started without a dollar, but by contributions of three sisters and one brother and the Saints of Cleveland, we now only owe one hundred and eighty-four dollars and seventy-five cents on the tent and outfit. We trust that the district conference will, at the October session, make arrangements to keep the tent and finish paying for it. They have made several attempts toward obtaining a tent in years gone by but failed. We trust each member of the district will take an interest in keeping the tent to be operated in Kirtland district.

To the credit of the Saints where we have labored they have supported us with their presence and supplied us financially, so that we wanted for nothing in the way of eatables. It is encouraging to be associated with those who are willing to do their part, and seemingly happy to have the privilege to do something to further on the great work of preparation for the celestial kingdom to come.

In gospel bonds working and waiting for the final triumph.

A. H. PARSONS.  
69 Aburndale avenue.

"The More Excellent Way," by Elder T. C. Kelley, 10 cents each.

"OUR AIM, MANKIND TO BLESS."  
DAUGHTERS OF ZION  
MRS. H. B. CURTIS, EDITOR.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as molders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

- ADVISORY COMMITTEE.
- Mrs. Mary E. Hulmes, President, Independence.
  - Mrs. H. H. Robinson, Corresponding Secretary, No. 910 West Electric Street, Independence, Mo.
  - Mrs. B. C. Smith, 214 So. Spring St., Independence, Mo.
  - Mrs. Lucena Eitzenhauser, 507 Massachusetts Bldg., Kansas City, Mo.
  - Mrs. Clara Frick, 208 So. Fuller Ave., Independence, Mo.
  - Mrs. Callie B. Stebbins, Recording Secretary, Lamoni, Iowa.
  - Mrs. Anna Murphy, Treasurer, Independence, Mo.

Editor's Address, 1210 West Short St., Independence, Mo.

Friendship's Truest Ministry.

Our truest friend is the one who touches our life on its spiritual side. There are influences enough to call out the earthly side of our nature. The world's fascinations play about us continually. Our eyes see only material things, and, therefore, material things make strong appeal to our taste, our feeling, our desire. Many of the friends, too, who come into our life minister to us only along earthly levels.

Two young people sit together for an evening, and not a word is said by either which starts in the other a thought above the range of the material. The conversation runs on neighborhood gossip, trivial personalities, criticisms of people, compliments, bits of playful humor, but with not one serious word in it all. In marriage, two lives are united and move on together, perhaps in ideal fashion, blending in love, in interest, in fellowship, in care, in self-denial, in sorrow. Each exerts over the other a strong, transforming influence. They give much pleasure the one to the other in all love's tender and helpful ways. But too often there is a whole great section of each life which is never entered nor touched by the other. As it were, these two are dwelling in a house with lower and upper stories. In the lower apartments is found all that belongs to the physical and earthly life. In the upper apartments are the higher things, things of the mind, of the spirit. But our friends always stay downstairs and never go up into the rooms where thought and reason and hope and faith hold their court. It is a pity that friendship and love should miss so much, for it is only in the upper ranges that the things which are worth while are found.

Doctor Peabody, in one of his inspiring talks to the students at Harvard, draws a picture of a vessel lying becalmed on a glassy sea. There is not a breath of air to fill a sail. While the men

wait and watch, they notice that all at once the little pennant far up on the masthead begins to stir and lift. There is not a ripple on the water, nor is the faintest moving of the air on the deck; but when they see the pennant stirring, they know that there is a wind rising in the higher air, and they quickly spread their upper sails. Instantly the vessel begins to move under the power of the higher currents, while on the surface of the water there is only a dead calm.

In life there are lower and higher currents. Too many set only the lower sails and catch only the winds which blow along earthly levels. But there also are winds which blow down from the mountains of God. It would be an unspeakable blessing to us all if our life fell under the influence of these upper currents. Friendship fulfills its sacred functions only when it brings into our life the loftiest inspirations.

There are many ways of helping others. We can bring them bread if they are hungry, or garments to wear and fuel for their fire if they are cold, or money to pay their debts if they are in need. We can brighten a dull hour for them by our presence if they are lonely, and warm their hearts by our compassion if they are sorrowing. But there are better ways of helping. George MacDonald says, "If, instead of a gem, or even a flower, we should cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels give." There are friendships in which this kind of love is given by one to the other. Great thoughts, sweet, inspiring, uplifting thoughts, have been put into the heart to bless, enrich, and transform the life. It was such a friendship as this of which Charles Kingsley spoke when, in giving the secret of his own rich life, he said, "I had a friend." If that friend had ministered to him only in lower and earthly ways, he would never have been lifted up into the sublime reaches of character which he attained. She was not content to please him in the bright and trivial ways which are the only charm of too many friendships. She was not satisfied to walk with him as his companion in the dusty paths of earthly toil and care. She brought into his life lovely thoughts, visions of radiant character, glimpses of lofty heights, and inspired him continually toward whatsoever things are true, whatsoever things are pure, whatsoever things are lovely. That is the kind of friend we should seek to have and to be. No other conception of friendship's ministry is worthy of an immortal.

At the Beautiful Gate of the temple a beggar sat one day, asking alms of those who entered the sacred place. Peter and John were passing in and the man reached out his hand hoping to receive money. Peter said to

him, however, "Silver and gold have I none; but such as I have give I thee." Then he bade the man arise, and, giving him his hand, helped him up. Peter was a far better friend to this man than if he had given him a coin. This would only have provided for a few hours more of the poor life he was now living, leaving him in the same condition as before. Peter brought healing down into the man's crippled body and restored him to strength again. He need not beg of others any more, for he was able now to earn his own bread.

DIED.

WESTWOOD. — At Independence, Missouri, October 7, 1901, Elder Joseph Westwood, Sr., in his 90th year. He was born in Bellbroughton, Worcestershire, England, November 9, 1811, was baptized into the old organization in 1843. Three weeks after his baptism he was ordained an elder, and immediately sent on a mission. He afterwards occupied important positions in the church, presiding for years over different conferences, and was very active in the ministry. In 1855 he came to America, going to Utah, but could not accept what he saw and heard there, and although remaining there for two and a half years he refused to identify himself with the Brighamite church. In 1876, at his own request, he was baptized into the Reorganized church by Elder Emsey Curtis, and afterwards presided over the Valley branch, where he was baptized. He has been a resident of Independence, Missouri, about twelve years. His first wife was Martha Clark, whom he married in England, who died in 1865, leaving five children, three having preceded her home. In 1866 he was married to Alice Sturges, at St. Louis, who died in 1878. In 1880 he married Sr. Curtis, who, with two sons, Joseph and Thomas, and a daughter, Sr. Jane Smith, children of his first wife, with a number of grandchildren, survive him. He was ready and anxious to depart, having seen the fulfillment of the Lord's promise, that he should come to his heavenly home, and was fully ripe. Services at the Tuesday, October 8th, in charge of Elders W. H. Garrett and R. May. At his request, the sermon will be delivered at some future date by Bro. L. F. Johnson, of Kansas.

WILL SEND \$2.50 FREE.

FRANKLIN MILLS, M. D., LL. B., THE CURED ONE. SPECIALIST, WILL SEND \$2.50 WORTH OF HIS NEW SYSTEM OF TREATMENT FREE TO EACH OF OUR READERS.

When an experienced physician offers to give away \$30,000 worth of a New Treatment for diseases of the heart, nerves, stomach, or dropsy, it is conclusive evidence that he has great faith in it. And when hundreds of patients and women freely testify to his unusual skill and superiority of his New Special Treatment his liberality is certainly worthy of serious consideration.

That Dr. Miles is one of the world's most successful physicians in treating these diseases, is proven by hundreds of testimonials. One cured after failure of eleven Grand Rapids physicians, two after being given up by six and seven Chicago physicians, another after nine of the leading doctors in New York City, Philadelphia and Chicago failed. Thousands of testimonials sent upon request.

The eminent Rev. W. H. Bell, D. D., of Dayton, Ohio, General Secretary of Foreign Missions of the Christian Church, writes: "I feel that I can say 'I have been cured by Dr. Miles' with a good conscience." "We desire to state that from personal acquaintance we know of no other so successful specialist, a man who has saved neither labor nor money to keep himself abreast of the great advances of modern medicine."

The late Prof. J. S. Jewell, D., editor of Journal of Nervous and Mental Diseases, Chicago, writes: "I have published your surprising results." Rev. J. W. Stokesbury, of Fairport, Mo., had head, heart, stomach troubles, and nervous prostration. Three physicians failed to help him. He writes: "I regard myself cured." Dr. Miles treated me fully. I was cured. I feel that I can say 'I have been cured by Dr. Miles' with a good conscience." "My son was so bad, he was helpless. Other physicians could not help him. But Dr. Miles brought him out all right."

This new system of special treatment is thoroughly scientific and is immensely superior to the ordinary methods. As all afflicted readers may have \$2.50 worth of treatment especially prepared for their case, free, we would advise them to send for it at once. Address Dr. Franklin Mills, 201 to 209 State St., Chicago. Please mention this paper.

BORN.

Brush.—At Ridgely, Tennessee, April 28, 1901, to Bro. Geo. H. and Mrs. Elsie Brush, a daughter, named Dorthea Bean.

MARRIED.

HENDERSON—HARTSHORN.—At Davis City, Iowa, October 9, 1901, Mr. Chas. E. Henderson and Clara May, daughter of Bro. and Sr. H. A. Hartshorn, Elder H. A. Stebbins officiating.

Awful Disease, Cancer of the Lip.

The most frequent location of terrible disease in the male caused from the constant irritation produced by smoking or chewing tobacco. Dr. Bye, the Specialist on the Treatment of Cancer, Kansas City, Mo., advises early treatment in such cases, as most cases terminate fatally after the lymphatic glands become involved under the chin. Mr. N. H. Henderson of Wilsey, Kan., was recently cured of a very bad cancer of the lip by the Combination Oils. Persons afflicted with this disease should write the Doctor for an illustrated book on the treatment of Cancer and Malignant Diseases. Address Dr. BYE, 9th and Broadway, Kansas City, Mo.

NOTICE.

A number of church members believing that there is a fine opening to engage in a certain line of business in Kansas City, which offers superior inducements financially, and will furnish employment to a number of Saints, have concluded to organize a joint stock company, capitalized at \$25,000, of which about \$18,000 has been subscribed. Among those taking stock, are Bro. Ellis Short and Bro. Frank Criley, of Independence, who will be pleased to hear from any of the Saints who may desire to subscribe for stock from \$500.00 up. Please address promptly Ellis Short or Frank Criley, Independence, Missouri, who will explain in full.

To Be Sold At Once.

I have a good house and lot two blocks from the Church, on Maple Avenue, one of the best streets in Independence. Lot, 50 ft. front, house, 5 rooms and bath room; water and gas in house, good cellar, attic could be made into three rooms; price, \$2,600.00.

A house and lot, situated two blocks from the church, has 3 rooms; price, \$550.00. Apply to R. MAY, Bishop Independence Stake.

HOMES FOR SALE

By order of its Board of Directors, the STATE SAVINGS BANK of Lamoni, Ia., will act as agents for the buying and selling of FARMS AND TOWN PROPERTY in and near Lamoni. We have already a desirable list of properties for sale and we invite the correspondence of all who desire to purchase a

HOME in or near LAMONI

Write and tell us what you want and you will be answered promptly and we assure you the information given can be RELIED UPON.

LIST OF DIRECTIONS. Wm. Anderson, Mr. David Dancer, Lucy L. Reseguelo, A. K. Anderson, G. W. Blair, Oscar Anderson, W. A. Hopkins.

Address all communications to the State Savings Bank, Lamoni, Iowa.

CURES RHEUMATISM OR CATARRH IN A DAY.

TREATMENT FREE.

B. B. B. (Botanic Blood Balm) cures the worst and most stubborn cases by draining the poison out of the blood and bones, and building up the broken down constitution. Aches and pains in the bones or joints, swollen glands, droppings in the throat, hawking, spitting or bad breath, etc., all disappear promptly and permanently. B. B. B. cures where all else fails. B. B. B. makes the blood pure and rich. Druggists \$1. Treatment of B. B. B. sent absolutely free by writing to Blood Balm Company, 86 Mitchell street, Atlanta, Ga. Describe trouble and free medical advice given until cured. Medicine sent prepaid. B. B. B. puts new color in your skin, and makes the blood redder and more nourishing. Try this grand cure and get rid of those pains and aches.

Church Books For Sale.

Works advocating and urging the faith of the church, the value of which students and debaters will best appreciate. These books have been collected in Europe and America during the past fifty years, and some of them are very rare. I have also works on history, science, biography, theology, archeology and philology, and about fifty volumes of the poets, which I will sell at less than half what they cost me.

I sell not from choice, but from necessity. I need the money now. If you are prepared to buy, this is a chance you may never have again. Write and state what you want, enclose a stamped, self-addressed envelope, and I will tell you what I have in the line you need. Address, MARK H. FONSECUTT, Nebraska City, Neb.

DR. J. MATHER, PHYSICIAN AND SURGEON

Special attention given to diseases of Women and Children. HOMEOPATHIST AND OSTEOPATHIST. Office, S. S. Square. Residence, 909 W. Kansas St.

Saints, Look Here!

I now have greater bargains than ever. Bicycles second hand, \$1.50 to \$5.00. Ladies' or Gent's in order new ones \$12.50 to \$17.50. Good Trunks for two, \$12.50 to \$15.00. Goodrich Tires, \$5.65 a pair. Don't miss these chances if you want a Wheel. Organs in good order, second hand, \$12 to \$20; new ones, \$40 to \$60. Domestic Sewing Machine, 6 drawers, in good running order, \$6.75; a nearly new New Home \$45 Machine not used six months, \$16.60, oak and 4 drawers. "Life and Assassination of McKinley" cloth bound, \$1.10; morocco, \$1.75. Any book you want at a low price. Enclose stamp for answer, to Wm. C. CUMMINGS, 401 West Madison St., Room 19, Chicago, Ill.

For Exchange.

Heralds, Saints Advocates, Autumn Leaves, Olive Branch and other church papers wanted in exchange for papers of the same kind. If any reader has extra numbers of some volumes and lacks other numbers to complete his volumes, write and tell me what numbers and volumes you want and what numbers you will exchange for them, and we will both be helped. I have 284 numbers of Heralds, volumes 17 to 44, and numbers of other church papers I wish thus to exchange.

MARK H. FONSECUTT, Nebraska City, Neb.

A BIG BARGAIN

D. F. Nicholson, Agt., Lamoni, Ia.

F. P. SCARCLIFF, Broker and Commission Merchant. Mobile, Alabama.

TO THE BROTHERS AND FRIENDS IN THE NORTH AND WEST: I can sell Corn, Oats, Hay, Bran, Flour, Potatoes, Apples, Cabbage etc. in car load lots to wholesale and retail dealers here. Will also purchase for brethren and friends in Alabama, Mississippi and Florida, supplies of all kinds at wholesale prices, plus a reasonable commission. Correspondence solicited.

I would like to receive shipments of Hens, Chickens and Eggs from Kentucky, Tennessee, Alabama and Mississippi and near points in Florida. I am in a situation to dispose of them to advantage.

Mobile is a port from which produce and goods shipped to foreign countries, as well as a distributing point for surrounding country, hence special freight rates are made to this point.

Do not ship anything without correspondence. Write and I will give you probable rates and freight rates. Brethren and friends, let us work for our mutual benefit; we can save, in many instances, several middlemen's profits. Where special rates can be obtained, farmers can load a car themselves, or two or more unite and do so.

H. B. CURTIS, PHYSICIAN AND SURGEON.

SPECIAL ATTENTION GIVEN TO DISEASES OF THE SKIN. Office over McElroy's Grocery. Residence, 1210 W. Short St. TELEPHONE 189-5.

The Commercial Bank

of Lamoni, Ia.

Solicits the BANK DEPOSITS of all Ensign Readers.

And will pay 5 per cent interest on same.

Correspondence Solicited. D. F. NICHOLSON, CASHIER.

R. R. TIME TABLES.

MISSOURI PACIFIC—MAIN LINE DEPOT.

Table with 2 columns: TRAINS WEST, a.m. and p.m. Destinations include Wichita, Kansas, Texas, St. Louis, Lexington, Joplin, etc.

TRAINS EAST.

Table with 2 columns: TRAINS EAST, a.m. and p.m. Destinations include K. C., Lexington, St. Louis, Kansas, etc.

LIBERTY STREET DEPOT.

Table with 2 columns: TRAINS WEST, a.m. and p.m. Destinations include Lex., Kan. & Neb. Limited, etc.

TRAINS EAST.

Table with 2 columns: TRAINS EAST, a.m. and p.m. Destinations include Lex., Kan. & Neb. Limited, etc.

CHICAGO & ALTON.

Table with 2 columns: EAST BOUND, a.m. and p.m. Destinations include Local Way Freight, Mo. State Express, etc.

Table with 2 columns: WEST BOUND, a.m. and p.m. Destinations include Mexico Accom., Chicago Vestibule Lim., etc.

Table with 2 columns: WEST BOUND, a.m. and p.m. Destinations include Mexico Accom., Local Way Freight, etc.

All other trains do not stop. Through tickets to all points in the United States and Canada. For further information regarding rates, etc., call on R. D. Crank, Agent. J. CHARLTON, G. P. & T. Agt., Chicago.

"Three Bibles Compared," by Elder R. Etzenhouser, 25 cents each. ENSIGN PUBLISHING HOUSE.

Books and Pamphlets

PRICE LIST

Table listing various books and pamphlets with prices. Includes titles like 'FROM PALMYRA TO INDEPENDENCE', 'AUTOBIOGRAPHY OF ELDER JOSEPH LUFF', 'THE BOOK OF MORMON VINDICATED', etc.

NOW READY.

The public discussion between H. M. Riggall of the Church of God and Elder F. J. Shelly upon the following questions: First five nights upon the nature, extent, establishment and subsequent location of the kingdom of God. Four nights upon the punishment of the wicked and final destiny of man. Two nights upon the origin and authority of the so-called Church of God. Two nights upon the harmony of the Reorganized Church of Jesus Christ of Latter Day Saints with that of the Bible. Much important history will be found in this book which cannot be found outside of the leading libraries. It contains over 500 pages and is substantially bound in cloth. Price \$1.25; to the ministry 90 cents. Send all remittances in money order to F. J. Shelly, Palmer, Crawford Co., Pa.

No Desire for Tobacco. I CURED HIM.

Evanson, Ill., July 16, 1901. Mr. Ordway,—I will drop you a few lines in regard to your Quit-to-bac, and must say, after the use of one box and a half I am completely cured; have no desire for tobacco at any time. It cannot be recommended high enough. Thos. J. Shelly, Box 92.

Three boxes, postpaid, only \$1.50 with POSITIVE GUARANTEE to cure or money cheerfully refunded. U. S. postage stamps taken. Address, (Bro.) B. F. ORDWAY, 228 Hancock St., Peoria, Ill.

Public Sale.

Notice is hereby given that the Real Estate of which Marion Atwood died the owner, consisting of lots nineteen (19) and twenty (20), in block eleven (11) and the north fifty-five (55) feet of the west half of lot three (3) in block sixteen (16), all in South Side addition No. 2 to the City of Independence, and lot 102 in Vernon place in said City, will be sold for cash at public outcry at 2 o'clock p. m. on Saturday, October 19, 1901. For particulars see legal advertisement in "Jackson Democrat". John G. Paxton, Special Commissioner.

Sandhedens Banner.

An effort is being put forth to again issue the Sandhedens Banner monthly in the Danish language, and it will be done if sufficient subscribers can be secured to support it. Price 50c per annum. All persons wishing to help the Lord's work in this line, please send their names to the Herald Office, Lamoni, Iowa, and the money now or when they receive the paper.

BANNERMAN'S GERMICIDE SOAP advertisement featuring an illustration of a woman washing her hands and text describing the soap's benefits for various ailments.

SPECIAL BARGAINS

In Clothing, Dry Goods, Shoes, Hats, etc. Special discount to the ministry.

NATIONAL MFG. CO. CHOICE CHURCH PROPERTY FOR SALE

At Independence, Mo., 12 very choice lots, 50 x 175 ft., three blocks south of the church, have fine mineral water. This property has been received by consecration and will only be sold to Saints. We have reduced the price to \$6.00 per ft. west front and \$7.00 per ft. east, six lots for each way for \$40.00. If you wish to secure one or more apply early. This is one of the best locations in Independence. Apply at once to Roderick May, Bishop Independence Stake, Independence, Mo.

PASTORAL.

To the Saluts of Colorado, Eastern Wyoming and New Mexico, Greeting:—The condition of the church treasury is such that I feel it necessary to address this letter to the Saluts of this mission and call their attention to it. For some time past the families of the missionaries have not received the full amount of their allowances, for the reason that there has not been sufficient money in the hands of the bishop's agent to supply them, and the bishop is unable to supply the deficiency. The families of the elders get little enough when they receive the full amount promised them, and now that winter is approaching, bringing with it additional expenses for fuel and clothing, it will simply be impossible for the families of some of the elders to subsist on anything less than the full amount of their allowance. If they do not receive this, some of the brethren have written me, they will be under the necessity of quitting the field to support their families. This mission has already lost two or three of those appointed here, and we cannot afford to have any of those remaining quit. I believe they are all worthy men who are making a commendable effort to stay in the field and push the missionary work, and should be sustained by earnest co-operation on the part of the Saints. All are not called to be preachers of the word, but all can assist and share in the missionary work if they will. The law of tithing offers an opportunity for each one to assist according to his ability. Oh! if we would all do what we are able to do, such appeals as this would be unnecessary. If we only have a little of this world's goods we are the ones who most need the blessing of the Lord upon the little we have. If we pay our tithes and offerings in the right spirit we have the promise (see Malachi 2: 7-12). Where is our faith if we cannot take the Lord at his word. And how can we consistently ask the Lord to bless us temporarily while we live in violation of his law by withholding the tenth of our increase which properly belongs to him. Nine dollars is better with the blessing of God upon it than ten without his blessing. I would like to see more names on the bishop's agent's book. How many new names can we record between now and January first? We would like to hear from Eastern Wyoming and New Mexico. Some of you have written to me urgently requesting me to send a missionary to your locality. Men are now on their way to both of these places, but let me suggest that it is not only necessary that the travelling expenses of the elder be paid, but his family must have something to live on while he is away from home. You surely would not ask nor expect him to go three or four hundred miles from home and leave his family with no means of support. We depend on you, together with all other Saints of the mission, to contribute your part to the support of the families of the travelling elders, by placing your tithes and offerings in the hands of the bishop's agent that there may be means in store.

Thanksgiving day will soon be here and all of us have many things to be thankful for. I do not think it necessary for us to partake of a bounteous feast, incurring considerable expense of money and labor, in order to be thankful to God on that day. I would like to suggest a plan to the Saluts of this mission for the observance of that day, which I believe if they will follow they will feel a greater degree of thankfulness, materially aid our church treasury and thereby make the families of the missionaries feel especially thankful.

Let Thanksgiving day which will probably be the 28th of November, be observed by the Saints of this mission as a day of fasting and prayer, and let the money that would have been spent on this day for eatables, be sent to the bishop's agent as a free will offering. In order that there may be concert of action in this I would suggest that in every place where there is a branch in the mission that

they meet together at their place of worship at 2:30 p. m., and there offer to God thanksgiving and praise, and pray his blessing upon the work here and the laborers engaged in it, both local and general, and bring your free will offerings to this meeting to be put in the hands of some one to forward to the bishop's agent, giving name of each donor and the amount. Let the scattered Saints in the mission also remember the hour appointed and engage in prayer in their homes, and also send the offerings of their families. Send all tithes and offerings to the bishop's agent, Chas. E. Everett, 2809 Welton street, Denver, Colorado. I hope all branch presidents and the ministry in general will co-operate with me in carrying this out. May the Lord bless and prosper our work.

Your brother and co-worker,  
JOHN B. ROUSH,  
In charge Colorado Mission,  
4530 West 33d ave. DENVER, Col.  
October 12.

The Danger Line.

Some of the grocers are still found selling alum baking powders, notwithstanding the law which makes every such sale a misdemeanor punishable with a heavy fine. It would seem a foolish act to violate a law for the sake of selling an illicit, unhealthful article of food.

For the information of grocers the names of some of the baking powders which have been analyzed by the chemists and found to contain alum, are given:

- REPORTED TO CONTAIN ALUM:  
K. C. .... Found to contain alum  
Mant. by Jacques Mfg. Co., Chicago.  
Calumet. .... Found to contain alum  
Mant. by Calumet Baking Powder Co. Chicago.  
Jack Frost. .... Found to contain alum  
Mant. by Bain & Chapman Mfg. Co., St. Louis.  
Bon Tom. .... Found to contain alum  
Mant. by Grant Chemical Co., Chicago.  
Layton's Quick Health Food. ....  
..... Found to contain alum

Conference Notices.

The conference of the Gallands Grove district will convene at Dgloft, Iowa, November 16th, at 8:45 a. m. Branch presidents and clerks, do not fail to send your branch reports and names of your delegates to the district secretary in time for the delegate list to be made out before conference convenes. Business session of Religio will be held November 14 at 3:30 p. m. Other sessions will follow as the program provides.

J. M. BAKER,  
C. J. HUNE,  
J. L. BUTTERWORTH, } Pres'y.  
Dow City, Iowa, Oct. 11.

Convention Minutes.

The Clinton district Sunday School Association convened at Nevada, Mo., September 27, 1901; called to order by the district assistant superintendent, Sr. Lucy Silvers.

The following schools reported: Nevada, Walker, Maple Grove, Veve, Rich Hill, Ft. Scott, El Dorado, Coal Branch, Wheatland and Coal Hill.

A blank form was adopted to include the superintendents, assistant superintendents and teachers' reports.

The literary program rendered in the evening consisted of singing, recitations, papers and speeches; it was full of interest throughout. The district was well represented and a good spirit was with us.

IYA KECK, Sec.  
Nevada, Mo., Oct. 9.

Convention Notices.

The Eastern Michigan Association will convene at Five Lakes Friday, October 18th, at 10:30 a. m. In the evening an entertainment will be held. Delegates will please try and make it a point to get there in time to take part in the morning session.

GRACE MCINNIS, Sec.  
EAST FRENONT, Mich., Oct. 7.

NOTICES.

To the Saints of Clinton District:—Bro. G. W. Beebe, Sr., bishop's agent, having returned from Nebraska, you

will please send all communication to him.

You have done well in paying in your tithes and freewill offerings, and I trust you will continue the same as it is needed very much, especially at the present time.

IYA KECK,  
NEVADA, Mo., Oct. 7.

CONFERENCE MINUTES.

The conference of the Southern Michigan and Northern Indiana district met with the Coldwater Saints, October 6, 1901; G. A. Smith and J. H. Lake were chosen to preside; Wm. F. Shaub and O. H. Story secretaries. A committee consisting of Brn. Floyd Smith, F. Granger and D. B. Teeters was appointed to audit the bishop's agent's report.

Bishop's agent reported: Received and on hand since last report, \$478.18; paid out since last report, \$476.87 balance on hand, \$2.31.

Branch reports: Hartford 47, Clear Lake 178, gain 2; Coldwater 124; Buchanan 38, gain 2; Galien 130, gain 5.

Ministry reporting: G. A. Smith, baptized 4; W. E. Peak, baptized 3; W. D. Ellis, baptized 12; S. W. L. Scott, baptized 4; E. H. Durand, baptized 1; Samuel Stroh, baptized 1; J. Emerich; C. E. Erwin, baptized 8. Priests, W. P. Buckley, H. D. Smith, Wm. F. Shaub. Deacon Floy A. Smith.

Bro. Buckley was granted the privilege to labor as circumstances permit. Bro. Naab of Grand Rapids was granted a priest's license.

The appointment of Bro. G. A. Smith as local historian of Southern Michigan and Northern Indiana was approved.

Election of officers: G. A. Smith president; Wm. F. Shaub secretary; Samuel Stroh bishop's agent.

The delegates to General Conference were appointed.

Galien, Coldwater and Clear Lake were then put in nomination for the next conference and Galien was made the unanimous choice to meet the 2d Saturday and Sunday in June 1902.

At 7:30 p. m. preaching by Bro. E. A. Blakeslee. Sunday, October 6th, met at 9 a. m. for prayer and testimony meeting. Brn. Lake and Naab in charge; 10 a. m. for sacrament meeting. Brn. Lake and Blakeslee in charge; 11 a. m. preaching by W. E. Peak; 2:30 p. m. preaching by J. H. Lake. October 7th Brn. Naab and Shaub were granted the privilege of laboring as circumstances permit.

The name of C. E. Goodenough was presented to conference to be ordained to the office of priest, and so ordered. Thus closed one of our best conferences of the district.  
Wm. F. SHAUB, } Sec's.  
O. H. STORY,  
Fremont, Ind., R. F. D., Oct. 9.

The conference of the West Virginia district convened with the Saints of the Wayne branch in Wayne county, August 31, 1901; opened by district president G. H. Godbey at 10:30 a. m. V. M. Goodrich, J. F. McDowell and H. R. Harder were chosen to preside.

Statistical reports were read from nine branches, one not reporting.

Elders reporting: G. H. Godbey, H. R. Harder, W. R. Odell, G. V. Moore and O. E. Surbough.

Bishop's agent reported: On hand last report, \$21.93; received since, \$206.18; paid out, \$231.18; audited and found correct.

Officers present: High priests, 2; Seventies, 1; elders, 4; priests, 2; teachers, 1. The district has decided to purchase a tent for the district. Meetings were well attended and spiritual throughout the conference. G. H. Godbey was sustained as president of the district; B. Beall as bishop's agent and J. B. Russell as secretary of the district.

A vote of thanks was tendered the Saints for their kindness to the people during the conference. Adjourned to meet with the Bellegrove branch in August 1902.

J. B. RUSSELL, Dist. Sec.  
Cornwallis, W. Va., Sept. 6.



Used in Millions of Homes. 40 Years the Standard. A Pure Cream of Tartar Powder. Superior to every other known. Makes finest cake and pastry, light, flaky biscuit, delicious griddle cakes—palatable and wholesome.

PRICE BAKING POWDER CO., CHICAGO.

NOTE.—Avoid baking powders made from alum. They look like pure powders, and may raise the cake, but alum is a poison and no one can eat food mixed with it without injury to health.

Spring River district conference convened in Conner's Grove, near Berry's Ferry, Indian Territory, September 14, 1901. J. T. Davis presided, T. S. Hayton secretary.

Branch reports: Traverse 39, loss 3; Galena 34; Lamanite 21; Pleasant View 140, gain 4; Fairland 69, gain 14; Columbus 64, gain 4; Weir City 90; Joplin 154, gain 8; Webb City 189, gain 2. Angola and Maysville did not report.

Ministers' reports: Elders F. C. Keck, baptized 3; Noah Karahoc: W. M. Aylor, baptized 3; J. D. Kelley; W. H. Prewitt, baptized 1; J. T. Riley, baptized 10; S. D. Love, baptized 1; J. L. Lancaster, baptized 2; J. D. Irwin, baptized 3; J. W. Thorpe; W. S. Taylor, baptized 1; T. S. Hayton; O. Baumgart; A. H. Herke. Priests W. B. Hillen; H. J. Thurman, baptized 1; J. I. Young; Wm. Kirke, baptized 4. Teachers Geo. M. Rhonemus; J. S. Garner; J. C. Powell; L. H. Mc Call.

Bishop's Agent's report: Receipts \$391.89 cents, expended \$399.75, due agent \$7.86; report filed for future reference.

It was ordered to pay the secretary's traveling expenses, out of district, also Sr. Nellie Frick's, organist, traveling expenses. High Priest John T. Davis was elected to preside over the district, and the district president is to choose an assistant when necessary. T. S. Hayton was re-elected secretary and treasurer. The district secretary will issue letters of removal when applied for, to the members of the Tiff City branch.

J. T. Riley is authorized to procure boxes in which to pack big tent when not in use, boxes to be paid for by district.

Bro. J. M. Richards was sustained as bishop's agent. Adjourned to meet at Joplin, Missouri, December 20, 21, 1901.

T. S. HAYTON, Sec.  
GALENA, Kan., Oct. 8.

Conference of Northwest Kansas district met on Camp Ground at Blue Rapids, August 24, 1901. District President A. Kent being absent, Elder H. A. Stebbins was chosen to preside, assisted by M. T. Short, Ella Landers, clerk.

Ministry reporting: Elders A. Kent, L. F. Johnson, J. F. McClure, J. C. Vaughn, Mahlon Smith, Wm. Lan-

ders, M. T. Short. Priests L. G. Gurwell, E. H. Ebert, W. S. Hodson, Wm. Scott, Elder A. Smith acting priest of Idylwild branch. Deacon J. H. Scott. Branches reporting: Blue Rapids, Idylwild, Greenleaf, Scandia, Homestead, and Rural Dale.

District treasurer, E. Sandy, reported amount on hand last report \$3.35, received 60 cents, paid out \$1.08, amount on hand August 20th, \$2.87.

Bishop's agent, A. Smith, reported on hand January 29, 1901, \$32.87; received since \$275.20, paid out \$108.00, on hand August 20th \$10.67.

L. G. Gurwell, collector and treasurer of tent fund, reported total amount received \$83.80, paid out \$94.49, due treasurer \$10.69.

Motion carried to accept report and release Bro. Gurwell, with thanks for his work to get new tent. Voted to accept offer of \$5.00 for old tent, amount to apply on debt for new tent, the debt left in district treasurer's hands to settle.

Letter of appointment of E. M. Landers as district historian, read and approved.

Motion to divide district as prescribed by missionary in charge and present this decision to next General Conference for ratification carried.

District officers elected: J. F. McClure, president; E. M. Landers, secretary; E. Sandy, treasurer. Adjourned to meet 23d and 24th of November at Idylwild.

E. LANDERS, Sec.  
STOCKTON, Kan., Oct. 5.

**My Lungs**

"An attack of a gripe left me with a bad cough. My friends said I had consumption. I then tried Ayer's Cherry Pectoral and it cured me promptly."  
A. K. Randles, Nokomis, Ill.

You forgot to buy a bottle of Ayer's Cherry Pectoral when your cold first came on, so you let it run along. Even now, with all your hard coughing, it will not disappoint you. There's a record of sixty years to fall back on.

Three sizes: 25c., 50c., \$1. All druggists.

Consult your doctor. If he says take it, then do as he says. If he tells you not to take it, then don't take it. He knows. Leave it with him. We are willing.  
J. C. AYER & CO., Lowell, Mass.

# ZION'S ENSIGN

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, OCTOBER 24, 1901.

NUMBER 43.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

PRICE, \$1.00 PER YEAR, IN ADVANCE.

W. H. GARRETT, EDITOR.  
C. ED. MILLER, BUSINESS MGR.

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Always give the name of the post office to which your paper is sent or we can not find your name on our lists.

When desiring your address changed, give both the old and new address.

Papers will be discontinued one month from the time subscriptions expire, unless ordered continued.

In making remittances, money orders are preferable for they are absolutely safe. If you can avoid it, do not send coin or stamps. Canadian stamps are an entire loss, and Canadian currency is only worth ninety cents on the dollar to us, for that is all we can get for it at the banks.

Letters should be addressed, and orders and drafts made payable to

ENSIGN PUBLISHING HOUSE,  
Independence, Mo.

## RIGHT THOUGHT.

It is a statement of one of old who was noted for his observation of events, that as a man "thinketh in his heart so is he." And from what may be seen in our own observation any one may be able to confirm the truth of this statement. When a child begins to exercise the faculty of reason its first lessons are most frequently taken from observation; but as it develops, other means of acquiring information is brought into requisition and instruction is given from accepted text books, in matters which his observation is unable to reach. When the years have brought the period at which his life work is to be decided, and choice of an occupation is made, if he is to make it a success it will be necessary for him to direct his thoughts for the most part to that which will contribute to his development along lines that bring knowledge and experience in that direction.

If he chooses a mercantile or a mechanical pursuit, his thoughts and studies will develop a merchant or a mechanic as the case may be. A constant study of mechanics would not lead one to successfully practice as a physician or attorney, nor as a merchant. If a carpenter wishes to practice as an attorney he must discontinue his thoughts as a carpenter and study along the lines of statutes and ordinances of the country in which he intends to represent his clients. It is the same in politics. The study and acceptance of the platform and policies of the democratic party will not make one a good republican, and *vice versa*. A man is a democrat only because he thinks that way; thinks the policy of the democratic party is the best for the country and for himself as an individual. As a man thinketh, so is he.

This is equally true of a man's

religious inclinations. He is a Roman Catholic, Episcopalian, Presbyterian, Methodist, Disciple or Latter Day Saint, because he thinks that the way in which he has elected to "work out his salvation" is the best way possible for him to do so. True his decision may have, in the beginning, been largely influenced by the course his parents have pursued. The instructions received at the Sunday School of which he was in early life an attendant may have been, and very frequently is, a strong factor in assisting to form his belief. But after all it depends upon his own thoughts as an individual as to what his character shall be, hence the imperative necessity that his thoughts shall be right in order to be of the most benefit in forming his eternal habitation. We do not see that it will be a legitimate excuse for any one to urge that he has failed to think rightly in forming his spiritual character, for not only has he an unerring text book as a guide, but in the acceptance of and adherence to its precepts, he has the promise of the assistance and guidance of the Holy Spirit whose office work was declared by the Savior to be "he shall guide you into all truth," and "show you things to come." With this assistance his thoughts, both from observation and reading, should be right, and it would seem that only carelessness and neglect could prevent true conceptions of his duties and obligations.

An individual is wise or unwise as he permits his thoughts to direct him. Not long since we were an interested listener to a conversation between a minister of the church of Jesus Christ (Reorganized) and a member of one of the prominent denominations of this day, the party having criticised a statement of the minister made in the course of his sermon one evening; and when the minister, taking his Bible—the very book in which the other believed and from whose teachings the faith they had accepted was claimed to be based—and showed the very plain statement of the Savior, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God" (John 3: 5), the conclusive answer was, "Well, I don't believe that way." Now, who will be held responsible when one refuses to think correctly when indisputable evidence is presented in opposition to that which they had conceived to be right and proper?

any one really suppose that any excuse will avail to evade the consequences of such judgment? In following the arguments in many cases tried before the courts of the land today, one is

forcibly impressed with the efforts made by some attorneys to evade the plain provisions of some of the statutes, so as to permit the transgressor to escape the consequences of his misdemeanor. And one of the factors in the awful frequency of lynchings in different states north and south, is that too often have men, guilty of murder in a most heinous manner, been enabled to escape the just penalty of their crime through the sharp practice of those defending them. The domain of religion is no exception to this spectacle; the unholiness practice has invaded its sacred portals, and men study long and ardently for a plausible excuse for evading the plain, pointed and unequivocal statements of Holy Writ, such as referred to above; and when the reason is sought as to why any one should wish to go contrary to that which is written as the will of God for our guidance, the only solution of the question is that individuals do not think it is intended to have a literal application in their case. They are unwise. They are building their house upon the sand, and the Savior has said, "great will be the fall" of the house so erected. The wise man is he who, hearing (comprehending) the words of the Savior, proceeds to carry out the instructions given, and so builds with stability.

Everything seems to depend upon right thinking. Very often a grievous wrong is done an individual by improperly judging both motive and action. It is the result of wrong thought, and in exercising such a judgment one becomes not only unwise, but unjust. Our judgment of values in the affairs of life is good or poor as our thoughts and experiences have educated us. The estimate we place upon the character of our fellows results from the observation of ourselves or of others to whom we give credence, and may be correct or faulty as our own thoughts or those of others may have been justified or otherwise by the facts in the case. Every one should use care in the exercise of the mind that the information with which we may store it shall be valuable because our thoughts have right upon the subjects engaging our attention from time to time; and especially should this be the case with regard to the hope we are building for eternity. "For as he thinketh in his heart, so is he." (Prov. 23: 7.)

OUR comment last week upon the death of Lorenzo Snow, president of the Utah church, should have read fourth president of the church, Brigham Young, John Taylor and Wilford Woodruff being his predecessors in office.

## EDITORIAL ITEMS.

ELDER J. B. ROUSH's address is 4539 West 83d avenue, Denver, Colorado. His correspondents should make a note of it.

SOME one in St. Louis sends us a preamble and resolution concerning the demise of Bro. Wm. O. Thomas, but as there is no signature to the article we will not be able to give it space.

BRO. H. R. EVANS, Malad City, Idaho, would be pleased if some one would send him the address of Theophilus Kettel, formerly of Washingtonville, Ohio, and of Henry Dredge, formerly of So. Bethlehem, Pennsylvania.

ELDER WM. LEWIS, wife and daughter Ruth of St. Joseph, Missouri, expect to leave New York on November 2d on the Steamship Campana of the Cunard line, for Wales, to which country Bro. Lewis has been sent to do missionary work. They expect to be gone two or three years. The ENSIGN trusts they may have a safe and pleasant voyage and much success in their work.

ELDER J. M. TERRY's lectures at St. Joseph on the "Divinity of the Book of Mormon" are attracting attention. Wednesday of last week the *St. Joseph Gazette-Herald* (daily) noticed the first of the series in an article of nearly a column in length. This should increase Bro. Terry's audiences, as we hope it will.

BRO. J. D. JACKSON and family are located at 1802 East 6th St., Pueblo, Colorado, and any of the ministry passing through are earnestly invited to call upon them as they need all the help they can obtain to make the work a success there. They are few in number, but are endeavoring to get the gospel before the people of that city. Bro. Jackson says Pueblo is a good place for work, but it is almost impossible to find an empty house; land is cheap, however.

## Extracts from Letters.

SR. (MRS.) M. J. FELL, Rig Timber, Sweet Grass County, Montana:

My trust is still in the Lord and my faith is still in this doctrine of the latter days. I read all the books I can and truly have a good many. I have a lot of *Ensigns* and *Heralds* which I will give to any one desiring them. It is almost three years since I was healed of heart and brain troubles under the hands of Elder Gomer Reese of Bozeman, Montana. Remember a lone sister in your prayers. All the sermons I ever get to hear are in my church papers.

W. H. PERWIT, Lark, Cleveland county, North Carolina:

I am enjoying good health and am preaching nearly every night. Have not baptized any in this country as yet, but I have as many calls for preaching as I can fill, and the dear Lord has increased my faith. I feel that it will not be long before some will come into the church, and I earnestly desire the prayers of the Saints that the Lord may ever be with me.

SR. AMANDA BOWEN, Chillicothe:

There are a few Saints here without a branch. We were blessed this summer by some of the brethren coming who held meetings some ten weeks. They did a great work of which we feel proud, baptizing nineteen in all, and organized a Sunday School. We feel more like pressing onward to build up the cause than ever, and desire the prayers of the Saints.

[We do not know the state from which this sister writes, and cannot credit the remittance which she enclosed until we hear from her again. There are a number of Chillicothes in the United States.—Ed.]

SR. (MRS.) INA SCHALL, Monte Vista, Colorado:

The weekly visits of the ENSIGN are much enjoyed; yes, I may say feasted upon, for like a hungry soul longing to be fed, we peruse the pages over and over for the good that is contained therein and try to measure ourselves by the contents to see if we are still walking in the path of duty, for we are like sheep without a shepherd with no fold of our own to enter. Our prayer is that it may not always be so, for we long for the association of Saints.

ELDER F. C. KECK, Rich Hill, Mo., Oct. 14:

After an absence of four years from this place, so far as preaching in a protracted effort, it is gratifying to meet such large audiences of interesting listeners as we are having. The church was full last night. Some are very near the kingdom. Saints have a fine chapel here, and the outlook for this branch is good. I am enjoying a marked degree of the Spirit in preaching the word.

ELDER J. W. RUSHTON, No. 5 Bradden St., Hamilton, Scotland, Sept. 28th:

Pleased to report all well here; fair prospects before us. We have a hall in Hamilton where every Sunday evening we hold preaching services and have a good attendance of strangers. Also in Carlisle we commence services in the Town Hall on Monday evening next and have the promise of help from several who are interested. In Glasgow we have good audiences on the streets. The Saints here are well and zealous in the cause.

ELDER J. D. ERWIN, Sherwin, Canada, October 8:

Please announce in your columns that the debate agitated at Fairland, Indian Territory, with Dr. D. B. Ray and myself will begin October 21st, in the Baptist Church at that place. Bro. I. N. White having appointed me to meet Dr. Ray's challenge against us. All who desire to attend are invited to do so. The Baptist church and the Latter Day Saints will be put to the test.

ELDER L. R. DEVORE, Sinking Springs, Ohio, Oct. 14th:

I have been laboring here for a few weeks and yesterday baptized an excellent lady who has been a believer for several years, Mrs. Mary L. Davidson, wife of Mr. Cary Davidson; numbers of your readers will remember her. Since leaving home I have baptized six. I was grieved to read the sad news of the death of Bro. D. W. Wight. Our loss (which is great) is his gain. May God bless and comfort the bereft and loving wife. I start to the district conference on the 17th to be held at Wellston, Ohio, on the 19th and 20th inst. Have had excellent liberty in nearly all my public efforts. Zion's cause is moving, sheafs are being garnered.

GENERAL CHURCH NEWS.

INDEPENDENCE.

Pros. Hulmes according to previous arrangement will leave for Post Oak, Missouri, Saturday, in the interests of the work. The series of meetings contemplated at Holden will be held sometime in November.

Elder T. W. Chatburn left Monday afternoon for Wheatland, Missouri, to meet A. Carlin who has been assailing the faith of the Saints in some lectures he has been delivering at that point.

Bro. A. H. Parsons left Monday night for Okrey, Oklahoma, to enter into discussion with Elder Collins of the Disciple faith.

The weather has been clear and, during the day, quite warm the past week. The leaves on the trees are, however, changing in color and rapidly falling off.

The attendance and interest at the church services last Sunday were excellent. The choir service lately has been unusually fine. At the morning hour Elder T. W. Chatburn was the speaker, and at night Elder Joseph Luff occupied. The afternoon prayer and testimony meeting was well attended and cheering and uplifting.

Bro. Wm. Aylor has purchased a lot in the Wilson Lawn; Bro. Grabsky, of Kansas City, has also arranged to secure a lot there. But five lots are now left in the hands of the Bishop.

Bro. John Foss returned home Monday, being called here on account of the serious illness of his daughter.

Bro. A. H. Mills' new house on West Short street, next to Bro. W. H. Murphy's residence, is rapidly being enclosed, and will be ready for plastering next week. The foundation of Bro. Frank Mill's house, next to his Bro. Arthur's is finished, and work will soon be commenced on the dwelling.

ST. JOSEPH, MISSOURI.

Bro. Wm. Lewis and wife went to Bevier on Friday and remained over Sunday to visit relatives prior to starting on their mission to Wales. They expect to sail on the "Campania" about the first of November.

Our stalwart policeman, Bro. M. K. Kinnaman, and our little less stalwart "restaurateur," Bro. D. C. Kinnaman, his brother, displayed fine musical talent at the church service last evening in a duet; the sentiment and rendition combined made it very enjoyable.

We closed, yesterday morning, a very successful series of meetings at South Park. The attendance was good, the Saints did nobly, and many strangers heard the glad message. Our talented young sisters stood nobly by us and gave zest to the service by their song. The Sunday School at that point is doing well under the charge of Bro. H. D. Tadickson and Sr. Anna Derickson.

Bro. and Sr. I. H. Hopkins, of South Park, spent a week with relatives in Iowa, returning refreshed for gospel work. Sr. H. is a Sunday School worker.

Last evening we began a series

of meetings at the church, 17th and Paragon street, with a large attendance and good spirit. We tried to lay the foundation, the Christ of "yesterday, today and forever," in which we felt blest.

Bro. J. C. Foss was upon our streets a few days last week.

The attendance at the Religio has materially increased under a "contest" method. The number at last meeting was said to be seventy-five. The Religio at the Aspey mission is also improving in numbers and interest. Success to the Sabbath School and Religio work.

Sr. Eldredge gave a feeling testimony in the social meeting yesterday, of how her son Charles was wondrously healed when a child, when told by physicians he could not live; being directed to call the elders by an audible voice; and how her mother heart was now grieved to think this son was starving on the husks of skepticism, yet has hopes of his return.

J. M. TERRY.

2005 Holman St., Oct. 21.

CHICAGO, ILLINOIS.

First Chicago Branch, 8 So. Wood St. Sunday School at 1:30; preaching at 3 and 7:45 p. m.; Central Branch, 3411 Cottage Grove Ave. Sunday School at 9:30 a. m., preaching at 11 a. m. and 7:30 p. m.; West Pullman, preaching at 10:30 a. m., followed by Sunday School, preaching at 7:30 p. m.; Graves' Mission, 2458 State St.

Preaching yesterday at West Pullman by Bro. F. M. Pitt; at the Central branch by Brn. Earl and Sheehy. On the West Side by Sheehy and Stranga. Fair sprinkling of non-members attended at both South and West sides. A promising young man was baptized at the Central last evening by Bro. Lang. Three others have given in their names.

The Sunday School on the South side has been changed to 1:30.

There was a memorial service for Col. Ingersoll in the city yesterday at which a move was made to erect a monument to the great agnostic. One of the speakers was Dr. Thomas of the People's Church, who said as follows: "The gates of heaven or any good country would be glad, I know, to open to Robert G. Ingersoll." Poor "Bob" had to take it though when he was alive. How long shall the "choice seer" remain in neglect for a suitable monument to mark the spot of his earthly remains?

We had the pleasure of a visit from President Joseph Smith who stopped over on his way from the Indiana conference, to meet his wife and children who were returning from a visit to her parents in Canada. Bro. Smith with Bro. Sheehy called on the editor of the American Archaeological and Oriental Research, in the interest of a supposed archeological find that a brother in Pennsylvania sent on. Its value has not yet been determined. Bro. Sheehy will continue the investigation. Bro. Joseph preached Wednesday evening on the South side.

Bro. Elmer Johnson who has been ailing for a long time, is still holding his own. He is now domiciled with his wife at the home of Sr. Braidwood.

Sr. Hunter, recently from Cal-

ifornia, is now living on the South side.

Evening meetings at West Pullman will be discontinued for a while.

October 22.

NOVICE.

FIRST KANSAS CITY BRANCH. 2324 Wabash Ave., Sunday School 9:30 a. m.; preaching at 11 a. m. and 7:30 p. m.; social service 12:15 p. m. D. F. Winn pastor, 2299 Bellfontaine; telephone 205 Union. Superintendent Sunday School, E. Etzenhouser, 507 Massachusetts Building, Telephone 613. Missionary in charge, John D. White, 609 Main St., telephone 1358.

With Pres. J. D. White presiding Sunday, a protracted meeting was begun, which will continue indefinitely, preaching every night; the Saints (especially singers) from other branches are invited to attend and assist. It is intended to make this an interesting and profitable revival, both to the Saints as well as to the public. The day was delightful and at 11 a. m. the church was well filled, many visiting Saints were present; Elder F. C. Warnky was the speaker. After dismissal Pres. White baptized Mrs. Sarah Griffith. The prayer meeting, in charge of Brn. Winn and White, was very profitable and instructive, the sister who was baptized in the forenoon was confirmed by Elders White and Warnky. The child of Bro. and Sr. Geo. Kern was blessed by Brn. Warnky and Winn. At night Pres. J. D. White was the speaker.

Bro. Ashbaugh, our presiding priest; has gone out to Colorado, we miss him very much and hope he will soon return.

A beautiful wedding took place last Thursday evening at the home of Bro. and Sr. Slocum, their daughter, Anna MacLaren, and Bro. R. H. Warnky were the contracting parties, Pres. D. F. Winn officiating. A large number of relatives were present; they were the recipients of many beautiful and useful presents. They will reside at 2422 Wabash avenue.

October 21.

Elvin-Ellmore Debate.

I had not expected to personally report this discussion and will not now attempt to enter into details.

The debate was the result of an invitation from Elder Wm. R. Manchester of the Christian church to me to submit propositions for a friendly investigation of the respective churches as to their organization, faith and practice being in harmony with the New Testament. The debate by mutual agreement was held in the Saints's chapel at Davis City, Iowa, and commenced September 16, 1901, continuing for twelve evenings.

The attendance was large, even to an overflow most of the time, with order and attention all that could be desired. Mr. Manchester was moderator for Ellmore and Bro. J. C. Clapp for Elvin. They made choice of a Captain Warner, who by the way was taken sick and did not have the privilege of attending. No particular hindrance was experienced, as all the moderators had to do was to keep time and return thanks to the speakers

for their good behavior and gentlemanly conduct. Many were disappointed that there was no mud flinging or slurring; he it said to the credit of Elder Will Ellmore; so far as my experience and observation has been, he is a pleasant exception among his brethren in debate with the Saints. While artful in debate and verbose in Bible language, he is adroit in evading the force of a point made—with his most potential argument—silence.

The usual proof texts in such contests were employed, with some additional proof not heretofore used so far as I am aware.

The special points most hotly contested were: The apostasy. At first he wanted to agree with me, professing to believe and preach the apostasy as strongly as I did, stating that it was impossible to trace a church link by link back to the apostles; but as we progressed he changed front and the apostasy was the snag upon which he shipwrecked.

First president and patriarch were great stumbling blocks, but denial of their own publications was no aid in removing truth. Alexander Campbell as a prophet, patriarch and apostle were thorns pointed in the wrong direction.

"Upon this rock will I build my church" would not fit the application of Peter using the "keys" for the first time on Pentecost in organizing the church; that is a hopeless task and a flat failure. The fulfillment in all its parts of Joel 2:28-31 on the Pentecost day was a most unfortunate assertion of Ellmore, especially in stating that Peter said that Joel's prophecy was on that day fulfilled. An untrue statement in a public debate is most unfortunate to a debater and will prove an unre-movable thorn, perplexing and vexatious to the conclusion.

Washing of feet was persistently opposed, but both argument and supposed evidence was faulty and weak and proved recoiling to the efforts of Mr. Ellmore. While it may not be thought becoming or modest in me, I wish to say that no essential principle of faith or practice held or taught by the Saints was impeached or in any wise injured by the investigation, and that means much without reference to the claims of the opposing church. Permit me to say, I have now reached that period of life when I am prepared to receive and defend the truth of God wherever it shall be found, and that a constant search for that truth during the past thirty-five years has not cooled or changed my first love.

There exist today very important reasons for an intelligent acquaintance with the doctrine and history of our own church, as also of the churches of men.

Hastily,

ROBT. M. ELVIN.

October 15.

"THE Books and Utah Mormonism in Contrast," enlarged new edition, is now ready. Bro. E. L. Kelley's splendid argument against the "revelation" on polygamy is contained in this edition. Price 12 cents each; 3 for 30 cents; 15 for \$1.00.

LETTER DEPARTMENT.

KANSAS CITY, Mo., Sept. 6.

Editor Ensign—Our family have returned from Wisconsin, where we have been sojourning for part of the summer. When at Delevan Lake my first Sunday, we hired a wagonette, and drove to our little church near Lake Geneva, at Williams Bay, eight miles away. Bro. O. L. James and wife, Mr. Mauzer and wife, Mr. Gipple and wife, of Kansas City, Bro. W. N. Robinson and wife, all singers, gave the Saints a beautiful service of song. My wife accompanied us. I addressed the Saints.

The next Sunday morning early, three spring wagons arrived at our cottage, and we all drove away again to the little church, where we were made very welcome, the singers giving several selections of sacred music, and I again spoke with fine liberty: also in the afternoon.

It was a great pleasure to meet the Saints there. Bro. Southwick is in charge, he has a good line of men assisting him. We were hospitably entertained, and only hope that the songsters inspired the young people of that place to devotion to song.

I am sure it seldom happens to the elders' lot to have such an inspiring company of singers with him on a preaching tour. The third Sunday out found wife and I in the beautiful city of Detroit, also W. N. and wife, and Mrs. James. I was pleased to hear a brother, from Toledo, present beautifully the working side of a Saint's life. I was discovered by some one, and announced to speak at night, which I did with freedom of thought. I hope the instruction will be of lasting benefit to all who heard.

In the faith,

J. A. ROBINSON.

CRIPPLE CREEK, Colo., Sept. 26.

Editor Ensign—For three weeks I have been preaching on the streets of Cripple Creek every evening to crowds of from one hundred to three hundred people. They manifest a splendid interest and many times they keep me there for two hours after preaching, answering their questions. The pastors of the city are saying much against me, but it only serves to advertise my work. Bro. Meryman assists me nearly every evening by playing his cornet to draw a crowd. In this high altitude the weather is getting quite cool for street work, so I shall soon have to close my series of meetings, yet I hope the efforts may be as seed sown in the sand of time. I earnestly wish that some of the elders could follow me up that had a gift of persuading people to be baptized.

I hope some of my brethren in Wisconsin will go to the Joice school house four miles south of Barron and baptize in that neighborhood enough for a large branch. They are friends to the cause, but we could not baptize them. May God bless every effort for the advancement of His cause.

Your co-laborer,

J. B. WILDERMUTH.

Field address, 2942 California St., Denver, Colo.

CHICAGO, Ill., Oct. 13.

Editor Ensign—As Chicago Saluts we feel that during the last couple of days our burden has been more bitter than sweet, because of the very great injustice done us by all of the Chicago daily papers, in their remarks of reference to the death of Lorenzo Snow, who was the head of the Utah Mormon church. I myself asked them all to print correction of the same, but none appeared to contradict their already published statement, to the effect that Joseph Smith was the first president of the "Mormon church," and that his son would now succeed him if he lived until the next Conference.

Well, the Chicago daily papers have the best of us today in Chicago, so far as printing presses go; but we do hope, and trust, and pray, that shortly we will be able to work, at least, a hand press, that will be so well fed that ere long we shall be able to keep the very best at the steady work of scattering, in print, the doctrine of Christ.

We realize, more and more, how

feeble, how small are our efforts here in this great city, not of quite two million people, while we, at most, are only some five hundred. However, we are not writing a word of complaint; we feel that we are indeed blessed in having so able a man in charge as Bro. F. M. Sheehy, but we do feel that indeed the laborers are few compared to the harvest field.

"Our friend, Dowle," Elijah II, if we understand correctly, came here in 1893 on borrowed money, and today is assessed for \$6,000,000 worth of property. With the arm of our Savior and our God to lean upon, his promise to help us in the time of need and our efforts to uphold his kingdom, surely we ought to make Dowle, and all others, in this 20th century of the world, and in this eleventh hour of God's dispensation; appear insignificant in comparison with his truth, if we will put to use the God-given energy, wisdom and knowledge he has and can so abundantly bestow upon us.

Your brother in Christ,  
S. D. YENDES.

KANSAS CITY, Mo., Oct. 15.

Editor Ensign:—I returned home yesterday after a two month's trip through southwestern Missouri. I had a very prosperous trip, good congregations almost everywhere, assistance of the Saints in a number of places in getting things in good shape, baptized two; administered to many sick, is some instances with very remarkable results; did what I could for the Ensign and Herald.

I also arranged for a discussion with Rev. John Geddens, of the Christian (Campbellite) church, to come off December 23d, in the M. E. church, at Montevallo; questions of discussion: "Is the church of which I, John Geddens, stand identified with, and known by my brethren as the Christian church, in fact the church of God; harmonizing in faith, doctrine, organization and practice with the church of Christ set up by divine authority nearly nineteen hundred years ago?" He affirms, I deny. I affirm our church and he denies.

Yours in gospel bonds,  
F. C. WARNEY.

RICHMOND, Va., Oct. 8.

Editor Ensign:—Sitting in the chamber of my son Leonard, my oldest, who is very ill with typhoid fever, I thought to pass away a few of the lonely, anxious moments, while he is so quiet—for he is in a stupor most of the time—by writing a few lines to you through the dear old Ensign.

It is not because of lack of interest in the cause that you have not heard from me, as I expect you could see for yourself could you take a peep into some of the pigeon holes, or possibly into the waste basket of the Ensign office. At least three articles under the heading of "Notes and Comments," and one or two letters await the light somewhere or have been sent, but although those articles contained much which I wanted to lay before the Saints for their consideration, if so be that in anything I was deceived they might set me right, yet for some good reason, possibly many of them, our dear editor has not seen fit to print them.

I am sorry, not for myself, I trust not from any egotistical motive, but because I believe God is working in a wonderful way here, and I would like the Saints to watch the unfoldings of His plans and purposes. You know I have always said the Apostolic people were so much like us. You also know how the pastor put a veto on my taking part in their meetings, as my "influence was damaging," etc., but you do not know how wonderfully the prejudice has been allayed if not removed. I have many things to say that I cannot in the space of a short letter, but if the editor sees fit to give the articles room that I mentioned, I would be glad to follow with some recent transpirings.

I do not believe I have compromised anywhere. I may not have been as bold as I ought, but some how I have not been led to say or do much to antagonize. I agree with them whenever and wherever I can truthfully, and try to let my life testify to the truth, and to the saving and keeping

power of this latter day gospel; for if it will not keep us from sin, it is of not much more worth than the sham gospels around us.

Since my son has been sick the pastor called on me, a thing the more remarkable as he never visits unless led of the Lord or in cases of sickness, not even among his own flock.

I will tell you a few of his words: "Well sister, I thought it high time I called on you, and was led to come last night, when I heard your son was sick, but it was so late; and this morning I only waited to give you a chance to get the morning duties out of the way. I felt like I might do you a little good, and then again I felt like that was thinking too well of myself to think that I could do you any good; anyway, I said, I can show my sympathy." I thanked him and assured him it had done me good.

"Now, I want to tell you something that may do you good too. I was coming down the street and stopped to talk with a lady a moment who invited me in, and I told her no, I was going to call on Mrs. Corson who had a very sick son I had heard. I am not going to tell you all I said, but I will have to tell this much to tell what she said. I said, 'I believe she is a good woman.' She said, 'Yes, I have heard say she was.' I thought I'd tell you this for I know how people are always ready to tell you of all the bad things said about you." He has alluded several times to me personally in sermon and at prayer meetings, and lets his people know he is my friend. And said once, "I never can antagonize her faith." Sometimes when we meet just for a minute or two, he gives me such a glimpse of his heart-life as I don't believe a member of his church hardly can understand. Our leadings out of Babylon have been so similar, though of course his trials were on a much larger scale; as much greater than mine as he is greater. I heard him tell not long ago of a time, six years ago, when even little children ran away from him in fear, or if bold enough to meet him, jeered and hissed at him; "and do you think that cost a man anything that loves children?" he asked. And told of his old pastor in the Baptist church and the twenty-five or more ministers of the association refused to recognize him on the street, etc., and not one thing had he done but to be true to the voice that called him out of Babylon, and bade him "cry aloud and spare not" concerning their sins, and hollow, empty professions.

"What is the name of your church," said a lady to me recently. I told her. "Oh yes!" she said; then told me she overheard Bro. Dougherty saying to some one, "Well, I cannot say a word against the Latter Day Saints." "Sister," he said to me once, "I cannot see these things as you do, but I am willing, or if not willing I am trying to be willing to be made willing to see these things if they are right." Just the point I was in for months, trying to make myself willing for God to subdue my will to be willing to accept reproach and all, if it was his will. As many as will join with me in prayer, that he may see these things in their true light, write to me, and let us agree to lift our hearts in humble prayer that he may be led into the true path. Let us unite in prayer no matter where we are, at half past seven, or between then and eight. Give him up? The same power that laid him and his people on my heart, also said, "Ask and ye shall receive. whatsoever things ye shall ask in my name for by my authority I will send." How can He help granting the request? He himself tells me to make?

Oh for more courage! for that holy boldness that will speak out when the right time comes, but I have been shown that my mission was indeed a very humble one. A flash vision came in answer to my question of "Lord, what can I do? what will thou have me to do?" A net work of roads, and one straight and narrow leading off into a forest and through a lonely valley, and just where the narrow road started stood a weather beaten signpost with its arm extended down this narrow road; and like a flash

came the meaning. I was only a sign post. "And I said, 'All right, I am willing to be nothing but a sign post, if so be I can best advance the cause. And I thought, Sign posts can point the right way if they are of ever so poor material. In the journey of life a sign post is very essential, and it is only required of a sign post to stand firm, and always point in the same direction, not 'turned about' and never lying down; always standing through storms as well as sunshine; through winds as well as through calm weather; through cold as well as heat; a sign post must stand, and I said, 'Lord, help me; I'll be a sign post, if the people will not go the way I point it shall be their fault not mine. And always, by thy grace, I will point toward the kingdom of our Lord Jesus Christ."

Not long ago I had a dream that impressed me wonderfully. I thought Bro. D. had been talking to his people about doing more to win souls, and he said they must go out into the world and warn the people. I thought we were standing out in the street discussing this matter, and they were dividing up into groups of twos and threes to go about it, and I said, "I am going too, but I cannot go alone." "You?" "What will you say to them?" "I dreamed some one said to me. "I don't know," I replied, "I am going to go, and the Lord will give me the message. I will say whatever he tells me to say." "All right then, go ahead and God bless you," I thought Bro. Murray said. So I started. I had my route shown me, a narrow sidewalk off which I could not go. I must only stop to speak to such as I met on that walk.

I first saw a lady standing in the door of her house. "Good morning," I said, extending my hand. "I have a message for you," I said, then trembled because I did not know what to say, nor did I until she said, "You have? what is it?" Then the message was given. "The Lord Jesus Christ is coming soon to set up his kingdom and sent me to tell you to get ready to meet him." "How do you know," she asked. "You read your Bible and the signs of the times and you will see for yourself," I replied, and went on. Everyone I met I had the same message for, and it seemed that in each case I knew not what I was going to say until I began speaking. At last I met a crowd and I thought I can't speak to each one of them separately, and the message came to me in song, and I began singing the good news, while people stopped even in the broad street along side of which my walk lay, to listen. Then I awoke, thrilling with a desire to tell the good news.

My letter is so long now I will close. I am glad to say my son's symptoms are more favorable.

Remember your far away sister in the gospel in your prayers.

ALICE R. CORSON.  
3829 4th St., Fulton, Oct. 8.

BLACKFOOT, Ida., Sept. 23.  
Editor Ensign:—Our reunion, held at Provo from August 24th to September 1st, was a success. Not many strangers attended, but a goodly number of Saints were present. On September 14th I baptized two at Salt Lake City, and the next day we were privileged to listen to two excellent sermons by Bro. Luff at the same place. He stopped a few days in the city on his way to Colorado to do missionary work in that part of his field.

Next day I went to Ogden and spoke in the evening in the new chapel built there by our people. Bro. D. W. Wight had held a series of meetings before, working on the church during the day to get the building ready for dedication; the outside painting only remained to be done. Bro. Wight, Dana and Chase have done a large share of the work, and there is no debt on the building. The Saints and friends of that vicinity have thus manifested their interest in the work in a very substantial way. One was to be baptized the next day by Bro. Wight.

On the 17th I went to Logan where Bro. Condit had arranged for a few meetings. We held two meetings in a room occupied by the Seventh Day

Adventists. I also spoke to the Scandinavian people on Wednesday afternoon in Sr. Larsen's house. Bro. Layland joined us here, and together we started by team for Malad, Idaho, to attend conference. We arrived in Malad on the 20th. During our stay there seven meetings were held, four persons baptized and the Saints' church at that place dedicated. We enjoyed our visit to Malad very much and believe that all were profited by the conference. On Sunday evening the church was crowded with attentive listeners.

On Monday morning we continued our journey northward stopping overnight with Bro. and Sr. Goodenough, near McCammon. The next day was rainy and cold, but we succeeded in reaching Pocatello along in the afternoon. Bro. Condit and Layland went to work at once and arranged for a meeting, and in the evening I addressed a few Saints and friends at the house of Bro. Croshaw.

Yesterday we arrived at this place, and may labor together in this vicinity for a few days, then separate. Bro. Condit and Layland to labor in their respective fields in Idaho and Western Wyoming, and I to go to Montana, where I expect to labor the remainder of the fall.

Success to the Ensign.  
In bonds,  
PETER ANDERSON.  
Field address,  
1509 Washington Ave., OGDEN, U.

ROCK ISLAND, Ill., Oct. 21.

Editor Ensign:—Being directed to work in this place since the middle of September we have endeavored to act accordingly. At the close of our meetings with the tent in Dayenport the Saints decided to change their meeting place from Rock Island to Dayenport. A room was secured on Harrison street, and after considerable scouring we were ready to receive "callers." Attendance of non-members has been fair, though not large. Some of the Saints are doing well and their zeal and interest is commendable. Others are just "joke warm," while some are very seldom found at the meeting place of the Saints. One excuse or another is presented, principally that rest is desired after working hard all week. We wonder how one can feel justified when such is offered as a reason for non-attendance at services.

The Religion is in good condition, results gratifying. And while some may be disposed to "check" the young, we believe that unless the older ones wake up and come along, the young will be in the lead, and nothing having placed them there but study, which brings knowledge, and knowledge is power. There are young people in this branch who can give a far more instructive talk on the Book of Mormon and its teachings than many of the older ones. This is the result of systematic work, and we are pleased to note this fact. Pleased in the sense that it is gratifying to see the young preparing themselves for service; but sorry it is so with the older ones. And when we say "older ones" we speak in general, not this branch particularly.

Our midweek prayer service is well attended, some of the Saints coming six and seven miles. The Lord has blessed us in these services and we feel comforted. There are some encouraging features even in city work. We shall refrain from mentioning the discouraging ones. The city papers have shown a disposition to be courteous and fair, and we shall endeavor to keep them supplied with all the matter they wish in our line.

Most all missionaries indulge in some diversions occasionally. We are no exception, and though working along the river nearly all summer, yet we have not been fishing during the season. Not until the eve of Saturday, October 12th, were my wife and I permitted to join a "fishing party." Even then we were required to do all the fishing. This seemed a little unjust to us, but our murmuring soon ceased. The "pond" was located in Dr. and Mrs. Assay's sitting room and we were given a piece of gaspipe which served as a pole, a piece of wire for a line, and told to go

work fishing over a "dam," a sheet stretched across the large doorway. Well such a variety of "fish!" There was bread, butter, eggs, potatoes, bags of beans and rice, cheese, sugar, canned corn and peas, together with several jars of fruit, pickles and relishes, baskets of grapes, sack of flour, and many other useful articles, all of which were safely "landed." You may talk about your mountain trout, but this beats them all, we think. A certain disciple of old was told to "fish" and he would find a "coin." The last two "fish" that we caught did not bring us coin, but from their "mouths" we each obtained a piece of green colored paper of regulation size. Thus you see the kind hearted Saints here are not unmindful of the fact that the physical man must be supplied. They took advantage of my absence from the city a few days and planned the whole affair unbeknown to us. May God reward.

On the 10th I went to Gilchrist to visit Bro. E. H. Pine, who had been severely injured in a mine explosion. Left him feeling much better. While there I preached twice in the church, occupied part of the time by M. Es. and part of the time by Christians. Bro. Short, this is the same church which was closed against you in old Gilchrist. One of the men who was trustee then still serves, but with the others, he gave his consent for us to return and hold a series of meetings in that church. We felt well in speaking and it is evident that events of the past have removed prejudice. We expect to return there this fall or winter.

Still desirous of being numbered with the workers for Christ, I remain,  
Yours in bonds,  
F. A. RUSSELL.

1046 17th St.

Queer Church Treatment.

From the New York Sun.

Strangers in the city are as a rule unfavorably impressed by the treatment they receive in the best known of the churches, and go away with stories of what they call rudeness to tell. If they come to New York to live permanently, they soon become accustomed to the metropolitan view on the subject. It is after a first experience in seeking seats in some of the wealthy churches that they are most eloquent.

"The sexton," said a Southern woman, "put me in a pew and evidently meant for me to stay in the end he pointed out to me. I was audacious enough to move to the other end of the seat, and he came to me while the clergyman was praying and made me get up from my knees and take the place at the end of the pew he had first pointed out to me."

Such episodes are frequently the cause of complaint from visitors who cannot understand why the rights of pew holders should be so strictly protected. They do not realize that the sums paid for the seats are several times at least as much as the pew rents in any of the other cities of the country, and that in the rush of visitors to the well known churches the pew holders would never have a chance to get their seats unless their rights were energetically protected. New York life often seems heartless to persons who view it with only a brief experience of its peculiarities, and the treatment of strangers in churches has always excited comment from them. But this matter is not nearly so much discussed today as it was a decade or so ago, when the sexton's of some of the Fifth Avenue churches acquired very enviable reputations in the matter of courtesy and christian charity.

ZION'S ENSIGN.

Entered at the Post Office at Independence Mo., as Second Class Matter.

MEMORIAL SERMON.

Memorial Sermon Delivered in Saints' Church, St. Louis, Mo., September 15, 1901, by Elder Fred A. Smith, Upon the Assassination of President Wm. McKinley.

Circumstances the past few days have been of a peculiar and sad nature. The whole nation has been brought to grief—made to mourn. Party differences, articles of strife, have been laid to one side, and as one people we have mourned because of the loss that has come to the nation. And our hearts are made sad not only with the loss that has come, but with the thought that in this land of freedom, this land of liberty, where all men should be free, the assassin has raised his horrid head. Three times we have been made to suffer thus as a nation. Three times have we been made to pass around the bier of an assassinated president; and we wonder almost if it is not leading to conditions that will destroy and take from us the liberties so dearly bought, and can but hope that the sentiment of the prayer this morning, the sentiment of the hymn that has been sung, may be indeed breathed out by the people of this nation, and that as one their hearts may ascend to God that His redeeming power shall save the state.

In Jeremiah we have an expression made in the 9th chapter, reading from the 1st to the 9th verses, that I believe will now be partially appropriate, at least:

Oh, that mine head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the wilderness a lodging place of wayfaring men, that I might leave my people and go from them! For they be all adulterers, an assembly of treacherous men. And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth, for they proceed from evil to evil, and they know not me, saith the Lord. Take ye heed every one of his neighbor, and trust ye not in any brother, for every brother will utterly supplant, and every neighbor will walk with slanders. And they will deceive everyone his neighbor and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity. Thine habitation is in the midst of deceit, through deceit they refuse to know me, saith the Lord. Therefore, thus saith the Lord of hosts, behold I will melt them and try them; for how shall I do for the daughter of my people? Their tongue is as an arrow shot out: it speaketh deceit: one speaketh peaceably to his neighbor with his mouth, but in heart he layeth his wait.

There are some expressions in this that it seems to me are applicable at this time, and cause us to think that the Lord, talking through the prophet, proclaims some of the evils that existed, some of the difficulties that seem to have beset the people at that time; and while it refers to Israel, and the talk is made concerning Israel, we cannot be un-mindful of the conditions that exist now as well as then.

I have before me a little statement made by President McKinley at the Trans-Mississippi

Exposition in Omaha, October 12, 1898. I stood amidst the thousands that surrounded him at the time, and heard the utterance; I listened to the man as he talked to the people—a common man among the common people. This part of the statement has been given to us again.

"Right action follows right purpose. We may not, at all times, be able to divine the future, the way may not always seem clear, but if our aims are high and unselfish, somehow and in some way the right end will be reached. The genius of the nation, its freedom, its wisdom, its humanity, its courage, its justice, favored by divine Providence, will make it equal to every task and the master of every emergency."

One of these emergencies has come. We have met one of them in the loss of the man that uttered this declaration. That his purpose was high, that his aim was high and his purposes noble, no one that has ever studied the life of the man can possibly deny. His devotion to his wife and mother, as a boy, as a man, as a husband and son, have marked him and stamped him upon the hearts of the common people of this country, as well as all the world, as a noble man. And from the utterances that he breathed here, it seems to me that he must have drunk of that principle of truth that has for its high and noble purpose and aim the benefit of mankind.

"Right action follows right purpose. We may not, at all times, be able to divine the future, the way may not always seem clear, but if our aims are high and unselfish, somehow and in some way the right end will be reached."

Take notice of the statement made and of the principles that he presents before us, that they are unselfish, leading us to thoughts above the selfish, hard natures of life that we come in contact with; and it would seem from the very nature of the man that that has been one of the principles of his life. After the assassin had stricken him down, while he sat in agony and pain, he said to those about him—pointing to his assassin—"Don't let them hurt that man." The same principle of unselfish thought for others seems to have been always with him, even in that hour, when resting under the death sting of the murderer's blow, he pleads, not to allow them to harm the man that struck him down. It savors of the principle of the Master, it savors of the thought that came to him as he hung upon the tree, when he said, "Father, forgive them, they know not what they do."

And in regard to the principles of patriotic duty that devolve upon us, it seems to me that a few words this morning along that line may prove beneficial, may be of worth to us, and may help us to look forward with more confidence in the performance of our duty in this direction than we have done before. It may enable us to draw some lesson from the word, to discern the difference between the duty

that we owe to our government, to our God, under His direction, and the awful, terrible, wicked teachings of the evil one and the condition of those who listen to him. Under such influences the assassin struck the blow—not at the man alone, but at the very fundamental principles of the government we love, and under whose influences we enjoy liberty and freedom.

"Let every soul be subject unto the higher powers; for there is no power but of God, the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation."—The Apostle Paul, 13th chapter of Romans.

As I read this statement this morning and thought of the conditions existing, of the exultant words of the individual who had shot the president, and the place he put himself in; of his exultation over the crime he had committed and how he felt that he had done a good deed in this, I could not help thinking, what must have been the teachings and the influences of the thought that lead and directed his mind that could make him exult in a crime of this kind. "They that resist shall receive to themselves damnation." And I asked myself the question, Under the influences of this great government for freedom, shall we foster, can we foster, can we sustain, can there exist in our midst such teachings, that we should resist every form of government; and at the same time we continue to enjoy the principles of freedom? These are they who deny the right of government, who would resist every ordinance that may have come in the form of government, and that, too, as we thoroughly believe, and as we believe we will be able to show from God's word as it has been given to us as a people in these last days, in this government, notwithstanding conditions in the government under which we exist, the constitution that has given us these rights and privileges, was framed by men whom God raised up, and they were given for the special purpose that freedom might be had here; given in the thought that all men might have an opportunity to stand before God and answer to him for the works they do here—for their agency.

There are a few other statements made in this same chapter concerning this: "For rulers are not a terror to good works, but to the evil." Let us compare that with the declarations made by those who have followed these peculiar teachings which have led to this calamity that is upon us now, in which they have denounced the rulers as being tyrants, the government as the oppressor of the poor and the people who work. They have thought that if they could remove the chief officer of the government, they were striking the shackles from off the people. They seem to have forgotten the fact that the individual who stood there but represented one to whom the duty

and responsibility of the execution of the laws of the government had been confided. When we view the situation and consider the teachings to which we have referred, we are confronted with the thought that if in the teachings as presented by God through His Spirit and the apostles, we are given to understand that the rulers are a terror to the evil doers and not to the good, from whence come such teachings as these, from whence do they emanate? There is a direct contrast.

These are some of the teachings that are given according to the doctrine of Christ:

"Wilt thou then not be afraid of the power? Do that which is good and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."

The apostle's understanding, as he received the inspiration from God, would lead us to that high, respectful position that in these individuals we would recognize those, who, under the influence of God, themselves occupied high and responsible positions among men for the good of men. "Wherefore ye must be subject, not only for wrath, but also for conscience sake." This last statement, it seems to me, is a splendid one. Not only for fear of the wrath to follow the transgression of these laws should we be careful to keep the laws of the nation, but for conscience sake we should do so. Now, let me ask you to bring in connection with that the statement of the man himself, "Right action follows right purpose." If we have the right purposes in life, if our hearts are right, our conscience is true, our soul's desire is for that which is good and for the benefit of mankind, then right action follows such conditions as these. Then we would be blessed, and the apostle, in making his statement, although he has given us the divine law, has brought to us the same keen thought. For conscience sake we should be subject to the rulers, for conscience sake we should submit to the laws.

"For this cause pay ye tribute also, for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."

These are the teachings of the Apostle Paul; and in his presentation he has given us something that savors of the words of Jesus Christ, as they have been given through the prophet to us in the last days, and to which we shall call

your attention in a few moments.

There are a few other statements we want to notice briefly. In Titus, 3d chapter, the apostle makes this statement:

"Put them in mind to be subject to principalities and powers, and to obey magistrates, to be ready for every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men."

Then we turn over here and notice a statement made by Peter, that impetuous man, that servant of God who was so anxious to be in God's work and yet so often made mistakes himself, for which he afterwards, in humility sought pardon. In the second chapter of the first epistle general of Peter:

"Having your conversation honest among the gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men."

He has stated it nicely, and we discover that these disciples of Jesus Christ looked upon the rulers of the land under whom they lived, as ministers of God; they recognized this in the teachings of Christ and the example set by Him as their Master. He taught all men to walk uprightly and honest in the sight of God and before men, and to be subject to these individuals whom God had sent them as rulers; that they had been chosen as such and had been called upon to occupy that position; and under the conditions in which they were living the disciples were under the necessity, as servants of Christ, as those who would walk uprightly in the sight of God, that they should walk in harmony with the laws of the land, and in their teachings we have the same sentiment. Christ himself, when he was upon the earth, when asked the question as to whether they should pay tribute or not, and whether they should be subject to these individuals, called them in question and pointed them to the thought that they themselves, and he also himself, was subject to the powers that be; paid tribute to the Roman government under which he was born, rendered obedience to the laws of that government, and not only by precept, but by example, taught that they should recognize these principles all along the line.

In the prayer our brother offered, the thought was expressed that we believed God had a hand in framing our Constitution. It is a peculiar thing that as we compare it with the different forms of government that had existed up to that time, that there was not a document of the kind in existence anywhere when it was made. It stood as one of the most peculiar instruments of all ages; it stood out bold, dis-

thet and plain in all its declarations. It has stood the test of years and years, and still stands without an equal anywhere—outside of the gospel law—as a constitution under which the people should be governed.

Now on page 270 in the Doctrine and Covenants, the Lord makes this statement. (Sec. 98: 10).

"And again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."

And in making the declaration he points us to the thought that all might, "act in doctrine and principle pertaining to futurity, according to the moral agency that I have given them, that every man may be accountable for his own sins in the day of judgment." And here I might make the statement, on this soil, under the banner of this nation, under the constitution here framed and sent out to the world for religious liberty, freedom of thought, freedom of speech, God has established a government wherein these rights are to be had by the human race. Here it was that people have been taught in the principles of right living; here they have been taught to look up to that condition where the individual might live in perfect harmony with that which he understood to be God's law; that he could bow in freedom, in protection, bow in perfect confidence to God and offer to Him his devotions on high, and answer to Him and to Him alone for the worship that he should render. Now let us notice some other statements that are made in connection with this. On page 259, section 95, paragraph 2, we read:

"And now, verily I say unto you, concerning the laws of the land, it is my will that my people should observe to do all these things whatsoever I command them, and that law of the land which is constitutional, supporting that principle of freedom, in maintaining rights and privileges, belongs to all mankind and is justifiable before me; therefore, I, the Lord, justifyeth you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to law of man, whatsoever is more or less

than these cometh of evil. I, the Lord, maketh you free; therefore, ye are free indeed: and the law also maketh you free; nevertheless when the wicked rule the people mourn; wherefore honest men and wise men should be sought for diligently, and good men and wise men, ye should observe to uphold; otherwise whatsoever is less than these, cometh of evil."

Here is the command of God to the church; here is the statement that should plant within us that love of the Constitution, of the laws of our land, and of the government, that we should ever be able and willing to uphold, to maintain and sustain those who are placed over us; and to feel keenly the losses that may come to the people by reason of the transgression of these laws, by reason of the lifting of the hand of the assassin, by reason of all that would tend to destroy this government. We stand in a position thoroughly in harmony with the laws of the land and the principles of freedom, and we should not look upon the transgression of these laws, or a crime against the government with any degree of allowance whatsoever. God has given us a government that should maintain the rights to the people, and the purposes of their lives should be to sustain it at all times.

Now another statement we wish to call attention to. We have used it at various times for different purposes, but this morning we want to notice it with more than usual pleasure.

"Let no man think he is ruler, but let God rule him that judgeth, according to the counsel of his own will; or, in other words, him that counseleth or sitteth upon the judgment seat. Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet. Behold, the laws which ye have received from my hand are the laws of the church, and in this light ye shall hold them forth. Behold, here is wisdom."—D. C., p. 177, Sec. 58: 5.

"He that keepeth the laws of God hath no need to break the laws of the land." We should maintain these laws. The prophet that spoke in this age, the prophets that spoke in ages past, the Christ himself, the apostles that have followed him, have all proclaimed obedience to the laws of the government under which they lived, and have all held before the people the thought of responsibility, of being honest, virtuous and upright and fully maintaining these laws and governments; upholding and maintaining these powers and being subject to them; and when we feel that we are surrounded (I will not use the term surrounded) but when we feel that we have in our midst the very elements of danger that seek to destroy that which God has said we should sustain, we cannot help but believe that it is the power of the adversary that seeks the destruction of that

which is divinely appointed; that seeks to destroy mankind and bring him to that chaotic condition that would result in anarchy, distress and trouble, and (I was going to use a term that possibly would not be proper here), but we will make the statement, barbarism. That would take from us the restraint of the laws that have been placed around us; take from mankind the principles of right that have been given him in the gospel of Jesus Christ, the love of liberty, of truth and right, and establish the principle that has been contended for, which, as one expressed it, is, if an individual has a desire to kill he has the right to kill. Let this condition come and how far would we be removed from barbarism? How far would we be from the state where no truth is taught, where no principles of love, liberty, charity, virtue and uprightness are held up before the people? How far would we be removed from that?

Then we have before us this morning not only the teachings of the apostles and of Christ—not only these—but we have the declarations of God through the revelations given to the prophet of the present day, the declarations of him that has been slain, filled with high purposes, with aims for the benefit of mankind, that the people might be blessed and the government upheld. We have before us the life of one who has presented the matter in this way. He that would raise his hand against such things, he that would oppose them must oppose righteousness, virtue, liberty, charity; must oppose God himself in everything that comes before us as teachings that emanate from Him, and hence must stand hand in hand with and as having made a covenant with the adversary of mankind to bring the people to sorrow, weeping and mourning.

We are grieved as we look over the history of the man that has gone; as we think of the statements that have been made concerning him, and all along through the trying times which came to him and the nation, he has maintained dignity and has conducted himself in such a way, political as his life has been, public as it has been, almost from his boyhood days, that he has commanded the respect, the esteem and the honor of those who were absolutely opposed to him politically, and his governmental policies. He has stood in that position for years, and even when he was stricken, he has not only had the sympathy of those who were fellowshipped with him in the party lines in which he walked, but he has the sympathy and tears of those who looked upon things from a different standpoint from him, as a noble man and worthy of the position he held as the president of this nation. They recognized in him not a partisan, but our President. We admire the teachings of the man. The solicitude for his wife and mother, the carefulness for those around him always manifest in him, the patience under which he suffered his affliction, and, better yet,

even with all the honors that had been heaped upon him, they had not been able to stamp from him the thought of God; they had not stamped from him the love of God; and as he lay, with the dampness of death upon him, he took his wife by the hand and said, "Not our will but His be done." He said it to comfort her, and as those patriarchs of old, who went to their rest with a realization of the sorrow that must follow the separation that must come, with the sense and knowledge of the people's sorrow for him, he comforted and cheered; he told them "Good by, not our will but thine be done." And yet in his sufferings, one of his last thoughts during the moments of consciousness, was "What have they done to the assassin? Don't let them harm him." Even with death staring him in the face, with the hours of his life ebbing away, with the moment drawing closely near when he should have to pass, he said, "Don't let them harm him."

I say, friends, when we lose one from such high position who has been filled with such noble purpose, the government has lost, the people have lost; and the hand that struck at him struck at our freedom, at our privileges, at our rights, at God's word, and cannot possibly expect to be protected under our government and to escape the condemnation that comes upon such. May God deal with him justly, according to his just deserts, and may He bless those who mourn; may His peace come to the afflicted wife. And may God bless him who takes the place now vacated, and under these distressing circumstances, must assume the responsibility of the reigns of government; lead him in the paths of uprightness and honor, bless him with wisdom and direct him in all his ways, that he shall do those things only that shall contribute to the freedom of the nation, and make it as it has ever been, and as it ever should be, an asylum for the oppressed and down trodden of earth, that they may find in it what God has said should be here. May his blessings rest upon those other officials who have responsibilities in this line. And may the thought of the President find an echo in our heart; may it ever be that such shall be our lot; that indeed we may cherish right purposes that will bring about right action; and that we may at all times be able to stand for principle, though we cannot divine what the future may be. May we aim high, as he has said, with unselfishness on our part, and work for the accomplishment of the good as strength may be given us, until all shall work out well in the end. Now, let us read this statement again that we may get the thought fixed in our mind, then we will leave the matter with you.

(The speaker then read again, "Right action follows right purpose," etc., and concluded);

He was taught by a Puritan mother, under those schools that told him to respect, to honor and revere the name of God. We

thank God that such men can find place in the highest official positions of our government. May He bless us with wisdom, give us His Spirit, and direct the government to its ultimate end.

**BURIED CITY IS FOUND.**

Phoenix, Ariz., Aug. 8.—The most astonished man in the United States was probably Columbus Gray, an old Arizona settler, known all over the territory as "Cap Lum" Gray, when, while plowing up an uncultivated mound on his farm near this city, he unearthed a section of a village of a prehistoric people. This event, so important to scientific research, occurred when the industrious farmer was preparing his new ground for a late crop.

According to the natural laws of irrigation, ground cannot be flooded when elevated above the level of the ditch. The arid land of Arizona has, with a few exceptions, a perfectly level surface. These exceptions usually prove to be aboriginal mounds. Independent scientists, scientific societies, universities and even the students of antiquity employed by Uncle Sam have made numerous expeditions in the Southwest in search of traces of the ancient inhabitants of North America. Volumes have been written of the cliff dwellers of Arizona and the mound builders of other territories and states of the Southwest, but little has been said of the latter race in Arizona. In fact, no trace of them was found until within the last few years, when the progress of agriculture accidentally discovered these buried habitations of a former people.

When the first rumor of traces reached the ear of science, the bureau of ethnology hurried its great experts to the scene, but before precautions could be taken by the department, which cannot act without the authority of congress, individual scientists had, to a large extent, claimed or bought up much of these lands. Great expense is necessitated in unearthing and preserving these hidden villages of a long forgotten people, hence little has been done to enlighten the world as to their extent and real character.

**LAND NOT PRODUCTIVE.**

"Cap Lum" Gray, whose early days were spent in fighting off the hostile Indians, was disgusted with his discovery, which deprived him of turning this plot of elevated ground into an alfalfa patch. He threw down his plow and went into town to tell of what he believed to be his "hard luck," "for," he asked, "what can you raise on ground as hard as sandstone?" He described it as an "old dump" and complained bitterly of "all that rubbish being strewn over his place."

Then, as has been the case in so many of these important discoveries, stray scientists, curio collectors, tourists and agents swarmed to the scene and carried away every relic which could be found near the surface. The earth being stonelike in its composition, it is almost impossible for other than experts to exca-

vate these specimens without breakage or injury of some sort. Not realizing the true value of his possessions, "Cap" Gray willingly told the crowd to "help themselves." However, several days later, when he learned that several pieces of the pottery which one of the curio collectors had unearthed had been sold for the price of several alfalfa crops, he put an abrupt stop to the devastation which had been going on at a lively rate.

Then; finding, that some collectors who were determined to obtain specimens, would wait until night, and then, by the brilliant light of a tropic moon deepen the hole where the first relics were found and labor late into the night until their efforts were fruitful, the farmer built a little hut near his mound, or "mine," as he insisted upon calling it. Since then it has developed that the mound is an extension of some of the prehistoric villages which have been unearthed during the last four or five years and which are now under the control and protection of the University of Arizona and several other scientific societies, while a few of them have come under the care of the bureau of ethnology.

Although several scientific societies have made overtures to "Cap" Gray, he has refused all offers to sell or lease his "mine," resolving to study the question for himself and learn the real value of his property. No price will tempt him to part with a single specimen or relic taken from his mound. Among the valuable articles already excavated from the ancient ruin are several pieces of pottery. Nearly all of them are round, while the lines of once gorgeous decorations are now almost indiscernible. Then, too, there are several slabs of stone of light, grayish granite with a few hieroglyphics on them. Jousset, the great student of antiquity, finds an indication of Asiatic origin of these ancient people in the outlines of the elephant which circumscribe some of their mounds and the forms of these animals have been traced in some of this pottery.

One of the curio hunters, who made quite a collection from this mound before the old farmer found the value of his "old trash," asserts that he excavated a skull from the ruins. However, this has not been substantiated, as no one saw him unearth it, and he declares that he has lost it, and no like find has been made. Nevertheless it is a fact that pottery and slabs can be taken from the mound today, and they have been taken in the presence of scores of people, and are now collected, some of them in the Arizona university, and quite a number of them in "Cap" Gray's home.

The pottery which has been obtained from the mound has, in some cases, a soft, crumbly appearance, as though it were in a state of decay, while other pieces seem to have been hardened with age, until their substance is as hard as metal. When brok-

en the raw edges of these ceramics reveal black, shiny specks, which seem to indicate the presence of iron or silver, and yet neither of these ores is to be found in this part of the country. Still, the theory is that the aborigines may have carried these pieces, or the materials from which they were made, from some other lands they occupied; or, perhaps, they were the spoils of war, as it is the generally accepted theory that this dead race were great warriors, and continually fought either themselves or their neighbors.

It is a remarkable fact that this mound has as yet revealed no implement of war whatever. The first specimens found, as a rule, in these prehistoric villages are spears, mallets and war clubs fashioned from stone. However, the field has by no means been exhausted. Meanwhile, deep secrets lie hidden beneath this agriculturally unproductive ground. — *Montana Record*, Aug. 9.

To Colonize Palestine.

Home and a Language for the Jews, Some Successful Settlements Already.

Zionism, as the plan now appears, means a tremendous industrial, commercial and agricultural development of Western Asia. Palestine was once the seat of a vast population. It is capable of supporting such population again. There are round about it many parts of Turkey, Mesopotamia, Arabia, etc., that might, if properly treated, become the homes of modern nations. On the Pacific shores of Asia there is a teeming population. In Western Asia there are not these numbers of people. Why not take some there, especially since there are millions who are looking for homes? A federation of American Zionists is composed of a few far-sighted American Jews, who are in sympathy with equally progressive men in Europe. They feel the burden of privation that falls upon fellow Jews in Russia, and, in only a little less degree, in many other parts of Europe. The president of the American federation is Professor Richard Gottheil, of Columbia university, and son of Rev. Dr. Gustav Gottheil, long rabbi of Temple Emmanuel, New York, perhaps the greatest temple of Jewish worship in the world. Speaking of Zionism, its meaning and its aims, Professor Gottheil said:

"The central thought of Zionism is not to get, but to give. Its aim not to induce American Jews to make great sacrifices in a doubtful undertaking, or the Sultan of Turkey, into whose political dominions we seek to enter, to forego some of his power or surrender a part of his territory. Its aim, an altruistic one, is to provide a home for men, women and children who have no home, and to make a part of Turkey that is now productive of little, the seat of a population that will be rich for itself, rich for Turkish revenues, and rich as customers for the products of everywhere. There are railroads

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When an experienced physician offers to give away \$40,000 worth of a New Treatment for diseases of the heart, nerves, stomach, or dropsy, it is conclusive evidence that he has great faith in it. And when hundreds of prominent men and women freely testify to his unusual skill and the superiority of his New Special Treatment his liberality is certainly worthy of serious consideration.

That Dr. Miles is one of the world's most successful physicians in treating these diseases, is proven by hundreds of testimonials. One patient cured after failure of eleven Grand Rapids physicians, two after being given up by six and seven Chicago physicians, another after nine of the leading doctors in Philadelphia and Philadelphia and Chicago failed. Thousands of testimonials sent upon request.

The eminent Rev. W. Bell, D. D., of Dayton, Ohio, General Secretary of Foreign Missions, writes editorially in the State Sunday School Union: "We desire to state that from personal acquaintance we know Dr. Miles to be a most skillful specialist, a man who has spared neither labor nor money to keep himself abreast of the great advances of modern medicine." The late Prof. J. S. Jewell, M. D., editor of Journal of Nervous and Mental Diseases, Chicago, said: "By all means publish your surprising results." Rev. J. W. Stokesbury, of Patuxent, Md., had head, heart, stomach troubles, and nervous prostration. Three physicians failed to help him. He writes: "I regard myself cured." Mr. C. Clark, of Webb City, Mo., wrote a friend: "Dr. Miles treated me for mind trouble, unnatural fears and great nervousness. He cured me in nine weeks." Mr. George Woodhouse, of Flat Creek, Mo., remarks: "My son was so bad, he was helpless. Other physicians could not help him, but Dr. Miles brought him out all right."

This new system of special treatment is thoroughly scientific and immensely superior to the ordinary methods.

As all afflicted readers may have \$2.50 worth of treatment especially prepared for their case, free, we would advise them to send for it at once. Address Dr. Franklin Miles, 201 to 209 State St., Chicago. Please mention this paper.

in great numbers in Europe and America. Why may there not be railroads in great numbers in Western Asia? Why not a trunk line connecting Palestine and Egypt? A transcontinental line, across Asia, through such cities as Teheran, Lucknow and on to tide waters of the Pacific, has as favorable an outlook for profit as a transcontinental line from New York, through Chicago or St. Louis to the Pacific tide water. A great aim for a few poor Jews. Not long before his death there visited Lord Beaconsfield, the great British premier, a Jewish lad from the Continent. Looking at him thoughtfully, Disraeli said, "You and I belong to a race that can do everything but fail."

"It goes without saying that there are Jews in America who think Zionism unnecessary, even impracticable and visionary. But laying prejudice aside, look with fairness upon the situation. Never mind exact numbers, but they run into millions of Jews, who, never mind why, are not wanted as residents of various European countries. Palestine is the traditional home of the Jew. It is sparsely peopled and millions of square miles of territory are supporting a few where they might support many. Jews expelled from Europe have flocked to America and have settled in New York, until now it is the greatest center of Hebrew population in the world. Closely huddled together there, little room exists for them, and less chance for their development in any direction, except perhaps in wretchedness. What more sensible thing than to colonize Palestine?"

"Having stated so much, let me answer a few questions. Yes, the Jews are an agricultural people. Americans think of them as tradesmen exclusively,

(CONTINUED ON PAGE 7.)

OUR AIM, MANKIND TO BLESS. DAUGHTERS OF ZION Mrs. H. B. CURTIS, EDITOR.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

ADVISORY COMMITTEE.

- Mrs. Mary E. Hulmes, President, Independence, Mo. Mrs. E. H. Robinson, Corresponding Secretary, No. 910 West Electric Street, Independence, Mo. Mrs. B. C. Smith, 214 So. Spring St., Independence, Mo. Mrs. Lucina Eichenbouser, 507 Massachusetts Bldg., Kansas City, Mo. Mrs. Clara Frikol, 205 So. Fuller Ave., Independence, Mo. Mrs. Callie B. Stebbins, Recording Secretary, Lamoni, Iowa. Mrs. Anna Murphy, Treasurer, Independence, Mo.

Editor's Address, 1210 West Short St., Independence, Mo.

Boys and girls, how many of us, and how often, have we, during the last few moments before arising, resolved that this would be a red letter day for us—what an easy matter it looked to vanquish the foe—how we were going to do this, and not do that, and so on through the whole category of virtues. We already felt the thrill of satisfaction that waits upon duty well done.

But alas! On this of all days every thing goes wrong. We are tempted to impatience, to unkindly criticism, perhaps to doubting if its worth the while to put forth such efforts, and our whole spiritual atmosphere becomes clouded and the day really ends worse than any preceding ones.

Do not be discouraged; we all have trodden the same path and are continually going that way. Follow the example of the evil one and at those times redouble your efforts, even a resolve, "I will," sometimes leaves us barely conqueror. Look up, ask for help, strive with all your might and the evening will bring the consciousness of duty we have tried to perform, and not altogether failed in doing. Every victory makes us stronger, believe that. In this sifting time the opposing power realizes he must quench every holy desire, and it seems to me, as it may to you, that he has sometimes to be met almost as a tangible presence. But do not let us give him the victory, God will help us if we ask him, and he sees our hearts are set on his service. Let courage and resolution be our watchwords.

"After all, we must come back to the old truism—that men and women are like water; they always find their true level. And where you live happiest that is your level. There is polluted water and there is clear water. But one law is inexorable—the closer you get to nature, the truest and simplest thing there is because it is closest to God, the clearer always will you find the water."

An Old-Fashioned Woman.

No clever, brilliant thinker she, With college record and degree, She has not known the paths of fame, The world has never heard her name, She walks in old, long-trodden ways, The valleys of the yesterdays.

Home is her kingdom, love her dowry. She seeks no other wand of power To make home sweet, bring heaven near.

To win a smile and wipe a tear, And do her duty day by day In her own quiet peace and way.

Around her childish hearts are twined As round some reverend saint enshrined.

And following hers the childish feet Are led to ideals true and sweet. And find all purity and good In her divinest motherhood.

She keeps her faith unshodded still, God rules the world in good and ill; Men in her creed are brave and true, And women pure as pearls of dew. And life for her is high and grand, By work and glad endeavor spanned.

This sad old earth's a brighter place All for the sunshine of her face; Her very smile a blessing throws, And hearts are happier where she goes.

A gentle, clear-eyed messenger, To whisper love—thank God for her!

—L. M. Montgomery in the *Congregationalist*.

"The woman who, feeling that her life is complicated with unprofitable things, will simplify that life, will find the moment she steps out of her bondage that she is not alone. Far from it indeed! She will find herself of a sisterhood that numbers more votaries than she has ever dreamed of. A sisterhood she will know not of until she becomes part of it. Like attracts like in this world. If we live false lives we attract those who live similar lives. If our lives ring true the chords we strike will attract those who also live on equal heights. The true lesson for us to learn is to live for things we believe; not for what may be thought of those things by others. That is where our chief trouble lies; we are too much concerned by what the world may think of us. We are fearful lest some action of ours may be misunderstood. We are unwilling to stand by our convictions. We forget the thing itself. We forget that we are what we are by the things we do. It matters exceedingly little what the world thinks of us. But it does matter, and it matters much, to ourselves whether the lives we lead are true or false."

"Don't forswear the Eves, but remember Adam wasn't happy alone even in Paradise, so find a little better half by-and-by, and through the power of a genuine woman's love, regain and keep your Eden green through a long and happy life."—Louisa M. Alcott, in *The Ladies' Home Journal* for September.

You are never quite conscious of how many disagreeable lodgers there are in that many-chambered mansion you call your "self" until anger or envy or hate knocks at the doors—and presto! out come trooping such a lot of unhappy creatures—rancor and uncharitableness and suspicion and all unkindness, a perfect army of enemies to peace and happiness.



JOTS BY THE WAYSIDE.

BY T. W. CHATBURN.

The reunion over, the tearful partings ended, in company with Bro. H. C. Smith, we leave the peaceful home of our worthy Bro. Dutton, which, to us, will ever be a green spot in memory, together with the beautiful reunion grounds, where God was pleased; by his Spirit, to meet with and comfort his Saints. We wend our way to Janesville, boarding the chariot, and are off for "Voree," made famous by J. J. Strang and others—Bro. Smith to glean bits of history for the archives, and the writer to pick up a "Jot by the wayside." Arriving at Lyons, three miles from Voree, we domicile with Uncle and Sarah, who have a peaceful and quiet home in the village. Uncle Chas. Davis is one of the early Strang pioneers, who, "I tell oo," has a well stored memory of the eventful and halcyon days of "King James." Aunt Sarah, who is a niece of Uncle Davis', presides neatly and kindly over the household, having held the responsible station for some eighteen years. Aunt Sarah is yet a "miss," and while bearing her years nicely, still lives in hopes.

An appointment is out and in the evening Bro. H. C. addressed the fair sized audience unto edifying. On the morrow, in company with Uncle and Bro. Revelton, we are driven to Voree, and near the "Hill of Promise," we stand on the green sward of the old graveyard, Bro. Davis pointing out the spot where the earthly remains of J. J. Strang were buried. Later years the body was taken up and reinterred in the Burlington cemetery, about one mile distant; the exact spot being hard to locate, as no stone marks his final rest. The old graveyard is uncared for now, the lowing of kine and blating of the sheep only awaken the echoes of the home of silent sleepers. "Change and decay in all around I see," yet the evidences of the once bustling Voree are plainly visible, which was estimated to be near ten thousand souls.

Looking west and just across a narrow marsh we see the "Hill of Promise;" step over with us while we view the scene; standing now on the summit of the "Hill of Promise," on the foundation stones of "the house of the Lord," amid the oak trees, we have a fine view of a beautiful country. This Hill of Promise composes about forty acres almost round, studded with forest trees, now robed in their beautiful autumnal glory; on the north and west sides flow the peaceful waters of White river, a portion of which was sanctified for the baptism for the dead—Strang's revelation reading, "And the waters shall be sanctified for the baptisms for your dead from the bathing pool to the water wheel." We walk down the west slope towards the river a hundred yards or more, to the spot where, it is said, Strang dug up the plates purporting to be the sealed portion of the Book of Mormon plates, our worthy guide picking out a depression which he thought

was the very spot. Stepping back upon the brow of this wonderful Hill of Promise, and near the old foundation, is the spot where one of the brethren stood facing the north, and by command of Strang, blew the trumpet, sounding the joyful notes for the assembling of Israel's hosts from the north country. Uncle Davis says, "I tell oo, they didn't come."

Looking to the northwest, across the river, we view the town's plot of Voree, laid out in 1844, just after the death of Joseph and Hyrum Smith—and Strang declared by appointment of Joseph in a letter written nine days before his tragic death, and directed to Strang here, in the which was Strang's appointment as prophet and successor, to lead the church, and Voree to be the gathering place. This noted letter is dated Nauvoo, June 18, 1844. In July, 1846, Strang receives a revelation to build the "Hall" on the spot we are now standing, also the temple across the river, on a beautiful plat designated. Here J. J. Strang, Wm. B. Smith, John E. Page, Wm. Marks and others, figured in the marvelous work and a wonder of latter days.

The sun is dropping down into his setting splendor, the shadows and shades are deepening, the whip-poor-will is sounding his doleful notes, and over the once thronged streets of Voree (meaning the garden of peace) the shades of dark death hath settled, so we drop our pen to think of what our sermon shall be to interest our audience to-night, and later on to dream of Strang and Strangites.

October 10.

Count Tolstoi on Creeds.

From Frank Leslie's.

"But don't you still teach creeds in America?" Tolstoi asked me. I said we did not allow creeds to be taught in public schools. He asked me to explain the public schools of America, which I did. "Oh, that is grand," he cried, "knowledge, true science for every child." Still, he said he was under the impression we taught creeds. "Now the Congregational, Baptist, Presbyterian, Methodist, as well as the Catholic; they must teach the church beliefs somewhere." I said that in the parochial Catholic schools I understand there was a certain amount of the creed taught. "But in your home, your mothers, your teachers, somebody, somewhere, teaches a great deal of church belief." I replied that some parts of the Bible, like the Sermon on the Mount and the Lord's Prayer were read in our schools.

"That is good. How about the parents? Do they teach dogma to the infant? I had to tell the truth, that some of our mothers teach dogmas, but nearly all let the young brain of childhood form itself according to reason and teach the child by example rather than precept.

"No. creed should be taught the child," exclaimed the philosopher. When I said that some parents are so afraid to wrong the child's intellectual freedom

that they do not teach the child any religion at all, just hoping that it will grow up and be converted, he said: "Ah, that is fatal; religion, God, morality, the divine, sublime. It wrongs a child for a parent to withhold strong, definite teachings there. But religious and moral teaching should be all proved, all true, all scientific, all fact."

Convention Notices.

The Massachusetts district Sunday School Association will convene in the Saints' church on Bellevue Ave., Providence, Rhode Island, November 9-10, 1901. Let all reports and credentials be forwarded to the secretary one week in advance of convention. Address given below.

ORA HOLMES WHIFFLE, 114 Malvern Road, Brockton, Mass. October 19.

The semi-annual convention of the Philadelphia district will be held in the new church corner of Ontario and Howard Streets, Philadelphia, Penn., November 16-17, 1901. The business session will be held on the 16th at 4 p. m. Make a special effort to attend, as it is also the anniversary of the local school and the opening of their new home.

H. H. BACON, Supt. E. B. HULL, Sec. 1248 Harold St., Philadelphia, Pa. October 16.

CONFERENCE MINUTES.

The semi-annual conference of the Southern California district met with the Los Angeles branch October 4-6, 1901, at 10 a. m. District president T. W. Williams was chosen to preside with A. Carmichael assisting; Maggie Pankey secretary, E. A. Smith assistant.

Branch reports were as follows: Los Angeles 162, loss 9; San Bernardino 257, gain 7; Newport 256, gain 5. Ministry reporting: Elders A. Carmichael, Nelson Van Fleet, E. A. Jones, Jr., C. W. Earl, J. W. Williams, E. A. Smith, G. W. Sparks, R. R. Dana, Wm. Gibson, J. W. Brackenburg, H. L. Holt, Priests Geo. Wixom, A. E. Jones Jr., T. Austin, N. J. Wixom, Jas. Prothero, H. Thornton, R. G. Livingston, A. M. Green, J. S. Dameron, Teachers S. Penfold, Jas. Miller, Wm. Crumley, H. S. Pankey, Allen Baldwin, Deacons Geo. W. Clark, Wm. Schade, Henry Backer, Nels Paulson.

A paper was read from Bro. Joseph Luff recommending the ordination of Bro. Nelson Van Fleet to the office of evangelical minister, and on motion the recommendation was endorsed. Bro. Van Fleet signifying his willingness to accept.

A motion prevailed that the territory of Southern California district be divided so that all of its members be definitely located under the jurisdiction of the branch most easily accessible and that a committee of three be appointed by the chair to so divide and report to present conference.

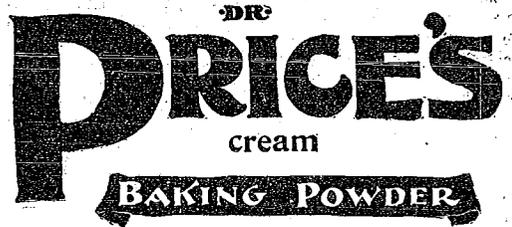
The following report was given by the committee and adopted:

That the Santa Maria branch has jurisdiction over all members in the counties of San Luis Obispo and Santa Barbara. That Los Angeles branch has jurisdiction over all the members in the counties of Kern, Los Angeles and Ventura. That the San Bernardino branch has jurisdiction over all the members in the counties of San Bernardino and Riverside and all of San Diego east of the San Jacinto Mountains. That Newport branch has jurisdiction over all members in Orange county and all of that part of San Diego county lying west of the San Jacinto Mountains.

A motion prevailed that we endorse the choice of Bro. Heman C. Smith of A. Carmichael as church historian for Southern California.

The following officers were elected the ensuing year: T. W. Williams district president, 636 East 21st St., Los Angeles, Calif.; A. Carmichael, assistant president, Anaheim, Calif.; R. D. No. 1; Maggie Pankey secretary, Santa Ana, Calif.

Adjourned to meet with the Newport branch on the last Friday in February, 1902, at 10 a. m.



Is the Most Economical

Greater in leavening strength, a spoonful raises more dough, or goes further.

Working uniformly and perfectly, it makes the bread and cake always light and beautiful, and there is never a waste of good flour, sugar, butter and eggs.

While it actually costs less to make a batch of biscuit with the Price Baking Powder than with the so-called cheap powders, there is the additional advantage of better and more healthful food.

PRICE BAKING POWDER CO., CHICAGO.

NOTE.—Alum powders should not be used, no matter how cheap they are. They induce dyspepsia, liver complaint and kidney trouble.

The conference proved a success in every way; a goodly spirit was manifested throughout the entire session. MAGGIE PANKEY, Dist. Sec.

The convention of the Northeast Missouri district Sunday School Association met at Bevier, Missouri, Oct. 4, 1901, at 10 a. m., with Sr. Mary Burnham, assistant superintendent, in charge; Nydia Thomas secretary.

School reports were read from Higbee, Salt River and Bevier.

Superintendents' reports from Brn. Wm. Chapman, Robt. Thruatchley and David L. Morgan.

A report was read of a Sunday School Home Class at Macon, Mo., in charge of Mrs. Louise and Edith Palfrey.

Treasurer's audited report read: Balance last report, \$13.04; receipts, \$4.27; total, \$17.31; expenditures, \$2.74; balance October 3, 1901, \$14.57.

A motion prevailed that the superintendent appoint a committee of three to draft preamble and resolutions to be submitted to our next district convention in regard to Sunday School Home Class work.

A part of the time of the afternoon session was devoted to a discussion prepared by Sr. Louise Palfrey on "Mistakes in Teaching." Several took part in the discussion and some very good thoughts were brought out.

At 7:30 in the evening a literary program was rendered to quite a large audience. Sunday morning at 9:30 the Sunday School was in charge of the assistant superintendent.

The convention adjourned to meet at same place as next district conference and on the day previous.

NYDIA THOMAS, Sec. Bevier, Mo., Oct. 17.

The Clinton district conference assembled at Nevada, Missouri, September 28th. Presiding officer, James Moler; associate, F. C. Keet; secretary, Vina H. Goff; assistant, A. A. Goff. The Saints met in prayer session at 9 a. m., and convened for business at 10 o'clock. The forenoon was spent in short talks from the ministry.

Reports were read from the following elders: James Moler, T. R. White, Lee Quick, G. W. Beebe Sr., W. H. Lowe, A. A. Goff, C. P. Welsh, G. Quirk, F. C. Warnock and Wm. H. Mannerling. Priests; A. S. Leeper, J. N. Stoptenson, J. T. Higdon, C. H.

Athey, A. C. Silvers, S. C. Williams. Reports of branches: Rich Hill 154, loss 5; Tebo 34; Wheatland 63, gain 7; Veve 124; Walker 22, loss 1; Lowry City 95, gain 13; Eldorado Springs 172, loss 8; Lebanon 42, gain 5; Nevada 62, loss 2; Taborville 39, gain 1.

District treasurer, John Burlington, reported \$3.00 on hand, to which was added \$3.00 collected for him by C. W. Keek.

Bishop's agent, Geo. W. Beebe Sr., reported, total receipts, \$399.12; total disbursements, \$339.94; balance on hand, \$59.18. The report was found correct.

A blank form for elders' and priests' reports was adopted and \$1.50 worth ordered printed with funds from the district treasury. It was also voted that the district clerk furnish a sufficient number of blanks to each branch for its local and missionary laborers.

The district treasurer having removed from Clinton district, Sr. V. H. Goff was elected to fill the vacancy.

Rich Hill was decided upon as the next place of meeting, the time to be the last Saturday before the first full moon in February, 1902. The evening and the Sunday services were profitable; a good attendance was had and all felt strengthened.

VINA H. GOFF, Sec. 118 W. Hunter St., Nevada, Mo. October 17.

Advertisement for Gray's Hair Vigor, featuring the brand name in a decorative font and a testimonial about restoring natural hair color.

# ZION'S ENSIGN

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, OCTOBER 31, 1901.

NUMBER 44.

## "PERVERSE THINGS."

Perverseness has always been a characteristic of the human family. At least it is a trait which has often been manifest throughout its history. One of the remarkable features connected with its exhibition is that notwithstanding its unprofitableness has been so often demonstrated, the lessons furnished have not been sufficiently heeded to deter a repetition of offenses against the Creator by others, both of the same and succeeding generations. Just why this should be so, is perhaps only explainable by the fact that "men love darkness rather than light," as the Savior testified. Their understandings being darkened they naturally support very earnestly those theories which appear to them to be correct and of worth. This of itself is also a strange thought; that there should be found any who prefer to walk in a path which has not received the approval of the Lord, when there exists a way which He not only accepts, but has Himself trod! But it is a fact, and has so been demonstrated from almost the beginning of Creation until this hour, and will continue until the end of time, according to the Scriptures.

Another astonishing feature of this spirit of perverseness is found in the fact that it has so frequently been shown in the history of Christ's church that men have deliberately gone to work in the church to sow the seeds of dissension, and sought to draw away a following; and no matter how often the effort has been made, or how chimerical the theories advanced to supplant the truth, there has nearly always been some unwary ones ready to give heed and to follow the lead of the perverter. One would think that when an individual is once enlightened in the knowledge of the truth, and has had witness of its stability, that nothing could tempt him to give it up for any theory, no matter how plausible; but human nature has been shown to be very weak, and human judgment to be uncertain, and in this fact may be found the explanation for the erratic course so frequently pursued by some who appear to be, and doubtless are, very honest and sincere in their beliefs.

The Savior declared:

I am come a light into the world, that whosoever believeth on me should not abide in darkness.—John 12: 46.

He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds are evil.—John 3: 18, 19.

Here it is plainly stated that Christ came "a light into the

world," and it is clear that if men and women are *willing* to accept that light and walk in it—abide in it—the adversary will not have power to lead them into darkness and error, for that which he advances to men being the opposite of the influence emanating from Christ, must, in the nature of things, be darkness; and when an individual turns aside from the light of Christ to that which is contrary to His teachings, he is exhibiting his lack of appreciation of the sacrifice of the Son of God, and shows he prefers the darkness, hence is under condemnation before the Lord. "He that believeth on him is not condemned," because if a man conscientiously believes in the mission of Christ he must of necessity do the things He has taught and commanded, in doing which the Lord will justify him and acknowledge his works. But so many in the world continually misinterpret those teachings and insist upon following their own imaginations, teaching doctrines the very opposite and contrary to those inculcated by the Savior and his brethren, and yet, inconsistently, expect recognition from God as His children, declaring themselves to be heirs of eternal life; as the apostle says, "They profess that they know God; but in works they deny him." (Titus 1: 16). They are perverse.

This turning away from the faith on the part of some who were more or less prominently identified with it, was foretold by the Apostle Paul upon his last visit to Miletus, when he called to him the elders of the church at Ephesus, and after recounting to them his faithful service for the church, and telling them they should see his face no more, and taking them to witness that he had "not shunned to declare unto them all the counsel of God," he forewarned them of what they should experience after he left them, in this remarkable language:

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.—Acts 20: 28-31.

The apostle concluded his work for them by kneeling down and praying with them, and the record says "they all wept sore" \* \* \* sorrowing most of all for the words which he spake, that they should see his face no more," and yet, of the very number present who received his warning and admonition, some were to try to destroy the flock and

lead away disciples after them. "Also of your own selves"—you elders here, who have been chosen by the Holy Ghost to care for and lead the flock in safety—of your own selves shall men arise, speaking PERVERSE THINGS, to draw away disciples after them. What a terrible thing to have to foretell, and yet how fully it was justified; for only twenty-six years afterward the Lord, by John the Revelator, sent the servant of the Ephesian church,—the presiding elder probably—this message:

I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first work; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.—Rev. 2: 2, 4, 5.

It will be noticed this condition was brought about by teaching *perverse things*, and could be possible no other way; and thus it is seen that the perverseness seemingly inherent in man, leading him to forsake the plainly revealed plan of the Creator, and substitute ideas of his own, is responsible for the darkness so prevalent, and the resultant multiplicity of sects and parties, in the name of Christ, and for which there is not the slightest divine authority. Christ is not divided. There can be but one true church acknowledged by Jesus Christ, called by His name, and having the fruits of that approval. It therefore behooves every individual to take the Scriptures, study the plan of the church therein described, and search for the church built upon that same identical plan, and having in its organization the same officers, the same laws, and the same *manifestations* of the Spirit. "The law of the Lord is perfect," says the psalmist, and cannot admit of any improvements or changes as the ages come and go. It must be eternally the same; hence the identification of His church, the one He acknowledged as His own, should not be a very difficult matter, so long as we have the chart of the original plan to guide the seeker in his search. Once get fixed in the understanding the organization of that church by Himself and His servants, its doctrines and ordinances, as they instituted them, trying every church claiming to be the church of Christ by that chart, and those whose claims are erroneous will at once be made plain. But if the searcher will permit himself to be influenced by *perverse teachings* of men, that which is contrary to the doctrine, organization and gifts of the church as our Savior gave them in the

early days of the church's existence, he will soon get into darkness and come under condemnation.

In the light of past experiences then, it should not be a surprise that there will be found *in the body of Christ*, at times, those who will speak *perverse things*. It is the purpose of the adversary to use the most effective means at his command, to frustrate the designs of the Almighty for the blessing and salvation of His people. God's designs cannot be frustrated, but men may and do forfeit their rights by transgression, and this is just what the adversary delights to have them do. If it is needful that the Almighty should work by means, that is, that He should employ human agencies in His work among men, much more does the adversary find this needful, and he can use a clean vessel to much better advantage often, than an unclean one. A servant of God has the confidence of his brethren, and if the adversary can subvert that influence to his service, it is apt to be more effective than that of a profane person, among the class he is most anxious to reach—the faithful Saints. But if God's children will carefully examine the teachings of every individual—in the church and out of it—by the word of God—the Scriptures—there is no danger of being deceived. "Let no man beguile you of your reward," by influencing you with *perverse teachings* of men. Follow Christ and your salvation is assured.

## EDITORIAL ITEMS.

BRO. JOHN G. PAGE, who has recently moved to Blairsville, Pennsylvania, thinks that point a good place for missionary work, and if any elder comes that way he would be pleased to have him stop for a week or ten days' effort to get the gospel before the people. He is willing to assist all he can. He knows of no other members of the church there.

SR. AMANDA BOWEN, Chillicothe, Missouri, desires to correct the statement in our last issue regarding the number baptized by the brethren as noted. There were seventeen instead of nineteen baptized. Brn. J. W. Adams, W. E. Haden and others, she says, have done a great work there. The Saints have been encouraged, the Lord has blessed them and they feel like pressing on. Any of the elders laboring in the vineyard will find a welcome home at her house at any time.

BRO. W. H. DEAM, Morgan Park, Illinois, a Chicago suburb, has opened a printing establishment called "The Ridge Press,"

at 10735 Washington avenue, and announces himself as being prepared to do fine job printing. The brethren of Chicago are to be congratulated in having so strong an assistant in their work as Bro. Deam, who is an up-to-date printer of long experience. By combining their means, talents and energy there should be considerable literature distributed in that city in time to come. They have issued an artistic and attractive leaflet setting forth a few points which will attract the attention of the reader to the position of the Reorganized church upon the gospel theme. May "The Ridge Press" become famous in that city for its good work, artistically, financially and efficiently.

ELDER J. C. CHRESTENSEN, Beaver, Douglas Co., Missouri, has a three quarter column reply to an article on "Joe Smith" published in the *Douglas County Democrat*, in the *Douglas County Herald* of October 10th, in which he issues a challenge offering to affirm a proposition that Joseph Smith neither practiced nor taught polygamy or "spiritual wifery," and that the church was established in harmony with New Testament scripture in doctrine and organization. A one sided proposition we think; an opponent should be required to affirm something for his church.

ELDER J. T. DAVIS' address is 22 Ball St., Webb City, Missouri.

## Extracts from Letters.

F. M. EDEKER, Abbott, Alabama: I am one of the isolated ones, and do not get to hear preaching often, so I cannot do without my paper that comes every week laden with soul cheering news.

D. T. FREEZE, South Pittsburg, Tennessee: The ENSIGN is a welcome visitor in our home. My wife says she could not do without it; although we are not members of the church yet, but expect to be soon.

BRO. WESLEY RAVEILL, Post Oak, Missouri, Oct. 24: Since last May our Sunday School has increased to 35 in attendance. Bro. S. J. Madden has since that time baptized 11, and I believe more are interested. Pres. G. H. Hulmes was with us recently and gave us some very interesting sermons, and we expect him back the 26th. I pray the Lord to bless him and bless our efforts that we may yet have a branch here.

SOME one in Bay Minette, Alabama, who forgot the little formality of signing the name of the writer, says: There appeared in your columns some time back something concerning Bro. Stogins; the paper containing the information has been misplaced. The parties concerned can address Sr. Nancy Stogins or Sr. S. A. Bankster, at Bay Minette, Alabama.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Elder J. C. Foss will be in Topeka, Kansas, next Sunday, his daughter being convalescent.

The Independence Religio local will give a musical and literary social, assisted by the First and Second Kansas City and Armstrong locals, at the home of Bro. Elliott, Pacific Place, Independence, Monday evening, November 12th. Admission 15 and 25 cents. Proceeds for the benefit of the piano fund.

Sr. Minnie Huff, of Olathe, Kansas, accompanied by Bro. and Sr. I. B. Laing, also of that place, were visitors in Independence Sunday. Sr. Huff was baptized in the church font at 1:30 p. m. by Elder J. C. Foss, and confirmed at the afternoon service by Bishop R. May and Elder I. B. Laing. They returned home in the evening. Sr. Huff's membership will be with this branch, there being no organization at Olathe.

Grandma Davison, Sr. J. W. Layton and daughter, Irene, returned from Colorado Friday, of last week, all in good health and glad to get back home. Grandma is quite delighted to be in Independence again; she, and in fact, all of them, look as if their sojourn in Colorado had done them good. Bro. Layton will follow later, as soon as his beets are harvested, having sold his place there. They will occupy their home on Bowen street and we are glad to have them with us again.

Bro. J. S. Smart, who came here from Montana, some few months since has improved in health somewhat, though he is still practically confined to the house. We hope he may improve so as to get out during the fine weather. Sr. Smart, while not in the best of health, is able to look after the affairs of the house, Bro. Evan Davis, their nephew, being an able assistant in the outdoor matters. We are pleased to have our sister and our brethren with us.

Bro. J. A. Kennedy and J. E. Lewis are just as busy as they can be, putting in granitoid walks on Lexington and Electric streets. They are doing good work.

Bro. Wm. Street is putting up the brick building for the power house of the city electric light plant. A number of buildings have already been, and more are being, wired, in readiness for the turning on of the current. Wires are being strung on the poles and the work is being pushed fairly well. The Board of Control decided to put in the wires at cost for material, making no charge for the labor, and quite a number are taking advantage of this liberality to have their work done now, which is the right thing to do.

Sunday was a fine day, but attendance at the different services was not quite up to the average. At the morning hour Bro. H. H. Robinson was the speaker, and at night Bro. R. J. Parker occupied. The afternoon service was very enjoyable and enlivening. Bro. Garrett and I. B. Laing, of Olathe, Kansas, were in charge.

The weather continues very fine and summer-like; some parties report gathering "spring" wild flowers last week. It is ideal weather for outdoor work and the builders are pushing their work along as fast as they can. Bro. H. R. Mills is having the foundation built for his new home on West Short street, just beyond his present residence. The sidewalk and paving gangs are also hard at work.

Bro. W. B. Patten, late of Canon City, Colorado, was in the city Tuesday, en route to visit his daughter in Kansas. He has disposed of his business in Canon City, and is not settled as to his future location, but will probably return to Colorado.

Tonight, October 31st, is what is commonly known as Halloween, when, by a tradition that would be infinitely more honored in the breach than the observance, the young people are supposed, by some, to have license to perform all kinds of thefts and commit other petty annoyances upon the unfortunate property holder. We hope parents who are members of the church, will see that their children do not participate in the barbarous usages by which their fellow citizens are put to loss, annoyance and inconvenience. There are plenty of ways by which an evening's enjoyment may be had without causing others distress.

Bro. and Sr. Newland, residing near Liberty, Missouri, attended services here Sunday, and their two children, Myrum and Thompson, were blessed by Elders Joseph Luff and R. J. Parker, respectively. These brethren also officiated in the blessing of Benjamin Franklin, infant son of Bro. and Sr. Stephen Jennings.

Bro. E. C. Harrington prevailed on his employers (the Phil. R. Toll Box Co.) for the use of one of their large box wagons filled with hay and two of their best teams last Saturday night, and a party of Armstrong (Kansas City, Kansas) Religians made Independence a midnight visit, their destination being Bro. and Sr. Wm. Bushnell's. After about an hour spent here the merry party turned their faces homeward.

## LAMONI, IOWA.

Last week just before the time for writing the "items" your correspondent was called to go into the country about twenty miles to wait upon the sick, not returning until too late to catch the mail, thus preventing the sending of anything for the last issue.

The second Stake Conference of the Lamoni Stake convened here last Saturday and Sunday, the 26th and 27th. Representatives were present from Leon, Lucas, Pleasanton, Davis City, Greenville, Evergreen and Lone Rock. All branches sent in reports showing a healthy growth in most cases. Several ordinations were asked for by the branches and ordered by the conference. A Stake record of names was ordered purchased and kept. C. I. Carpenter was elected Stake Recorder, and B.

M. Anderson, assistant. Adjourned to meet at Lamoni at the call of the Stake officers.

Twice again within the last week has the "pale messenger" visited our ranks. On the 23d Sr. Sarah H. O'Connell departed this life at the age of 59 years, 5 months and 19 days. She had been unwell for a long time but confined to her bed only about a week. Funeral sermon by H. A. Stebbins.

On the 27th Sr. Caroline Barrall passed away at the home of her nephew, Bro. Clarence Bootman, near Pawnee, Missouri, after a severe sickness of pneumonia. She accepted the work more than sixty years ago and died in the faith, at the age of 82 years, 9 months and 19 days. Funeral services at Pawnee by H. A. Stebbins; burial at Lamoni.

The local Religio of Lamoni have arranged to give a course of five entertainments during the coming winter, the first number of which will be given one week from next Saturday night, November 9th. These entertainments promise to be of a high order, and we believe that all will be pleased with them.

C. C.

October 29.

## ST. JOSEPH, MISSOURI.

A large audience assembled at the church last evening to hear the farewell sermon of Bro. Wm. Lewis who has been president of the branch for some time, thus showing the high esteem in which he was held. The Saints regret to part with him, but bid him good speed and success in his far away mission. On Monday night a goodly number assembled in the church basement to tender a surprise and extend a final handshake and good will to himself and wife and Ruth. Bro. F. J. Pearce will also go at the same time to his mission to England and Wales. They expect to leave here Wednesday, and sail on the Campania on the 2d.

Bro. F. C. Graham is improved sufficiently to leave his bed and room. His firmness of faith is a strength to the weak who listen to him, and a joy to the strong. Sr. Pifer is also recovering from her recent infirmities.

We expect to begin a two weeks' meeting at Twelfth street and Grand avenue on Sunday night, November 3d. This is a new field, or the reopening of an old one. We wish to occupy as we can and leave the results with the "Good Man of the house" who hath hired us, and for whom we have agreed to work and to "occupy till he come."

Bro. F. J. Pearce occupied yesterday morning at the church quite acceptably as reported.

Announcement was made for the baptism of two at the church next Sunday by Bro. Coventry Archibald.

J. M. TERRY.

2005 Holman St., Oct. 27.

## ST. LOUIS, MISSOURI.

Sunday, October 20th, was noted, in that at the afternoon service the gift of prophecy, through Bro. Archibald, was enjoyed; also words of exhortation and cheer were spoken by Sr. Brown, while inspired by the

Spirit of God. The meeting was most excellent, the best we have had for years.

Sr. Fry, of North Missouri, is now located in St. Louis and intends remaining.

Bro. Alfred White was in town and of course was pressed into service, occupied the rostrum morning and evening service yesterday.

Friday night Bro. and Sr. Gall celebrated their 15th anniversary; quite a number of the church folks were present, as also a number of their other friends. The occasion was quite enjoyable; they were the recipients of many hearty congratulations, in addition to the beautiful gifts of crystal, cutglass, etc.

Sunday night at the Oak Hill Mission, the Cheltenham choir gave a song service; the attendance was good, the service was good, and the time was pleasantly and profitably spent, Bro. Ivor Davis improving some portion of the time with a gospel discourse.

District superintendent, C. J. Remington, visited and addressed the Sunday School yesterday.

Our choir treated us to a good anthem at the morning service, and at night service a quartette was very pleasingly given. Success to our young people who are cultivating the gift of song.

Bro. Archibald and J. Beard were in charge of the social service; the time was fully occupied by fifteen testimonies and three prayers. The service was quiet, peaceful, refreshing.

Sacramental service next Sunday the 3d. We are expecting Bro. F. A. Smith then.

The babe of Bro. and Sr. Dick Trowbridge was blessed, under the hands of Bro. Archibald and Beard, yesterday afternoon, and named Richard Stephen.

Thanksgiving echoes in the air; Mite Society members are busy.

Bro. Dawson was prevented by sickness from attending services yesterday. We understand he is now alright.

ETTA.

2829 Dayton St., Oct. 27.

## CHICAGO, ILLINOIS.

First Chicago Branch, 8 So. Wood St., Sunday School at 1:30, preaching at 3 and 7:45 p. m.; Central Branch, 3411 Cottage Grove Ave., Sunday School at 9:30 a. m., preaching at 11 a. m. and 7:30 p. m.; West Pullman, preaching at 10:30 a. m., followed by Sunday School, preaching at 7:30 p. m.; Graves' Mission, 2458 State St.

Our services yesterday were preaching at West Pullman by Bro. Lang; at Central branch by Bro. Good and Sheehy; at West Side Bro. Sheehy and Good. Bro. Graves held forth at his mission on State street. There is evidence of increase in numbers in attendance at all the meetings. Baptism was administered on south side at the close of the evening's service.

It was concluded at business meeting that Sunday morning meeting be changed to 3 p. m., on south side.

Bro. Graves has established a Bible study for Friday, and a prayer meeting for Wednesday evenings.

Sr. Sloan has gone to Nebraska, to visit a sick sister.

The colored Saints, who re-

cently joined, are showing up nicely.

Sr. Fanny Vernon and Sr. Randall, of Downer's Grove, and Sr. Fletcher, of Sandwich, were in attendance on the west side yesterday.

A matter of note here is the resignation of Dr. Thomas of the People's church. It will be remembered that Dr. Thomas, some twenty years ago, was crowded out of the Methodist church for holding too liberal views, one of which was the belief of what is known as the "larger hope," a belief in opportunity for man after death. The doctor began the work of establishing a church in Chicago on these more liberal lines, which has been a decided success; so he is to enter upon the work of extending the movement to other cities, there being a demand therefor. It shows how our doctrines are expanding, and in due time will leave the lump.

Rev. Frank Crane, a noted preacher of the Methodist church, has already been selected as the successor. He will, of course, have to sever connection with the Methodists or share the fate of Thomas, be expelled for heresy. It is a surprise at Dr. Crane's move, as he was in good standing in the Methodist church. But this shows he was a "heretic" and was there against his conscience, only waiting for a convenient chance to step out. How many more men are there who are stultifying themselves by preaching in hypocrisy.

A leading divine here (Gundaus), who is now on the independent order somewhat, was taken very sick, and while in that state became repentant and promised the Lord that if he would let him recover he would no longer preach what he did not believe, so we now suppose he is doing so. "Draw near me with their mouths, but their hearts are far from me" is not a dead letter yet it seems.

NOVICE.

October 28.

## SECOND KANSAS CITY BRANCH.

Corner 23d and Holly. One block south of Observation Park line.

Monday evening, October 21, a very instructive program was rendered at our chapel by Religians of Independence. The proceeds—about \$24—is to be used in plastering the basement of our little church to be. We feel to express our gratitude to the participants for their assistance which was given so willingly and cheerfully.

Sunday morning sermon by Bro. J. J. Emmett. Afternoon social meeting was well attended and an enjoyable time had. Bro. Fred Koehler discoursed Sunday evening on "The Restoration of the Gospel." About seventy were present. Good liberty was enjoyed by the speaker.

We were glad on last Wednesday evening to again hear the testimony of our Bro. M. B. Williams, of Armstrong, Kansas. We would like to have the brethren visit us often.

A' K.

October 28.

LETTER DEPARTMENT.

PROVIDENCE, R. I., Oct. 7. Dear Ensign:—On the evening of September 23d, last, while Elder Geo. W. Robley was on a visit to the home of Bro. and Sr. Mackinnon, this city, he was happily surprised and completely so, by the arrival of about fifty Saluts and friends to celebrate the anniversary of his birth. A very pleasant evening was enjoyed with song, games and pleasant conversation, Bro. George, of course, doing his share. Cake and Maine ice cream, with fruit, formed the delicious menu. Mrs. Etta Hatfield, sister of Bro. Robley, very nicely rendered two recitations—"The Blue and the Gray" and "A Receipt for Catsup." Bro. Daniel Joy, the bread street baker, made a handsome birthday cake with the inscription on it as follows: "Let Brotherly Love Continue, Bro. Geo. W. Robley, age 40 years, 1861-1901," showing that Bro. R. is surely "30 past." Bro. Adolph Leckney presided at the organ.

It was the most enjoyable event of the season thus far and all wishes for other like gatherings. Long may you live, Bro. George. Through the energetic efforts of Sr. Mackinnon and others a purse of money was also presented to Bro. Robley. All wished him many happy returns of the day. A. B. PIERCE.

PENSGRUND, Norway, Sept. 30. Editor Ensign:—Your welcome paper reached us here yesterday morning, and, as usual, it brought good, cheering news from a far off land, where so many loved ones are busily engaged in the Master's service. It usually comes every Sunday, and though it is nearly three weeks old when we get it, it is a welcome guest to our home, bringing sunshine and gladness to our hearts.

Not wanting to always be a receiver and never a giver, I feel it my duty to give your dear readers a little news from the other side of the water, where a few souls are striving, in their weak way, to live their sacred and so much cherished religion, and, as the Saviour commanded, put the light so people can see it, and be led to its great, unchanging, everlasting source, from which all might draw freely.

Wife and self arrived here the 12th day of August, after a pleasant journey across the big water, and a very pleasant sojourn in England, for which we were truly thankful to our heavenly Father, as well as to His children, who had done their share in making it pleasant for us; the pleasant company of Bro. and Sr. Kelley on the floating palace, "Saxonia," shall ever be remembered with great pleasure.

In my native town we received a most heartfelt welcome from father, his wife, my sisters and some friends, who, I believe, were truly glad to see me once more in this present life, and to whom I hope to become even dearer by those ties that God alone can bind and no one break. In return I can say I was glad to see them, yet they were not Saluts and could not be loved as such; but the thought came then, and is yet present with me, that God, who, in His great love, has so kindly led the rays of light upon my pathway, can, in like manner, by our efforts, as well as that of others, cause the same light to give them the needed understanding, and thus make us one in deed and in truth. Not many days after my arrival I was called away to aid Bro. Enge in missionary work; we labored together for about two weeks, but not being able to hold many meetings, I returned home to get ready for a more successful campaign. Sunday, September 8th, I preached in father's house to a few of my relatives and friends, and in so doing enjoyed good liberty, though the language was not as easy as desirable.

The following Sunday I held my first meeting on the street, having never made the attempt since I began preaching; but I believe God wanted me to try, for during the week, while pondering over the work here, I was prompted to hold meetings on the street, on a square outside of my old

home. I at once went to the mayor, obtained his consent, and advertised in both the papers, so all might know about the preaching. Having done so I felt quite well until Sunday came, when I commenced to feel uneasy and afraid I might not be able to do as well as I would like to, knowing that my first effort in this town would have much to do with future meetings and their result. When the set time arrived and I saw the people gather from different directions, I gathered up all my courage, while the Lord filled up the deficiency, and, announcing the hymn, the meeting was begun before I realized it. A short prayer was offered and I began to tell the people the object of the meeting; the people gathered still until there were over three hundred present, who gave me their attention for nearly two hours, while they looked at me as if I had been John the Baptist. I have never seen more eager listeners at any time in my experience; many who are never seen at any kind of meetings were out and stood as charmed, and when I announced to the people I had some tracts for free distribution, the people almost fought each other to obtain our epistles. I have also held meetings on the same place the last two Sundays with even better results; last Sunday when speaking on the kingdom of God, the people seemed more interested than ever and the Lord blessed me wonderfully in presenting the word. My reasoning faculties seemed clearer than ever before, and by His aid I was enabled to make it so plain that people could not help but see the consistency of our position.

I feel truly thankful to God for his kindness in thus making an opening for the work here, and hope it may result in much good. The Utah missionaries are here in great abundance with their abominations, causing prejudice to increase, but we hope by next summer to have some open air conflicts and see if their much marriage will stand the test of truth. We are greatly in need of different tracts in this mission, for without literature we can not accomplish much; we shall, however, do all we can under the circumstances, leaving the result with God.

Wife and myself are both well and quite contented under present conditions, yet long for our return. We shall be pleased to hear from dear Saluts in America any time, but please remember only one-half ounce for five cents.

May God bless all his children and make them firm and steadfast to the end. Yours for truth,

P. S.—Editor, will you please answer in your paper if I may use both sides of the paper while writing from this field? My object is to save postage. [In this case, certainly, Bro. Muceus.—Ed.]

ELKHART, Tex., Oct. 21. Dear Ensign:—I have just returned from a month's trip through Houston, Angeline, Nacogdoches and Cherokee counties. I preached near Elkhart on my way at the home of S. H. Higginbotham, to a small but interested congregation. I then went to Cross Roads and found the house locked against me. A Baptist, postmaster Slocum, came to hear, and as we could not get in the house intended he took me to his house and entertained me and heard me till late at night, and next morning till he had to leave home to attend a convention of his church.

I continued my way to Lufkin, Angeline county, where I met Bro. and Sr. Albert Gilmore, and Sr. Nice and Bishop. With these Saluts I remained over Sunday and we had an excellent prayer and testimony meeting. I blessed Raymond Terry Gilmore, and enjoyed the best and most satisfactory meeting I have partaken of in Texas. Sr. Nice's husband is not a member of the church but is very friendly to the ministry and gave assistance in a substantial way. Bro. Gilmore paid his titling which I had the pleasure of forwarding to our agent. He is a workman, but honest to his God as well as man. Oh! that all men were such, that they might

be participants in the blessings that surely would be poured out upon the faithful.

From Lufkin I went to Nacogdoches where I met Bro. C. F. Beikham, who went with us out ten miles to the Angeline branch where I preached the funeral of Bro. Henry Grim, who was president of this branch, but passed on to his reward on the seventh of January last, aged 71 years, 10 months and thirteen days. I baptized him in Angeline county, April 20, 1879, ordained him an elder and left him in charge of the Cheeseland branch. When that branch became disorganized he traveled some time in Missouri as a missionary, and when the Angeline branch was organized he was chosen to preside and remained in charge of it until called from his earthly labors to his rest in that home above.

I parted with Bro. Belkham at Lufkin, he going to his home in Polk county, and myself to come home to prepare to attend district conference at Cooks Point, Barleson county, and then on to Bandera and San Antonio, to obtain material to write history of Southwest Texas district.

Yours in the work, JAMES W. BRYAN.

MOBILE, Ala., Sept. 23. Editor Ensign:—Having business to attend to in Mait Point, Mississippi, surrounding towns and country, we took the train in Mobile at 3 a. m., 7th inst., for Scranton, visiting our old home near there, in the early hours of the day, occupying the rest of the day with our business affairs. Late in the evening we reached Bro. John Mizell's home, in Escatawpa, with whom, in company with his daughter, we were driven to the Saints' meeting house, about five miles, at Three Rivers, and led in the usual Saturday night's prayer meeting.

The following Sunday morning quite a large congregation assembled for Sunday School and services. Here is the largest Sunday School in the district. It was in this Sunday School that Bro. C. I. Carpenter, now of Lamoni, Iowa, labored so long and patiently, and the fruits of these labors still remain; he has a warm place in the hearts of the members of that Sabbath School. His services in the Sunday School were of great worth throughout the district, and he is sadly missed in association work, as none have been able to take it up where he left off, owing to lack of time as well as adaptability.

We preached at 11 a. m. and felt well in talking to the congregation, which was comprised mostly of Saints. At night Elder Warren Sherman and I were kindly taken across the river in his carriage by Bro. Thomas Fry to the Pascega church house, about five miles, the monument of where was once a branch. I had caused an appointment to be circulated the previous day among my old neighbors and friends, and a goodly number of them assembled to listen with rapt attention to Bro. Warren, who, by the assistance of the Master, had succeeded in interesting them. Another appointment was left for the fourth Sunday. Will the Saints please pray for us.

Your brother in Christ, FRANK P. SCARLEIFF.

ACORN RIDGE, Mo., Oct. 3. Editor Ensign:—Bro. Spurlock and myself have been laboring very diligently to get the gospel of Christ before the people of Southeast Missouri. At first it was difficult to procure places to preach; we would travel for miles, from place to place, and only meet with disappointment on every hand; but of late things have changed in our favor; we meet with greater success. I truly am grateful for a change and rejoice that the way has been opened for preaching. We left Stoddard August 13th, bound for Ripley county; stopped in Butler county with Sr. Glasener and preached one night; kindly received by her. She takes the Ensign though a widow and in poor circumstances. I am proud to see such zeal manifested in the Saints. We also stopped with Sr. Taylor, a noble sister indeed. From here we went to Ripley and began meet-

ings near Gatewood; large attendance, good order prevailed, kindly received by the people; there was one good feature about this community that I observed that is quite different to many other places in the field, and that is, they had a good choir who kindly offered their services which was highly appreciated by us. Bro. Spurlock preached on the streets of Doniphon, county seat of Ripley, and a large crowd greeted him; at the close of the sermon Ensigns and Herald were distributed and went like wild fire. I believe a great deal of good can be done this way.

Thence we went to Butler county, stopping at Harville, where we got the use of the church and began meetings at once; interest fair. Also preached at two railroad camps, the people expressing themselves as being glad to hear. Some said we preached the Bible and have been greatly misrepresented. We were invited to come back to this place; they gave us money as a token of appreciation for what they had heard.

Our next point was at Poplar Bluff, a city of 6,000 inhabitants. Bro. Spurlock proposed that I should speak on the street. I tried to excuse myself in preference to him, but this would not work, so I began to muster up courage and the Lord stood by me. The people appeared to be well pleased. At the close Bro. Spurlock announced meeting for 4 p. m. on the street. A large crowd was present. The first principles of the gospel were made plain to the people; at the close a Baptist minister began to ridicule us, and said we taught false doctrine; yes the doctrine taught by Christ, Peter and Paul when taught by Latter Day Saint ministers, is false. What an argument to meet the truth. His chief argument was slander and false assertions against the character of Joseph Smith, and that we were responsible for the Mountain Meadow massacre, and that his brother and sister had been dragged into our church. Just think of it; if that should be the case, how long would they remain in the church? I am informed that his sister and brother are still in the church and are good members; but this man, we are told, is dishonest, unchristianlike. Such men generally oppose this work who are willfully wrong themselves. Bro. Spurlock replied and showed his glaring misrepresentations to the satisfaction of some.

We left Butler county and came back to Stoddard county and began meetings holding forth at two places for ten nights; baptized two, an old gentleman seventy-five years of age, and his wife. Closed meetings the 23d and started to a little place called Idalia; got the use of the church; people were very indifferent and did not turn out well; held forth for three nights and concluded to close out, and moved for another point six miles from Idalia; obtained the use of the school-house, and some appeared to be interested while others were not. Conditions did not seem ripe to continue long, and we deemed it wise to close Sunday night. Thanked the people for their courtesy toward us and their kindness for the use of the school-house. We began singing the closing hymn when a rotten egg passed over our heads and struck the wall. This disgusted the people and we were informed Monday that the one who did the deed would be fined; we were invited to come back. This was not all; on our way back, about ten miles from the point we had been holding meetings, another egg saluted us and exploded on our umbrella. I believe before a great while many will be baptized.

We expect to labor on by the aid of our loving Father and battle for the truth. HARRY THOMAS.

FR. SCOTT, Kas., Oct. 23. Dear Ensign:—Work is slow here but the battle is still on. I came here about the 1st of September and began to do some skirmishing on the outlines of Satan's ranks. The battle raged strong for a while, but the strength of the Lord prevailed, and finally we were able to break their ranks by the assistance of the Holy Spirit; getting right into the midst

of the camp we took three prisoners led them off to the waters and baptized them, enlisting them in the army of the Lord.

Street preaching seemed to be the order of the day, and as I saw other preachers drawing crowds to hear them, I thought the Lord would also bless me in making the attempt, so I began work on the streets, having good crowds and some to hear the angel's message who we could never get to church. One man told of hearing some fine preaching on the street that just suited him, and when he was told it was a Latter Day Saint preacher he said it was a pity to God that they were not all Latter Day Saint preachers. This man is an enemy to the work and is too prejudiced to come to church, but, like many others, knows nothing of the work. But, brother co-laborers, where you can, preach on the streets in the day, and invite them to hear you at night in church.

I was reinforced by Bro. J. Moler, sub-missionary in charge, about October 15th. He did some good work; ordained one brother to the priest's office, setting the church in a better condition, and then left the field in my charge for a while. I then made another flank movement upon the enemy that was located at Devon, about ten miles to the north, and preached six sermons resulting in the baptism of one more. I am now laboring at another point called Lunber.

Brethren and sisters and coloborers, one and all, the battle is on, rally to the front, press forward, and if death overtakes you, fall in Zion's war, clad in the armor of God and in the power of the Holy Spirit and God will bless you.

In gospel bonds for Christ, ELDER C. P. WELSCH.

GUTHRIE, O. T., Sept. 29. Editor Ensign:—Our work is onward in this mission, but much more could be accomplished were all our forces continually at the post. Hindrances have been thrown in the way of some of our ablest men, and, as a consequence, little has been done by them.

At Redmoon our work has been assailed several times, but we are still gaining, despite the attacks of the enemy. Bro. Joseph Baggerly won a decided victory in a little contest with one Rev. Ross, of the Christian persuasion, at Redmoon, and we have signed propositions with another one by the name of Nichol.

Bro. R. M. Maloney met W. B. Tony in debate in Dewey county, and won a victory for the side of truth. Tony isn't half as strong a man as we expected he was. Bro. Maloney began a little timid but grew better to close of debate. I am glad to see our young men develop and shall ever seek to encourage them. He relied wholly upon the Lord for help and we truly thank our heavenly Father for his aid.

From Dewey county we went to Dover reunion where we met a goodly number of Saluts with smiling faces and good humor. Our meeting was a profitable one, Saluts were blessed and encouraged, and sinners permitted to hear the word preached. Four were baptized and others are near the kingdom, four of whom Bro. Crawley has since baptized. Bro. C. is alive in this great work and preaches many sermons, both in private and in public.

The writer baptized a noble lady at Redmoon, and quite a number of others are expected to come soon, as they have given names for baptism.

My little Cecil received a bad injury about four weeks ago, by falling from a horse and dislocating her elbow, and last Monday her grandpa (Bro. Geo. Montague) was bitten by a large rattlesnake. I left him getting along finely last Friday. Today I am in the state capitol of Oklahoma waiting for train to go to Ripley, to the bedside of Bro. T. N. Berry, who is sick.

I have been greatly blessed in the work and ask the prayers of the Saints that, with my brethren, we may peacefully go on and on to victory. Your co-worker,

HUBERT CASE.

ZION'S ENSIGN.

Entered at the Post Office, at Independence, Mo., as Second Class Matter.

ZIG-ZAGS NO. 2.

ELDER J. W. GILBERT.

The morning after our exciting ride to and from the Seven Falls, Sr. Gilbert and I again boarded the Rio Grande train; and, after waving adieu to a cluster of Saints who had gathered to see us off, went bounding on our way to Salt Lake City. Sr. Duncan had very kindly anticipated our physical wants and had prepared a neat basket of eatables for us, and Sr. Lillie Baker presented us with a very acceptable present—a volume from Ruskin.

In a short time we were in the valley of the Arkansas river at Pueblo, and our long train was running with a vengeance, like a great serpent hurrying to hide among the rocks of the Royal Gorge. We sped by the prison city of Colorado, and saw the great walls of the penitentiary. Near the railroad, and overlooking the whole grounds of the prison is a high watch-tower, where a man stands all day long on duty, with a rifle in his hands ready in an instant to shoot down any criminal who may try to break away from the state's safe-guard against outlawry. What a restraining effect the sight of that man standing there must have upon the convicts within, for I must confess it caused a very queer feeling to come over me when I looked up and saw him; especially when I remembered of hearing of several who tried to escape and were shot. When will all the people of this world learn to be obedient to law? When will there be no more need of prisons? The very walls of that prison seemed to emphasize the necessity for greater efforts in ethical teaching and training, and the rifle in the watchman's hands seemed to accentuate the emphasis.

But the meditations upon the magnitude of the work to be done before the final redemption of the world were brought to an abrupt termination by the vociferous news agent appearing in our coach and pouring forth a veritable whirl-wind of explanations about the wonderful Royal Gorge, and how much more beautiful it would appear through a pair of yellow colored spectacles, a stock of which he had for sale. So well did he say his speech that one would think they would lose the treasure of a lifetime by not buying a pair; and most of the passengers did, and the glasses actually hindered getting a good view of the gorge.

We were now entering the wonderful chasm by curves and semi-circular windings, the meanwhile our train, like a mad dragon, writhed and swayed, its double mouthed head belched fire and smoke as it swooped around the cavernous walls, till its teeth would seem to snap at its own tail, when it would change and swing to the right around a sharply projecting

point where its hollowing would almost be smothered into silence by hundreds of feet of intervening solid rock towering to the sky. The stupendous heights and the awful grandeur of this great break in the solid granite must be seen to be fully appreciated. It is, indeed royal. It is so narrow that there is scarcely room for the river and the railroad. Indeed at one place it is so narrow that the track is built on a swinging bridge right over the river. The walls are perpendicular and seem to reach the sky. In fact, in order to see the sky one must stand on the platform between the cars. If the huge boulders could talk, what stories they would tell! We wondered if that place had once been a level plain. We wondered at the strength exerted to heave up such an incomprehensible weight. We thought of the Book of Mormon and the story it tells of the crucifixion: how all nature groaned and seemed almost to lose its wonted equilibrium while its Master Builder was in the throes of a cruel death; when the confines of chaos grew rebellious and stalked forth from whence they had receded from the aggression of the great Intelligence. We thought of the buried cities and the great upheavals, with the wondrous testimonies they are bearing to this generation. And these grand old walls seemed like monumental witnesses, testifying in no uncertain way of a great physical cataclysm too great for any common mundane force to bring about. The strata on both sides of the immense chasm looked as if at one time they were joined in one, but had been broken and moved apart a pace by unseen force during a superhuman performance, thus opening the way for the waters of the Arkansas and also for the highway of the raging chariots.

After leaving the Royal Gorge the valley opens out like a funnel, and we are soon at Salida. All day we were surrounded on every side by ever-changing magnificent scenery, from the cosy little valleys well filled, to the towering peaks bathing their exalted crests in the clouds above, while we, far below, industriously chased the Arkansas into the tops of the mountains, where, eleven thousand feet above sea level, one could catch the whole volume of the river in his hands.

After going through a tunnel of one half mile in length at Tennessee Pass, we are over the great divide of the Rocky Mountains, and begin to descend the western slope, dropping in twenty-five miles, 2,500 feet. The steep incline, the precipitous heights, the boulder studded slopes, the evergreen pines, and the rushing rapids all together formed one continual panorama on which our eyes feasted till darkness hovered over all, turning the spruce into ghosts, and boulders into hob-goblins that chased each other rapidly by our berth window till we grew tired tracing their weird outlines, and dropped our weary heads upon our pillows for the night.

Morning dawned as we puffed up the grades to Castle Gate, leaving the alkali dust and the water of the desert behind. From Castle Gate, which is well worthy of its name, we make a serpentine descent upon the Great Salt Lake valley, where is immediately presented abundant evidence of prosperous and flourishing industry. Passing the waters of Utah Lake on the left, our train, being behind time, fairly charged upon the orchard dotted country side, and pounded the rail-joints with a vengeance in its effort to make peace with the stern pilgrim that carries the keen scythe; but, notwithstanding, we were two hours late when we reached the Salt City.

As we drew into the suburbs our attention was first drawn to that famous pile—like a series of great stactalites inverted, lifting itself above the surrounding foliage, bearing aloft on its top-most pinnacle a statue of the angel Gabriel, blowing his long trumpet toward the east, pointing the way to Zion, and calling all to follow. "Salt Lake City," said the porter, while we were yet contemplating, and we gather up our hand baggage and alight, find a street car, and in a few minutes were dropped, by the kindness of the conductor, right in front of our chapel on east 2d South street. We found about a dozen of the Saints at the church in Sunday School session. When the hour for preaching arrived the writer was invited into the stand to preach, and, although my head was whirling, my eyes full of cinders, and my stomach empty, I went; for I resolved when I left home that I would not refuse when called upon to speak.

After preaching Sr. Pender was the good Samaritan that took the travelers in and fed them. On the way to Bro. Pender's we passed along east Temple street and saw the statue of Brigham Young in the square at the southeast corner of the temple block, with his back turned on the temple and his hand fondly outstretched toward the bank on the opposite corner. I wonder if we would be thought cruel if we should say we think it very characteristic?

After regaling ourselves at Bro. Pender's table, we went to the tabernacle at two o'clock in the afternoon to hear the famous choir and the great organ; in this we were not disappointed; as to whether we were in other things we saw we will not say. We grew tired of the length of the service however, and went outside and walked around the grounds, a ten acre block containing the temple, tabernacle and Assembly Hall. We saw a good many tourists taking in the sights. Small need of any one to point them out, for curiosity was written on their faces too plainly to be mistaken. O that all earth's children might see alike! that the time may speedily come when the refuge of lies may be swept away that divide into classes and sects, that make one man to think evil of another. We saw a crowd of tourists huddled together looking at and talking of the Mormons as they

filled out after service; and evidently they looked upon them as being poisonous to the touch, and that themselves were in imminent danger of contamination.

Preached in the evening at our own church to an audience of about fifteen or twenty. We were very much disappointed in the size of the congregation, and after some grieving over the state of things in this branch of about two hundred, we became reconciled to some extent. Suffice to say, Bro. Pender and the officers of the branch have a big work before them. Bro. and Sr. Davie and Ida Davis entertained us part of the time and saw to it that we had a pleasant and profitable stay, by taking us to Saltair, to the Salt Palace and other places of interest. Where I bathed in Salt Lake seven years ago, standing in water up to my arm-pits, is now a dry sand-bar. The lake is drying up at an astonishing rate. This fact is causing no little consternation among the populace.

King Solomon's Pools.

King Solomon's Pools, the ancient aqueducts and reservoirs of Jerusalem and the most remarkable remains of antiquity, after centuries of disuse have just been brought again into service, and now supply the city with a steady flow of clear, cold water.

These historic aqueducts are remarkable for the labor and expense employed in their construction and for their durability. They were planned and built in Bible times by Solomon the Wise, and mentioned in his song. "I have made me pools of water, to water therewith the wood that bringeth forth trees."

They are situated about two miles southwest of Bethlehem and nine miles from Jerusalem, at the head of the beautiful valley where the ancient Gardens of Solomon were located.

Their restoration was brought about by the drouth of the present summer, which led to so much distress that Mohammed Djavad Pasha, the new governor of Jerusalem, a man of determined will and much energy, secured the sultan's consent to the laying of a pipe connecting the wells with the city.

It is believed that these aqueducts were constructed for the purpose of supplying the temples in Jerusalem with a never-ceasing flow of water.

The aggregate surface of these pools, which form some of the oldest structures in existence, is about six and one-quarter acres, with an average depth of thirty-eight feet. From this statement the immensity of labor involved in their construction, as well as the skill which has caused them to stand so complete and entire to the present day, can be more fully realized.

The sources of supply for these reservoirs are most interesting. That for the upper two pools is a fountain in an underground chamber cut down into the solid rock, then arched over with masonry and covered with earth, so that, but for the place

of entrance, it could not be distinguished from the surrounding surface. When first discovered in modern times its entrance was through an opening like a cistern's mouth, which would be passed unobserved in walking over the cultivated field in which it lies. A flight of stairs descends to the floor of the chamber.

OF NATURAL ROCK.

Its floor and walls and arched roof are composed of the natural rock. In the floor of this chamber are basins which collect the water which flows from the walls. With the exception of the water found in springs, which are supplied by snow from Mount Hermon, these springs are the coolest in all Palestine.

The source of supply for the third pool is from another aqueduct coming from the south, starting from the "Valley of Wells," about three and one-half miles distant.

The uppermost of these three wonderful pools is 380 feet long, and at its widest part 236 feet, and is 25 feet deep. It is dug down into the solid rock, walled with substantial masonry and cemented. It has a flight of well-preserved steps six feet wide, descending to the bottom. These steps were constructed to enable the women water carriers in olden times to carefully fill their vessels, no matter how low the water might be in the pool. Openings through the wall at the level of the outside surface admit the surface drain in winter.

The second pool is about fifty yards farther down the valley. It is much longer than the uppermost, and on account of the more rapid descent and widening of the valley, it is much wider at the lower than at the upper end. Its length is 423 feet, width at lower end 250 feet, and the lowest depth is 39 feet.

The bottom of the second pool is not level like that of the first, but slopes from the sides towards the middle with the natural slope of the valley, and the entire bottom and sides are cemented. The cement is in a perfect state of preservation, not blackened with age, but fresh and clean.

The lowest pool, about fifty yards below the second, which is much the largest of all, is 582 feet long, 207 feet at its widest section, with a greatest depth of 50 feet. Its bottom is composed of several layers of the natural rock, dropping off like terraces towards the middle, and all well cemented and in perfect condition to this day. This pool also has a settling basin at its upper end and a broad flight of steps in one corner.

FOUND THE SPRING.

Some years ago this last pool contained less water than either of the others, but a water line, distinctly traceable on the cement at the top level of an overflow channel, near the top of the lower wall shows that it is often full. The other pools have no overflow channel, showing that this one was expected to overflow more copiously than the others.

The lower end wall of this pool, unlike the others, is almost entirely without support from

earth outside of it, the more rapid descent of the valley at this point leaving it entirely above the surface. Consequently, the wall is built with immense thickness, and is supported by a huge buttress in the middle. Under this buttress there is an arched passage reaching through it, through the wall and for a considerable distance under the pond. A stream of water flows along the floor of this passage, coming from a spring under the bottom of the basin.

Thousands of years ago the workmen, who, indeed, were master masons, and well worthy to be the founders of that magnificent Order of Masonry, when constructing the pool evidently found the spring in the bottom of the valley, and knowing if they attempted to stop its flow it might eventually force its way through and cause a leak, they arched it over and gave its water a free passage under the pool into the valley below.

The fact that these pools were constructed by Solomon has been brought into question, but to students of antiquity and to noted historians there remains no doubt as to their builder.

The Hebrew historian, Josephus, declares that the pools were constructed by Pontius Pilate, who, it is recorded, undertook to bring a current of water fifty miles away to Jerusalem with sacred money. But as fifty miles is over five times the distance of the aqueduct from the city, together with the fact that the existing work conveys water to the sacred precincts of the temple, points not so much to a heathen procurator for its origin as to a religious king like Solomon. Furthermore, the extensive system of cisterns and reservoirs within the temple inclosure, evidently demanding and contemplating some such source of supply, points to the builder of the temple as the constructor of the aqueduct, seeing that the temple would have had no water except from the rainfall on its own premises.

STILL INTACT.

These pools, so wonderful in their durability, are situated at the head of a narrow valley called Wady Uritas, which descends eastward past the frowning Frank mountain, and thence to the Dead Sea, in the region known as Solomon's Gardens, mentioned in Ecclesiastes. Here in the mornings the wise king would proceed, and found much delight in the fine gardens, abounding in many rivulets of sparkling water.

This, too, is the spot where Elijah rested in his flight from Jezebel and crosses the plains of Ephraim, where David, in the heat of battle with the Philistines, longed for water from the well of Bethlehem. After passing around the slope of Zion it enters the city through the grounds of the mosque Omar, which is the old temple area.

The country in which these pools are situated is most beautiful, and almost beggars description. Situated in the valley, and surrounded by mountains looming up against the soft sky, there is a small break in the hills, and

through this rift of blue and green, the Dead Sea, calm, majestic, can be seen. Everywhere throughout the valley and in the gardens are remains of staturary, mocking emblems of Solomon's time, a period of grandeur and glory that has never been equaled and can never be surpassed.

Compared with modern constructions of a similar nature, that will last but a few centuries along the floor of this passage, the aged aqueducts fills the mind. Although constructed thousands upon thousands of years ago, the pools of Solomon still remain intact, and in the year 1901 supply the city of Jerusalem with a bountiful flow of the purest drinking water.—*The Kansas City Journal*, October 6, 1901.

A REPLY

[The following was sent to the editor of *The Bald Knob* [Arkansas] *Herald* in answer to an editorial appearing in his paper. He refused to publish it; we give it space at Bro. Smith's request. Ed. ENSIGN.]

To the editor *Bald Knob Herald*:

Dear Sir:—In your issue of September 12th, present year, I find an editorial which does an injustice to the church which I represent, and whose cause I was recently advocating in *Bald Knob*, and I respectfully ask that space be granted me to make proper correction. I do not wish to accuse you of wilful misrepresentation, but you say in your closing sentence that you have investigated our position and advise all to investigate as you have done. I do not know how you have investigated, but there is one thing sure, had you investigated properly you would not have made some statements you did.

In speaking of the writer you say, "We understand Mr. Smith is a strong man and well posted in the doctrines of the Mormon church." This conveys the impression that you know nothing of me personally, but simply take the statements of others. You did not attend my lectures while there, and hence all you know is hearsay. Is that the proper way to investigate? Why not come and hear for yourself and then judge? I quote at length from your editorial. You say:

"It is surprising how many men and women will leave the settled and well grounded truths of a life time to run after an *ignis fatuus* that rises from the quagmires of death and decay. That the Mormon church teaches some truth we are ready to admit, and for that reason it is all the more dangerous. In deciding as to whether it is right or not, we have only to enquire as to its history."

Mr. Editor, will you please look at your article under the caption, "Is it so?" in the first column, parallel with the one in which your article against us is found, and read this sentence, "It is not what *Bald Knob* has been, but what it is now, that should determine its right to our respect and confidence." Then compare your logic in con-

demning us, and your logic on the *Bald Knob* question and see how they agree (?). But then it makes all the difference in the world whose ox is gored, doesn't it?

But I am not ready to admit that the history of this church is bad. What is history, Mr. Editor? I believe that you will agree with me that it is the statement or record of things as they actually occur. Who is best qualified to write an authentic history, our friends or our enemies? You may say that either may be biased. True, but which would be most apt to do you justice? Your friend, certainly. If we are to judge the former Christians, or Christians in Christ's time, and in Paul's time, by popular opinion, or by what their enemies said of them, they would certainly stand condemned. Luke records popular opinion in Acts 28: 22:

"But we desire to hear of thee what thou thinkest; for as concerning this sect we know that every where it is spoken against."

This is what people said about Paul's sect in his day. Paul was called a "pestilent fellow," and "a mover of sedition," (Acts 24: 5). It was also said that he was not fit to live (Acts 22: 22). A church historian of early days says:

"The Christians were denounced as the common enemies of mankind. The grossest crimes and foulest superstitions were charged against them. The learned looked upon them with contempt as a vulgar throng of deluded enthusiasts. Pliny speaks of them with scorn, and the wise Trojan, and the philosophic Aurelian united in persecuting them and sought to extirpate every vestige of the hated creed."

Tacitus, who lived from 55 to 117 A. D., wrote:

The founder of the Christian sect, Christ, was executed in the reign of Tiberius, by Pontius Pilate, but the *pernicious superstition* burst forth again, not only in Judea, the birth place of the evil, but at Rome also, where every thing base and atrocious centers and is in repute."

I might quote much more from Lardner, Mosheim, Robinson and others, but believe this is enough to show that so-called history and popular opinions are not to be relied on. Why not take the better way, and, as Daniel Webster used to say, "War with principles, and not with men?" I quote again from your article:

"The Mormon church from which this branch has been evolved has given this country much trouble, and some of its all practices have had to be suppressed by most stringent laws in order to save our domestic relation from disruption and ruin. In the reorganization of the church some of these objectionable features have been left off; such as the plurality of wives, etc., but they still cling to the so-called prophets of God, who claimed a direct revelation from God in support of polygamy."

There is a grain of truth in this statement and we are thankful that you have given us credit

for a little improvement as you call it, but there are two glaring misrepresentations. The first is that we, as a church, have been "evolved from" the Mormon church of Utah. We never had the remotest connection or affiliation with that church, which has caused the nation so much trouble. Brigham Young led a few people to the mountains, organized a church of his own, and we have never had anything to do with it, and never will. I am very sorry that I can not recommend the people to investigate "as you have done," for it certainly would be a very superficial investigation. We claim to be the original church organized in 1830, and we have twice been pronounced, by the courts of the land, as the successors, legally doctrinally, to that church, and the Utah church has been pronounced heretical. Let me quote to you the findings of the Court of Common Pleas, Lake county, Ohio, February 23, 1880, Hon. L. S. Sherman, Judge.

"That the said plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is a religious society, founded and organized upon the same doctrine and tenets, and having the same church organization, as the original church of Jesus Christ of Latter Day Saints, organized in 1830, by Joseph Smith, and was organized pursuant to the constitution, laws and usages of said church, and has branches located in Illinois, Ohio, and other states. That the church in Utah, the defendant, of which John Taylor is president, has materially and largely departed from the faith, doctrines, laws, ordinances and usages of said original church of Jesus Christ of Latter Day Saints and has incorporated into its system of faith the doctrines of celestial marriage and a plurality of wives; and the doctrine of Adam-God worship, contrary to the laws and constitution of said original church."

These findings were made in a suit brought by us to recover what is known as the "temple," in Kirtland, Ohio. Judge Phillips, of Kansas City, rendered the same decision at Kansas City in 1894, which is too long for us to quote here. There has been no reformation of doctrine by us so far as the original church is concerned, and so far as any credit attaches to us for teaching good doctrine, the same attaches to the original church.

The other false and misleading statement in your article is that we "still cling to the prophets who claim to have received a direct revelation from God authorizing polygamy." This is without a grain of truth. We claim that Brigham Young and his colleagues were alone responsible for the introduction of polygamy, and that it was not introduced publicly until Joseph Smith had been dead eight years, and hence neither Joseph Smith or the original church was responsible for it; and you know that we do not cling to Brigham Young and his co-laborers. You say that claiming that God has revealed the gospel through the Book of Mormon is dishonoring to God,

Christ, the apostles and the Bible. But let us see; the Christian world tells us that faith in God and Christ, with obedience to the gospel law, will save me. The Bible tells me the same, the Book of Mormon tells me exactly the same. Is that dishonoring the Bible, God and Christ? I asked this question of my audience at *Bald Knob* after showing that the Book of Mormon taught the same things as the Bible; "Supposing I had never seen a Bible, and should come across a Book of Mormon, and I should learn exactly the same things from it that are contained in the Bible, and obey them, would it save me or damn me? You dare not say it would damn me. I am ready at any time to prove in public that the teachings of the Book of Mormon are not dishonoring to God or Christ, and that they are worthy the respect of all Christian people. Trusting that you will be fair enough to publish my defense, I am

Yours for truth,

H. O. SMITH.

Cove, Ark., Sept. 17, 1901.

AN IDEAL LATTER DAY SAINT.

ELDER M. T. SHORT.

It is too generally conceded that a former, or ancient Saint, was absolutely perfect, even while here in mortality. It ought to be borne in mind that these ancient worthies had passions, appetites, trials, human ties, and earthly environments to surmount and overcome. They had to withstand, combat, drive forth and vanquish the occult forces of the black art. The magnetisms of mankind, coupled with the mesmerisms of nature, and the love of the wonderful, the siren power of the magician, and the high pretension, and dazzling glory of the necromancer, the prognosticator and the astrologer were indeed foemen worthy of their steel.

At first sight, or on casual acquaintance with some meek appearing, well informed, extra polite disciple, one might be led to think, I surely have found an all-around up-to-date Christian! This one shall be my model, pattern, guide, and inspiration. When one sins hastily he can repent at leisure, even though it may be in a fellow's cell, or a bed of anguish and pain. To jump at conclusions, in the absence of experience, or without a proper knowledge, will likely land the adventurer in the slough of despond, or the gulf of dark, deep despair. The lack of caution and prevention, as instanced in the tragedy at Buffalo, rendered prayers and medicine unavailable. When your clever standard, your right hand man, reels under the heavy winds of adversity, trembles at the chilling blasts of persecution, bows at the sturdy stroke of scandal, and falls at the altar of lust, where will all this misplaced confidence lead, direct and indirect? When the fair flower is withered, the beautiful vase is marred, the honored place is desolate, and the sweet flavor all gone, what will retrieve the loss? Affability, urbanity, civility, and a pious

mion may be only a sugar coating to the wormwood, or an adroit bait to cover a well barbed hook.

When such are the facts in the case, the beautiful exterior, the suave smile, the courteous bow and the proffered good will are but the veneering and fig leaf covering, to screen a hideous deformity in character. It is the old confidence game of, "Won't you walk into my parlor, said the spider to the fly." To be forewarned is, to be forearmed, therefore we have no right in justice to allow any man, or set of men, to say naught of demons, lead us into error; or deceive us a particle. We must not, however, be so fearful of being gulled that we will not believe and receive the truth, although a fallible man may tell it to us. To be overly cautious and ever suspicious, are extremes to be hedged against, as also to be too confiding and credulous, when our eternal interests are at stake.

As we travel abroad and view the landscape over, as we hear the fervent affirmations, and note the ardent zeal of adorers, at first sight, and through inflated impressions, a person is liable to conclude that these sanctified, sinless, justified, glorified, saved (?) claimants were the embodiment of perfection, the preserved of God, and the redeemed of Jesus Christ. As long as you complacently take their treatment without caviling, or questioning, and lend them your sympathy and support, they will bless you for cash, or its equivalent, and, in turn, promise you a great reward. When you want to quote, and reason upon the Scriptures, and look well into the perfect law, and talk on the gospel and doctrine of Christ, exit brother.

In the straight road, the narrow way, even the household of faith, we meet some who appear right in certain characteristics. We find many with splendid qualities, and numerous virtues; but in the great beyond is the place where unalloyed perfection will eternally crown the faithful. We can hardly be as perfect in an imperfect sphere as God is in his everlasting abode. All that is of divine origin is absolutely pure and perfect. The object and aim, the operation and end of the rule of life, is to herald abroad, and harbingering forth the timely benefits, and the future glorious outcome of a fruitful pilgrimage of a lawful integrity of service. The acorn is the great oak in embryo, and a true disciple is on the highway.

That the world have a right to expect and behold good examples among professors of religion is cheerfully conceded. The possessors of the faith can hardly afford to let the ensign be at half mast, much less to suffer the banner to trail in the dust, and be trampled beneath the mire with unhallowed feet of swine, in human shape. When a backslider allows the lamp of conscience to flicker and fail, his extinguished light intensifies the blackness within, and the darkness all around. The worthless

salt is only fit to be cast out and trodden down. A lukewarm state is an opium dose. A chilled child is amid the Niagara, just above the awful roar of the cataract of death. A careless devotee is in the coils of the boa constrictor, or the anaconda. Seeing that "The covenant of salt," and the light of the cross ought to be allowed to do their perfect work, "let us watch and be sober." Our lives should flow onward in the broad, deep channel of God's love, as a mighty river. Our endeavors must be as constant as the magnetic needle. Our light ought to be as constant as the diamond. While men lie, women sigh, children cry, swallows fly, and fishes die, may we strive to be relatively and approximately right, here and now, in order that we may fill up and round out our selves for the time when the spirits of just men will be made perfect through Jesus Christ the mediator of the everlasting covenant, which may God grant.

I am still in the field of experience.

MINDEN, KANS., Oct. 6.

Beware of the Cold Bath.

The cold bath in the morning is not so popular as it was formerly. There is much energy expended in the reaction and just at the time of day when this energy is at its lowest ebb. Then, too, cold water has very little cleansing effect. Very hot water stimulates the nerves, which is the effect that we are seeking from the cold water, while it does not demand the energy of reaction of the latter. The duration of the morning bath should be as short as possible—hardly longer than the mere application of the water to the skin followed by a brisk rubbing. However, many prefer a cool sponge bath in the morning, and if this is followed by a warm glow and a feeling of well-being, it certainly is beneficial. Many people are not strong enough to react well. A hot bath at night is most cleansing and restful. General bathing must be regulated by individual peculiarities.—Emma E. Walker, M. D., in the November Ladies' Home Journal.

A Letter to the Farmers From the Missouri World's Fair Commissioners.

OFFICE OF MISSOURI WORLD'S FAIR COMMISSION, ST. LOUIS, 1904, 14 LAUREL BUILDING.

ST. LOUIS, Mo., Oct. 16, 1901.

To the Farmers and Fruit Growers of Missouri:—Our legislature has provided very liberally for a presentation of the resources and products of our great State at the coming World's Fair, and it is the intention of this Commission that our Agricultural display be second to none. To accomplish this we must have the cooperation of the farmers in every county of the State, individually and collectively. We want you to help us get together the cream of the products of the field, the orchard, meadow, vineyard and garden, a collection which will demonstrate just what each county in the State is capable of producing and does produce when farmed intelligently, and an exhibit that will enhance the value of every farm in the State. We want every farmer to be on the lookout for fine wheat, fine corn, grasses, beans and in fact every thing produced from the soil. If you have raised something which you know will be a source of pride to your county, and a credit to yourself, preserve it and write us what you have. If conditions justify, we will try and arrange with you for its proper storage until needed, and for its display at the Fair, with proper credit to the county and the producer. At least half a bushel of each

sample of wheat, a bushel of corn and a half bushel of pods of beans, clover, and a half bushel of the various grasses, and where practical to preserve them, a half bushel of apples, peaches, etc., should be preserved.

This has been a great wheat and fruit year for our State, and as we have but the crops of 1901 and 1902 to select from, it behooves us to preserve the best from this year's crop to guard against crop failure next year; and we issue this appeal with the assurance that every farmer in the State will begin at once to keep his eyes open for something which will add to his State's display, and to this end we earnestly invite your cooperation. Col. G. W. Waters, Institute Organizer of the State Board of Agriculture, has been authorized to represent the Commission at the Institutes in the matter of bringing before those interested the necessity of prompt and vigorous action, and your cooperation with him and the Institutes will be of value.

We will be glad to hear from every farmer with any suggestion that may be of interest. Sincerely, M. T. DAVIS, President. B. H. BONFOY, Secretary.

The Social Rank of Cabinet Officers.

The social rank of each cabinet officer is reckoned according to his standing in the order of succession to the Presidency, which is arranged according to the age of each executive department. The State Department having been the first executive branch of the government created, the Secretary of State is the official and social head of the Cabinet and the first of its members to succeed to the Presidency in the event of the death of both President and Vice-President. If the President, Vice President and Secretary of State were all to die before their successors had been appointed, the Secretary of the Treasury would become President, because his is the second oldest of the executive departments. This right to succession extends in turn to the Secretary of War, Attorney General, Postmaster-General, Secretary of the Navy, and lastly to the Secretary of the Interior. This gradation thus indicates the social rank of each Cabinet officer in his own circle.—The Ladies' Home Journal for November.

WILL SEND \$2.50 FREE.

FRANKLIN MILLS, M. D., LL. B., THE CELEBRATED CHICAGO SPECIALIST, WILL SEND \$2.50 WORTH OF HIS NEW SPECIAL TREATMENT FREE TO EACH OF OUR READERS.

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The eminent Rev. Dr. D. D. Bayton, Ohio, General Secretary of Foreign Missions, writes editorially in the "State Sunday School Journal": "I have known Dr. Miles for many years and know Dr. Miles to be a most skillful specialist, a man who has spared neither labor nor money to keep himself abreast of the great advancement of medical science."

The late Prof. J. S. Jewell, M. D., editor of Journal of Nervous and Mental Diseases, Chicago, said: "By all means publish your surprising cures. I had head, heart, stomach troubles, and nervous prostration. Three physicians failed to help me, but Dr. Miles cured me. I had been told that Dr. Miles brought him out all right."

This new system of special treatment is thoroughly scientific and immensely superior to the ordinary methods.

As all afflicted readers may have \$2.50 worth of treatment especially prepared for their case, free, we would advise them to send for it at once. Address Dr. Franklin Mills, 201 to 203 State St., Chicago. Please mention this paper.

OUR AIM, MANKIND TO BLESS. DAUGHTERS OF ZION

Mrs. E. B. CURTIS, EDITOR.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a need in your household? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

ADVISORY COMMITTEE.

- Mrs. Mary E. Hulmes, President, Independence, Mo.
Mrs. E. H. Robinson, Corresponding Secretary, No. 910 West Electric Street, Independence, Mo.
Mrs. B. C. Smith, 214 So. Spring St., Independence, Mo.
Mrs. Lucina Etzenhouser, 507 Massachusetts Bldg., Kansas City, Mo.
Mrs. Clara Frick, 208 So. Fuller Ave., Independence, Mo.
Mrs. Callie B. Stobbins, Recording Secretary, Lamoni, Iowa.
Mrs. Anna Murphy, Treasurer, Independence, Mo.

Editor's Address, 1210 West Short St., Independence, Mo.

Work For All.

Too often we think because of certain circumstances which surround us, there is nothing that we can do for the advancement of truth; and just so often are we mistaken. God knows our every circumstance; He has called us into this work, and surely there is something further for us to do than simply gaining for ourselves salvation. Life may be such with us that our work is confined to our own household, the instructing of our own children (which duty certainly is ours if God has blessed us with children); if no other work is open before us, we no doubt have all we are capable of accomplishing in this; let us not by any means neglect this one thing while looking for something to do. Yet as a general thing we may reach out further and find many ways in which we can assist in sending the light.

I once knew a young girl who was so desirous of doing good that she thought she must go to some foreign land and teach what she then thought to be the gospel, to the heathen. She ignorantly closed her eyes to the important duties of every day life, in the performance of which she could do much for the Master; and sought only the opportunity of being a foreign missionary. But God in his wisdom overruled these ambitions, taught her the gospel in its fullness, and now, in rearing the little family which God has entrusted to her care, and endeavoring to advance in gospel truth, improving opportunities of giving light to others as it has been imparted to her, she is assured that it is God who has called her unto this work, and not merely an ambitious desire to do something great, but is satisfied with doing even these little things of life. Yet can we call them thus? Let us not think for a moment that in our present circumstances we can do nothing for the advancement of truth on the earth. I do not believe that God calls any one into this work who

cannot find the work designed for them if they seek it earnestly. First of all we must conform our lives to His law, and learn of Him the way of life; receive the knowledge He has promised to all who seek it, and then by the guidance of His Spirit impart this knowledge to others who are seeking truth. So as many of us have families to instruct, let us be prayerful and ever careful to mold their lives according to the divine will of Him who has entrusted them to our care, and let not a Daughter of Zion, old or young, think for one moment there is no way in which she can help this cause along, as God knows about us. And "all things work together for good to those who are called according to his purpose."

I. S. B. BRULE, Okla.

Italian Girls Never Flirt.

In Italy, according to Marchesa Theodoli, who writes about "What Girl Life in Italy Means," in the Ladies' Home Journal for August, there is plenty of love making, but not between the young people of the higher social class. Among the lower classes the youths are freer to please themselves, and there is no lack of furious love making, seasoned with jealousy, estrangements, peace makings, tears and smiles, as Mother Nature intended it to be. But there is no flirting. Love is taken very seriously, and on the girl's side, at least, is indulged in with marriage as the end in view. Flirting for the sake of amusement, simply to while away the long summer days or as a mild stimulant at balls and parties, with no idea of matrimony in the background, is a kind of sport which has not yet reached us from beyond the Alps. We are so far behind the times that to grant the slightest privilege to a man who has not avowedly shown that he means marriage would be considered downright dishonest by a respectable Italian girl. A girl who is not married at thirty will remain in the same dependent state as at seventeen. She would no more think of walking the streets alone, paying a visit or traveling from the city to the country without a companion or chaperone than she would think of choosing her own clothes and dressing as she liked best. Not even at that mature age would she choose a husband for herself without the approval of her family.

The social liberties of the American child are one of the evils of this country. Children's dances and children's parties, once given in the afternoon, have intruded into the evening, and are sending thousands of our children to their beds in a state of excitement which means no good for their future. It stands to reason that no child can, with his or her unformed strength, burn the candle at both ends.—September Ladies' Home Journal.



ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth every Thursday, at Independence, Jackson County, Missouri.

PRICES, \$1.00 PER YEAR, IN ADVANCE.

W. H. GARRETT, EDITOR. C. Ed. MILLER, BUSINESS MGR.

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Two Days' Meeting.

There will be a two days' meeting at Millersburg, Mercer county, Illinois, November 9th and 10th. A good time is expected. Come.

C. J. CLARK, Dist. Pres. J. ARTHUR DAVIS, Sub-missionary in Charge.

Conference Notices.

The conference of the Northeast Texas and Choctaw Nation district will convene at Wilburton, Indian Territory, November 22d, 1901, at 10 a. m. All branch clerks in the district please take notice and make out reports of your branch, have same approved by vote of the branch and send to the undersigned before the opening of conference.

All holding the priesthood are expected to make a report of labor done in the district. Come with the Spirit. District officers are to be elected.

A. Z. RUDD, Wilburton, I. T., Oct. 21.

CONFERENCE MINUTES.

The conference of the Northeast Missouri district convened with the Beaver branch October 5 and 6, 1901, Joseph A. Tanner in the chair, assisted by E. T. Mussell; Geo. A. Tryon secretary, assisted by Walter Smith.

Branches reporting: Beaver, Higbee, Huntsville, Salt River and Pollock. Ministerial reports from Elders J. A. Tanner, W. W. Smith, F. Palfrey, E. T. Mussell, J. T. Williams, Wm. Chapman, J. F. Petre, Francis Evans and Thos. Broad. Priests Earle Corthell, Robt. Grieve, Dan Edmunds, D. L. Morgan, R. Thutchley. Teachers A. G. Young, E. E. Petre. Deacon J. W. Rudkin.

Tent committee reported they had purchased tent and equipment and that they had borrowed \$30.00 as authorized by last conference. Summary statement reads: Total cash received by contribution, \$125.50; borrowed of bishop's agent by action of district conference, \$30.00; total cost and expense, \$155.40; balance turned over to missionaries for running expenses, \$3.10. Missionaries in charge of tent reported amount received, \$18.17; expended, \$17.07; balance on hand, 20 cents.

Bishop's agent's report read: Received since last conference report as tithes and offerings, \$168.55; from E. L. Kelley, general church fund, \$125; on hand last conference report, \$97.15; expenditures since last conference, \$307.00; on hand up to date, \$23.70. J. T. Williams, Bishop's agent.

The district treasurer reported: balance \$1.64; receipts \$5.70; expenditures \$7.00; balance 15 cents. Bills of expense allowed of district president, \$3.75; district secretary, \$2.27.

A motion prevailed calling for a pro rata assessment of each branch to raise money to pay \$30.00 borrowed from Bishop's agent.

The Northern Michigan district conference convened at Whittemore, Michigan, October 12, 1901; J. H. Lake was chosen to preside; J. J. Cornish associate, C. B. Joice secretary.

Branch reports: Iscon 62, gain 1; Prescott 44, gain 5; Work 45, gain 1; Wilson 22, loss 1; Horsey 81, gain 1; Farwell 39, gain 7; Coloman 142, gain 1; Fressoll 167, gain 5; Branton 17, loss 1; Whittemore 47, gain 3; Beaverton 45, loss 1; Boyne City 61, gain 2; So. Boardman 101, gain 10; Cadillac 65, gain 7; Glover 30, gain 1.

Ministerial reports: A. Berve baptized 4; C. G. Lewis; J. A. Grant baptized 5; D. Smith baptized 3; A. Whitehead baptized 6; R. W. Hugel baptized 8; J. E. Hanson baptized 6; H. DeVries; Thos. Goheen, E. A. Goodwin; J. H. Peters; J. A. Carpenter baptized 3; J. B. Beckley baptized 3; L. Phelps baptized 1. Priests Jas. Burch; John Pennells baptized 2; Jas. Davis baptized 2; Geo. Morris; B. S. Lamkin; John A. Larson; W. Aldred baptized 4; J. W. McKnight; George Burt; G. D. Washburn baptized 5. Teachers E. S. White; H. J. Badder.

Bishop's agent's report: Total receipts, 1009.62; total disbursements, \$1213.05; due agent, \$203.43.

J. A. Grant was elected president of the district; R. W. Hugel and E. A. Goodwin associates; C. B. Joice secretary. J. H. Lake, J. H. Peters, J. J. Cornish, J. A. Grant, E. A. Goodwin, J. R. Beckley, J. A. Carpenter, D. Smith, C. G. Lewis, R. W. Hugel, J. W. Shippy, A. Berve, J. Schreur, H. DeVries, were elected delegates to General Conference, with such other officials as may attend.

Conference adjourned to meet at Fressoll in June 1902 at call of the president. J. A. Grant, Pres. C. B. JOICE, Sec.

October 21.

The Ohio district conference convened at South Wellston, Ohio, October 19, 1901. Elder W. H. Kelley was chosen to preside, S. J. Jeffers associate, Bro. F. G. Pitt chorister, Sr. Janette Williams organist. The visiting brethren were given voice in the conference.

After opening address by Bro. W. H. Kelley, the rest of the session was occupied with short speeches by Brn. S. J. Jeffers, T. J. Beatty, L. R. Devore, V. M. Goodrich, J. F. McDowell and F. G. Pitt.

The following was offered by V. M. Goodrich and carried: That this conference ask the pardon of Bro. H. E. Moler in that it took hasty action at Vales Mills, one year ago, not permitting him to be heard when requested so to do.

The following branches reported: La Grange, 67; N. Columbus, 33; Creola, 47; Milton, 41; Vinton, 102; Liberty, 49; Blerly, 36; Hocking Valley, 80. The Hocking Valley branch report was referred back to the branch for correction to be returned to the district secretary.

Bishop's agent reported as follows: Total receipts, \$996.00; expenditures, \$892.50; back due church, \$103.59. R. Devore, A. B. Kirkendall and T. J. Beatty appointed to audit same.

Elders reported as follows: T. J. Beatty, James Craig, V. M. Goodrich, S. J. Jeffers, A. B. Kirkendall, A. W. Kriebel, L. R. Devore, W. H. Kelley, J. F. McDowell, H. E. Moler, H. E. Harder. Priest E. E. Lang.

The request of the Saints of Paddle Creek to be organized into a branch was discussed and referred to the missionary in charge. The Davisville branch matter was taken up and discussed, and on motion was referred to a committee of three elders of the district, and that the committee report to this conference. Brn. A. B. Kirkendall, A. W. Kriebel and V. M. Goodrich were appointed said committee.

Auditing committee reported bishop's agent's report correct. A motion to accept report was adopted.

Committee appointed to adjust the Davisville branch matter reported as follows.

We, your committee on Davisville organization, beg to report that it is the sense of the committee that the recognition of the second organization occupying the same building and territory as the first, is unwise and a

detriment to the work under existing conditions. We suggest that the members retain membership in the Byer branch or take letters of removal to adjacent branches. We further deem it wise and suggest that Bro. J. Munion be elected president, and pray that all will lay personal feeling aside and labor for the good of the work in that vicinity.

A motion to declare both organizations disorganized and further organization to be referred to missionary in charge and district president, was lost.

The report was then amended by striking off the recommendation that Bro. J. Munion be chosen to preside, and was adopted by a vote of ten to five.

Moved and seconded that the members who are enrolled upon the Davisville branch record be enrolled upon the Byer branch record and be recognized as members of the Byer branch.

Bro. S. J. Jeffers was chosen as district president, with Bro. A. B. Kirkendall as associate. The appointment of A. B. Kirkendall as historian, was, on motion, ratified.

Motion that we sustain all the General church authorities, including the missionary in charge and the bishop's agent, prevailed.

A vote of thanks was tendered the Saints of Wellston and vicinity for their hospitality.

Conference then adjourned to meet at Glenroy, the last Saturday in February, 1902, at 10 a. m.

E. E. LONG, Sec. SAND RUN, O., Oct. 25.

Convention Minutes.

At the convention of the Michigan local societies of Zion's Religious Literary Society held at Five Lakes, Michigan, October 19, 1901, the organization of the Peninsular State Association was effected. The following officers were chosen: E. A. Goodwin president, E. A. Mellich vice president, Bertha Cornish secretary, P. G. Hager treasurer. Nine locals were represented by delegation. Prospects are bright.

October 22. Zion's Religious-Literary Association of the London district convened at Rostock, Ontario, September 27, 1901, at 9 a. m.; district president Morralice Miller in the chair, assisted by vice president Ernest Rowett; Jas. Pycock secretary, John L. Burger assistant.

Addresses of welcome were delivered by A. C. Barmore, Bro. Moore and R. C. Evans. Replies by Walter Bennett and Levi Judkins.

Being so authorized the presidency of the convention appointed the following committees: Press committee, A. C. Barmore, Walter Bennett and Mabel Eastwood; credential committee, Maggie Lindsay, Viola McDonald and Ada M. Pycock; auditors, Alice Knisley and B. St. John.

Reports of district officers were read. The following locals reported: London, Humber Bay, Lowbanks and Selkirk. District report showed that four locals had reported with a membership of 100 and money in treasuries amounting to \$14.40.

Home Class superintendent reported as follows: Members in Home Class 23; members gained 20; lessons studied 110; original papers written 13.

Two new locals had been organized, one at Stratford and one at Stokes Bay; both joined the Association. Elder A. C. Barmore was chosen delegate to the General Convention.

Resolved, That we as an assembly participate in the movement to establish a mission paper in Canada on conditions that we receive support of Sunday School and church.

Met September 28th for prayer and testimony in charge of Elder Geo. H. Henley. Many prayers and testimonies were offered, the Lord speaking in tongues and interpretation, saying He was well pleased with young servants and handmaidens, and if they would be faithful and stand by the officers He would bless them. He also made special mention of the London locals, and Bro. Barmore and Sr. Margie McGregor.

Adjourned to meet at Port Elgin, Ontario, Thursday previous to conference at 9 a. m. JAMES PYCOCK, Secs. JOHN L. HURGER,

DR. PRICE'S Cream Baking Powder

Each time the United States Government has officially tested the baking powders the report has shown Dr. Price's Cream Baking Powder to be of superlative leavening strength, free from alum, absolutely pure and wholesome.

This is gratifying, for Dr. Price's Cream Baking Powder is depended upon by millions of people to raise their daily bread.

PRICE BAKING POWDER CO., CHICAGO.

NOTE.—These Government inquiries also developed the fact that there are many mixtures upon the market made in imitation of baking powder, but containing alum or other caustic acid, whose use in food is dangerous.

The Sunday School convention of the Chatham district met at Wabash, Ontario, October 11, 12, 1901, at 2 p. m., Sr. Jessie A. Hackett, district superintendent, in charge.

An opening address was given by Sr. Hackett, then the presiding officers were chosen as follows: Sr. Jessie A. Hackett, Bro. James J. Williamson and Bro. James H. Tyrrell. Sr. Mary M. Green and Sr. E. A. Leverton secretaries; Sr. Edith Dent organist, and Bro. J. H. Tyrrell chorister.

Bro. A. C. Barmore, Sr. Ada St. John and Sr. E. C. Bristol were chosen credential committee, Brn. Alvin Knisley, B. St. John and W. Bennett auditing committee.

All rights and privileges were extended to visiting Saints. Bro. R. C. Evans was also invited to the stand, and to take an active part in the convention.

Reports from the following officers were then read: Sr. Jessie A. Hackett, Bro. James S. Williamson, Bro. J. H. Tyrrell (also reported as librarian), Sr. Mary M. Green, Bro. Same, G. St. John, superintendent of Ridgeway Sunday School, Bro. Ambrose Wrencher, superintendent of Zone Sunday School, Brn. W. L. Ross and Wm. Neil, superintendents of Wabash Sunday School.

Schools reporting were Wabash, Prince Albert, Lindsey, Zone, Zion or Wallaceburg, Longwood, Ridgeway, Chatham, Wilkesport, Olive, Pine Grove and Tilbury with a membership of 472.

The treasurer, Bro. Geo. A. McFadden, reported on hand last report 70 cents, received since \$11.36, expended \$2.88, balance \$9.18.

The superintendent's expenses were \$3.60 and the librarian's were \$2.25, for which, on motion, orders were drawn on the treasurer to defray the above expenses.

Officers elected for the ensuing term Sr. Jessie A. Hackett, district superintendent, Valetta, Ontario; Sr. E. C. Bristol, Wallaceburg, Ontario, first assistant superintendent; Bro. John Wesley Badder, Wabash, Ontario, second assistant superintendent; Sr. Mary M. Green, secretary, Bro. Geo. A. McFadden, Fletcher, Ontario, district treasurer, Brn. James H. Tyrrell and Levi Tyrrell were chosen as librarians. Bro. J. H. Tyrrell was also chosen as delegate to the General Sunday School convention.

A motion to adopt the Wianowed Songs in our Sunday Schools carried. Bro. A. C. Barmore gave an interesting address on Religio work. Bro. R. C. Evans gave a brief account of a paper to be started in his missionary field to be called "The Canadian Mes-

senger." He invited the body to act as they felt, after which it was moved, seconded and carried that we support the above movement.

A collection was then taken up and handed over to the district treasurer amounting to \$1.01.

The evening was devoted to entertainment consisting of music, singing, recitations, speeches, also papers were read on literature and secretary work. Sr. Jessie Hackett explained the drawing presented to the convention by Mrs. Annie Kettlewell and Emily Shaw. At the close it was pronounced the best we ever had.

Saturday morning session was opened with class work in charge of Bro. J. J. Williamson. The lesson proved interesting.

The credential and auditing committees reports were adopted. A vote of thanks was tendered to Brn. J. J. Williamson and J. Tyrrell for their able assistance during the past term, and to the Wabash Saints for their hospitality.

Adjourned as per agreement. MARISS M. GREEN, Sec.

MARRIED.

(One dollar must accompany these notices when other than the plain announcement is desired. No descriptive information will be inserted free.)

WARPOLE-HUMES.—At the home of Bro. and Sr. Willard Hetterick at Philadelphia, Pennsylvania, October 23, 1901, Mr. Lockwood E. Warpole of Newark, Delaware, and Sr. Margaret E. Humes of Baldwin, Maryland, Elder Wm. E. La Rue officiating.

Bad Coughs

"I had a bad cough for six weeks and could find no relief until I tried Ayer's Cherry Pectoral. Only one-fourth of the bottle cured me." L. Hawn, Newington, Ont.

Neglected colds always lead to something serious. They run into chronic bronchitis, pneumonia, asthma, or consumption. Don't wait, but take Ayer's Cherry Pectoral just as soon as your cough begins. A few doses will cure you then.

Three sizes: 25c., 50c., \$1. All druggists. Consult your doctor. If he says take it, take it, no matter how small the dose. If he tells you to take it, then don't take it. He knows. Leave it with him. We're willing. J. C. AYER & CO., Lowell, Mass.

# ZION'S ENSIGN

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, NOVEMBER 7, 1901.

NUMBER 45

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

PRICE, \$1.00 PER YEAR, IN ADVANCE.

W. H. GARRETT, EDITOR.  
C. ED. MALLON, BUSINESS MGR.

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## WORSHIP.

It is the testimony of those who have had experience in that direction, that nothing in this life causes such complete satisfaction to the soul as the fervent, sincere and faithful devotion paid to the Most High God; and the longer an individual has been in such service, the more emphatic is his testimony. Many things in this life engage the attention of mankind, and to all the objects to which thought and energy are given in this life, there is connected with it more or less of anxiety and uncertainty. But when the mind, the heart, the strength and the soul of an individual is given in the worship of the only true and living God, there is neither dubiety or anxiety as to the results following. On the contrary there is a sense of recognition given which brings joy and peace, coupled with a desire to continue, and if possible, to enlarge upon such service that greater blessings may be realized. Our Lord has said:

If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.—John 14: 23.

With such an influence surrounding an individual, naught but peace can be experienced. The power of the adversary that distress is broken or made ineffective; for with such attendants to comfort and strengthen even martyrdom has been endured with joy.

The desire to worship seems to be inherent in the nature of man; and though the knowledge of what he should worship and in what manner devotion should be offered, may be very crude and imperfect in some, yet the desire to worship seems rightly a part of his nature. And why not? From the beginning of his history it has been impressed upon him that he is under obligations to his Creator for all the

blessings of life, both now and hereafter; that because of mercies enjoyed he is in duty bound to be thankful and appreciative, which should be manifested by doing those things which are pleasing and acceptable to the Giver of all his benefices; and that to fail to show such appreciation is to justly incur his displeasure. Hence, from the dwellers in "darkest Africa," and the aborigines of America, to the highest type of civilization, worship is offered to God in some form; and with more or less zeal and sincerity.

Comparatively few, however, of all of earth's children worship as they should, in spirit and in truth. Our Lord, when questioned on one occasion as to which of all the commandments of the Father was most important, gave this instruction:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.—Matt. 22: 37.

Mark (12: 30) and Luke (10: 27) both make the addition of the words "and with all thy strength," and when a perfect worship is given, all our strength or force of character must be in it. To love the Lord with all our heart implies that our love for Him is the chief element in it. To love Him thus, not only does not exclude love for other right and proper objects of esteem, but rather enjoins such upon us as a duty, as being the workmanship of His wisdom and power. For instance, while the question propounded the Savior had reference to the greatest commandment, His reply includes a second great commandment, which He declared was "like unto" the first. "Thou shalt love thy neighbor as thyself," and Matthew records Him as adding, "On these two commandments hang all the law and the prophets." It follows then, that he who loves God with all his heart must love his neighbor with the same unselfish interest as he is wont to extend to his own inclinations and characteristics. If the question arises as to who is one's neighbor, we have only to turn to the pointed reply to this question which the Savior made when uttering the parable of the man who fell among thieves while traveling from Jerusalem to Jericho (Luke 10: 30-37), demonstrating beyond all controversy that it is the individual who anywhere, and at any time NEEDS the help you are able to afford him, though it should even require a sacrifice on your part to render it.

Locality is not in the consideration when deciding scripturally the question as to who is one's neighbor. Usually the definition of neighbor is applied only to those who reside near us, and who are congenial to us as

associates, who move in "our sphere" of life. But this definition is too narrow, too contracted to meet the requirements in an acceptable worship of God. A godlike service to our fellowman is service to God, and the Savior emphatically showed his disapproval of the usage which includes only those who are able to repay us in kind for favors extended, to the neglect of the interests of the helpless and needy. "The poor ye have always with you," indicates that there is a duty pressing upon the faithful servant of the Lord which may not be disregarded, without individual loss to the one so unobedient. The way of the world is to show favors to those who are already prosperous, in the thought that they might, in a time of emergency, be of assistance again; but our Lord enjoined that assistance should be rendered those who are unable to return the favor in this life, declaring that in so doing the recompense should be had "at the resurrection of the just," which would be of far more worth than any returns that could possibly be made in this life.

But to serve the Lord with all one's mind, and might, and soul and strength, requires an intelligent and comprehensive understanding of the Being to whom our devotion is offered. The Savior declared to the Samaritan woman, "Ye worship ye know not what: we know what we worship" (John 4: 22), and that statement was as applicable to others as to the Samaritans. The Apostle Paul when visiting Athens, and taking note of the devotions of the Athenians, found one altar with the inscription TO THE UNKNOWN GOD, showing that they were indeed worshipping they knew not what. Such a worship could not then, nor can it be now profitable to the worshiper, nor entirely acceptable to God. Christ taught that the hour had come even in His day, "when the true worshippers shall worship the Father in Spirit and in truth for the Father seeketh such to worship him" (John 4: 23), making it an absolute necessity for the spirit of revelation to inspire and direct that worship.

The statement in the verse following that "God is a Spirit," has confused many in their conception of His personality, so that they cannot present an intelligent worship. Creeds have taught that God is without body, parts or passions, precisely the opposite to the statements of the Scriptures concerning Him; the word of God declares in plain and unequivocal language that He possesses all of those characteristics. From what source men have drawn their under-

standing that God does not possess either "body, parts or passions," is hard to determine, unless it be from the thought that a spirit has no entity; and even that is as erroneous as the other, and so confusing to the understanding that the mind can have no correct comprehension of the Almighty, and worships it "knows not what," therefore not "in truth." We will quote a few passages from Holy Writ to show that God is; that He has a body, with parts, and possesses passions; and, taking the Bible, the revelation of God, instead of the mistaken opinion of men, as a guide, those who will accept its teachings may be able to worship with profit to themselves and acceptance to the living God, who talked to Moses at the burning bush.

And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither, put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham; the God of Isaac, and the God of Jacob.—Ex. 3: 4-6.

There can be no misunderstanding here; the Almighty spoke to Moses in his own language, face to face as one man speaks to another, consequently He has a voice and a personality, and this personality was represented in the Lord Jesus Christ. Who being the brightness of his glory, and the express image of his PERSON, and upholding all things by the word of His power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.—Heb. 1: 3.

This scripture clearly shows just what kind of an entity is possessed by our great Creator. Jesus was the express image of His person, and if we have a clear conception of the personality of the Redeemer, we will know, in the light of this testimony, just what form the eternal Father possesses, and may offer an intelligent worship to Him. Jesus sat down at his "right hand;" how could this be possible if He possessed no form or shape?

And Jacob called the name of the place Peniel: for I have seen God face to face: and my life is preserved.—Gen. 32: 30.

And the Lord spake unto Moses face to face, as a man speaketh unto his friend.—Ex. 33: 11.

For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him.—2 Chron. 16: 9.

The eyes of the Lord are upon the righteous and his ears are open to their cry.—1 Peter 3: 12.

The Lord hath sworn by his right hand, and by the arm of his strength.—Isa. 62: 8.

And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.—Ex. 24: 11.

And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of

testimony, tables of stone, written with the finger of God.—Ex. 31: 18.

Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and they saw the God of Israel: and there was under his feet as it were a paved work of sapphire stone, and as it were the body of heaven in his clearness.—Ex. 24: 9, 10.

Very much more along this line could be given but this will surely suffice to make it clear that God possesses form, a body, as did our Savior. In the beginning God said let us make man in our image, after our likeness. (Gen. 2: 26). No one will probably advance the theory that the form of mankind has changed since that time. Nor will it be asserted that God has changed. He spoke from the heavens in an audible voice at the baptism of the Lord Jesus, declaring Him to be His Son in whom he was well pleased, and commanded all men to hear him. He has been shown to have a face, eyes, mouth ears, hands and feet, seventy-four men having been eye witnesses of this fact. He loves the righteous; He hates sin; He is angry with the wicked; He is just, merciful, patient, forgiving, so that He does possess passions, as well as body and parts. He is not personally in every place at one time as witness this testimony:

And he said, Go forth and stand upon the mount before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire: but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out and stood in the entering in of the cave.—1 Kings 19: 11-13.

All may then draw nigh in spirit to the living God. They may draw nigh to Him in character and in the resurrection, because they have obeyed His laws and commandments may, through the atonement of Christ, be like Him in every way, possessing His likeness in form, glory, intelligence and life.

"Worship God."

Extracts from Letters.

SR. (Mrs.) M. M. GOODRICH, Aaron, Bates county, Missouri, remitting for ENSIGN, says:

I thank the Lord we have that much preaching. We get but very little preaching besides what we get through the "silent preacher." God bless the "silent preacher."

ELDER W. H. PREWITT, Lark, Cleveland county, North Carolina:

I have preached fifty-one sermons. None have been baptized, but the people are marvelling about this gospel. I think if some one would make the start many would be baptized. If any of the Saints feel like sending me church papers I will be thankful, and can distribute them.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Be sure to attend the young people's entertainment at Bro. and Sr. Elliott's new home near the Pacific bridge, next Monday evening. You will be sure to enjoy it, besides helping these lively folks in a laudable work. They are going to have that piano for the Religio and Sunday School work, and that's all there is about it. 25 cents will admit adults, and 15 cents the little folks. Don't fail to get there on time.

Bishop May and President Hulmes are having an office prepared on the first floor of the ENSIGN building, and will soon be ready to receive those who may have business with them in their new quarters. Bro. Wm. Roberts is doing the necessary carpenter work. The papering and varnishing will be done as soon as he is through, and the brethren will probably be located some time next week. It will be quite a convenience for all concerned.

We are informed that Bro. Alma McCallum is preparing to open a restaurant in the rooms formerly occupied by the News on West Lexington, opposite the Electric Line station. John Barbee will assist him in taking care of patrons.

The young people's prayer service Tuesday evening was very interesting and encouraging. Bro. C. Ed. Miller and Harry Hatley were in charge.

Bro. G. Ed. Weeks met with a painful accident last Saturday evening while at his work in the foundry of the Eagle Manufacturing Company, at Armourdale, Kansas. He was carrying a ladle of melted iron, when he fell, spilling the iron, and burning both hands, left arm and right side. Though not serious it was quite painful.

Sr. Lucy Young and Bro. Frank Resch were married Tuesday evening, November 5th, by Elder B. J. Scott. The ENSIGN extends hearty congratulations to the happy couple. May happiness and prosperity crown their union. Rumor has it that the "bells" are softly swinging and will, ere many moons, peal merrily for two more of our excellent young sisters. Don't ask us; we don't know.

At least two young people are anxiously scanning the weather signs each day, and hoping for a continuance awhile longer for the beautiful weather we have been having. The framing of Bro. Frank Mills' new house on West Short street is up, and in a few more days will be covered in. It will be a pretty little home when completed.

We have had a remarkably beautiful and pleasant fall. Have had ripe tomatoes from the garden up to this week, and November 4th, the editor and family were favored with roasting ears (green corn), furnished by the kindness of Bro. C. A. Roell, from his garden. Missouri is a good place to live.

President Hulmes was the speaker at the morning hour last Sunday, and Apostle Joseph Luff at night, both efforts were

good. The afternoon communion service was enlivening.

Lamoni, Iowa, had the first snow of the season Saturday last, and another followed Monday night. We are having beautifully clear weather here, though quite cool Monday and Tuesday. It is pleasant in temperature as well as appearance since then.

Sr. Sarah Jane Franklin, of Independence, aged 80 years, died Wednesday morning, October 30th, at Del Norte, Colorado, where she had gone to visit her daughter.

## ST. JOSEPH, MISSOURI.

News of the severe illness of Master Blair Winning, youngest child of our esteemed former associate townsmen, Bro. and Sr. Robert Winning, now of Niagara Falls, reaches us, yet with a mingling of hope for his final recovery. To you our sympathy extends.

Bro. Church, of Lamoni, was in attendance at our church services yesterday. He was the guest of Bro. Smith, formerly of the same place.

The sacrament service yesterday was in charge of Bro. R. Archibald and Wm. Lawrenson, two of our tried standbys. It requires a great effort for Bro. Archibald to get to church on account of his affliction, but he comes. The meeting was progressing nicely when we departed for our mission work.

Bro. Wm. Lewis and company were delayed near six hours between here and Chicago, by a wreck, which will make it questionable about their reaching New York in time for the sailing at 10 o'clock on Saturday.

Bro. and Sr. Hancock, a worthy old couple living at Wathena, Kansas, spent a happy week among the Saints here, attending services and rejoicing in the gospel they love so well and have loved so long.

Our series of two weeks meeting at Geiger Hall, 12th and Grand avenue, opened out last night with a very satisfactory service; a fair attendance and splendid spirit. After the service a good Methodist shook hands saying, "I thank you for your fairness, I will come to hear you again." Is not the truth always fair when fairly handled?

Bro. G. W. Best and Coventry Archibald held forth at the Aspy mission yesterday, and Bro. H. B. Tadicken at South Park, for the city. Six sermons in all, three Sunday Schools and one sacrament service.

LATER.—Bro. Wm. Lewis and party reached New York and sailed at 10 a. m. Saturday. All well.

J. M. TERRY.

2065 Holman St., Nov. 4.

## CHICAGO, ILLINOIS.

Sunday the preacher at West Pullman was Bro. Sheehy; at south side Bro. Pement; on the west side Bro. Earl and Sheehy. The union communion service on the south side was well attended. Bro. G. F. Weston and mother of Buchanan, Michigan, and Mrs. Hegwitz, Epperson and Holver of Peoria, Illinois, were in attendance; also Sr. Steele, who now in her 85th year bears a faithful

testimony to the truthfulness of the latter day work. She has been a member of the church for 70 years; was acquainted with the Martyrs, the three witnesses, was present at the dedication of the Kirtland Temple. She was the daughter of Duty Griffiths and was baptized at Amherst, Ohio, in 1831 by Elder Fuller. Such interesting testimonies as she can bear are few nowadays, as these aged warriors are fast becoming few.

We learn from Bro. Weston that the *Glad Tidings* has removed its office back to Grand Rapids, Michigan.

The Willing Workers Sewing Society of the west side have now renewed their work for the fall and winter campaign at the hall, 8 South Wood Street every Thursday at 10 to 4; the Prayer Union at 2:30. The following is inscribed on their banner: "Our Aim—To do all the good we can, in all the ways we can, in every place we can, to all the people we can." Motto, "Rowing, Not Drifting."

Bro. Elmer Johnson is poorly; he had to be removed from Sr. Braidwood's to his parents home. The outlook for him is anything but encouraging.

## NOTICE.

November 4.

## ST. LOUIS, MISSOURI.

Places of worship: Rock Church, Glasgow avenue and Dickson street. Services, Wednesday evening, prayer service. Sunday, Sabbath School 9:30 a. m.; preaching at 11 a. m.; social service at 2:30 p. m.; preaching at 8 p. m. Cheltenham, 6731 Manchester Ave. services, Sunday School 10 a. m.; social meeting 2:30 p. m.; preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

At Cheltenham last Wednesday evening the Religians held special services; a fair attendance and a well rendered program; Bro. C. J. Remington in charge.

On Thursday evening the St. Louis Religio celebrated Halloween at the home of Bro. and Sr. E. C. Bell; a splendid time was enjoyed.

On Saturday night a surprise party was tendered Bro. Bert Dawson; he had previously announced his intention of leaving the city to embark in business with Bro. Gilbert Whitehead at Barnard, Missouri. A goodly number of the young people met at his home, and spent the evening in a joyous time. Bro. Bert left Sunday evening for Barnard, accompanied by the best wishes of his many friends.

The Mite Society are very busy preparing for the Thanksgiving bazaar, which they are trying to make a brilliant success every way.

At morning service we greeted Sr. Nettie Thomas of Bevier, as we supposed; were pleasantly surprised to know the young lady had recently changed her name. Her husband, Mr. Hamilton, accompanied her.

Bro. J. J. Billisky was forced into service yesterday by the absence of Bro. Archibald, who was detained by work. Bro. B. acquitted himself creditably.

Sr. Maude Crawford from Collinsville; Bro. Jos. Jacques and Sid Hawkins from Belleville were among our visitors yesterday; also Bro. Johnson of Burlington, Iowa.

Small attendance at Sabbath School; the collection was however something a little out of the usual, amounting to \$6.35. Bro. Arthur Burgess very ably presided, the superintendent being absent.

Sacramental service was presided over by Bro. Billinsky, N. N. Cooke and J. G. Smith; large attendance and the time well improved.

Practices are now in progress for the sacred song service the Sunday after Thanksgiving.

ETTA.

2829 Dayton St., Nov. 4.

## FIRST KANSAS CITY BRANCH.

2324 Wabash Ave., Sunday School 9:30 a. m.; preaching at 11 a. m. and 7:30 p. m.; social service 12:15 p. m. D. F. Winn, pastor, 2306 Bellfontaine; telephone 205 Union. Superintendent Sunday School, E. Etzenhouser, 507 Massachusetts Building, Telephone 613. Missionary in charge, John D. White, 609 Main St., Telephone 1358.

Our protracted meeting closed last Sunday night; while the attendance was not so very large, yet a good interest was manifest throughout, and quite a number of non-members were brought near the kingdom; the Saints were cheered and built up, and an excellent spirit prevailed. President J. D. White was ably assisted by Bro. R. J. Parker, F. C. Warnky, I. N. White, D. R. Rudd and President D. F. Winn. With the exception of last Saturday evening the weather was most delightful. Bro. White contemplates beginning another series of meetings in another part of the city this week.

Last Sunday evening Bro. Warnky assisted Bro. J. A. Gilgren at the Northeast branch, where a good interest has been worked up, and quite a number have been baptized lately.

Two daughters of Sr. F. M. Steward, of Rosedale, were attacked by scarlet fever recently, the eldest, 10 years old, died; the other one is getting better. Sr. O. Hughes has been a good Samaritan during this trouble.

Bro. John F. Allen died last Sunday, and was buried from the 18th street Union Mission, Bro. F. Parker in charge, Bishop W. H. Pease preached the sermon.

Last Monday night was the regular business meeting of the branch; the former officers of the branch were re-elected, except Bro. Henry Ashbaugh, priest, he having moved to Colorado. Bro. Eli Etzenhouser was recommended by the president, and provision for his ordination to the office of priest, was made for next Sunday afternoon.

It was announced that Pres. Geo. H. Hulmes was expected to preach to us next Sunday at 11 a. m., and Elder F. C. Warnky at 7:30 p. m.

November 5.

## SAN FRANCISCO, CALIFORNIA.

Services at "Druid's Temple," Cor. 14th and Polson Sts. Sunday School 9:45 a. m.; preaching 11 a. m. and 7:30 p. m. Sacrament meeting on first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3016 16th street.

Sunday, October 18th, we had preaching at 11 a. m. by Edgar Smith, from Sacramento. He is a young man just taking his first steps as a preacher. He acquitted himself quite nobly, and will accomplish much good for the cause if he continues faithful.

In the evening Bishop C. A. Parkin, was the speaker. He also addressed the Oakland Saints at the morning service.

There was a full attendance at the prayer meeting Wednesday evening, Bro. Saxo's parlors were well filled with interested Saints, nearly all taking part in the services.

The Religio had a very interesting session Friday evening, at the residence of Bro. Roy Davis. There was a review in Book of Mormon studies, also two discussions, one concerning the Urim and Thummim, the other about the name of the brother of Jared. There was a general interest spread among the members in the matters considered.

Sunday, October 20th, regular Sunday School service at 9:45, preaching at 11 by Bishop Parkin and at 7:30 p. m. by the writer.

We are having nice, warm weather now, almost too warm. At mid-day; the evenings are grand. Our summer winds are over, and we now enjoy our finest weather.

GEO. S. LINCOLN.

October 24.

## DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening. Zion's Religio-Literary Society Sunday evening at 6 p. m. E. F. Shupe, pastor, 3633 Clayton St.

The weather is fine, a little cool at night, but fair and warm during the day; the flowers are still blooming beautifully out of doors, there not having been frost enough to kill them.

Elder J. B. Roush and family have moved into their own home on the north side. Sr. Roush has been quite poorly for several days.

Two were baptized on the 27th ult., and four received by letter the 3d inst, making six additions to the branch within a week.

At the Religio the 27th a long letter was read from Sr. Laura Gilbert giving a history of their voyage from San Francisco to Papete; it was very interesting.

The Religio gave an entertainment and oyster supper at the church Friday evening. The program, though short, was one of the best ever given by the society.

Preaching Sunday morning by Elder J. B. Roush. There was a large attendance at the six o'clock sacrament service, and the meeting was one of interest, lasting over two hours.

S.

November 4.

## LETTER DEPARTMENT.

HAMILTON, Ont., Oct. 3.

Editor *Ensign*:—Permit me a small space in your interesting paper to inform your readers of my whereabouts, and a little of what is being done for the upbuilding of the Kingdom of God, and I trust, encouragement to the Saints. My appointment from the last General Conference being Canada, and under the direction of our beloved president, Apostle R. C. Evans, I was to labor in the London district, and since communicating to the *Herald*, of August 10th, I was permitted to go and see the loved ones of home. After a pleasant time and attending to some church duties for the London branch, by request of Elder

H. Dickhout, of Hamilton, I came here on the 3d of September, and have felt it wise to remain for a little longer for the good of the work in that place.

Hamilton is a city of some 35,000 or 40,000 people, and we have about eight families of Saints, with a branch of about twenty-five members, one elder, one teacher. The elder is an engine driver and goes to his work 7:30 p. m. each night through the week and oftentimes on Sunday; as a result he cannot attend to the wants of the branch as required, but tries to do his best under those circumstances. The teacher lives about two and one half miles out of the city, and while working as blacksmith in the same, finds it hard to attend to the duties of his office, and like many of the members of the church is poor as regards this world's goods.

There had been no meetings for four weeks before I came, and things were looking a little dark. The missionaries will better understand this experience; but at times it falls to our lot to meet them. I looked at the situation thoughtfully and prayerfully, and asking for light from Him in whom there is no darkness at all, I went to work among the few Saints with the view of building them up in the true faith of Jesus Christ.

I first visited nearly all its members, got them to feel their duty to God, the church and themselves, and tried to find out if they were not willing to make the required sacrifice in order to bring this work before the people, informing them that I had instructions from our beloved president of the mission to stay with them as long as my duty required and interest remained. Having no place of meeting some of the Saints and friends opened their houses for preaching, which was very encouraging, and I tried to dispense to them the true gospel restored in these latter days, and am pleased to inform you that the effort put forth was not in vain, for Mrs. Mary Slover became very much interested, and after going to her house and having some long talks on the rights of the true church of Jesus Christ and his teachings to mankind as found in the Bible, Book of Mormon and Doctrine and Covenants, she asked to be admitted into the church, believing it to be of God; so on the 16th of September in the lake at Hamilton, after a spiritual service at the house, she was baptized by the writer, and under the hands of Elder H. Dickhout and myself she was confirmed a member of the church of Jesus Christ known among men as the Reorganized Church of Jesus Christ of Latter Day Saints.

It was thought wise that we get a permanent place for preaching and branch meetings, so I got the consent of the few Saints to hire a hall, and would try to meet the expense of the same. So Elder Dickhout and the writer went to inquire about one, but could not get it for the purpose required, though it had been empty for a long time and is still empty, with other places owned by the same parties. We tried again and found a large store on one of the main streets close to the city hall and market, No. 60 York street. The agent wanted \$6.00 per month, but we went to the owner who wanted \$5.00. So we talked for a while of our object, and he said we might have it for \$4.00 per month, and we took it.

Then the work of cleaning commenced; the writer with Srs. Forest and Bessie Dickhout went to work and put in three long days, pulling down paper, scraping walls, washing windows, white washing large ceiling all around walls half way down, then painting with two colors the other half, painting doors, etc. Getting out and posting bills, getting in electric light, etc., all done with the cost of \$12.13, rent for one month included, and on Sunday 23d we had four meetings—sacrament, prayer and testimony, preaching three and seven p. m., and have been holding meetings every night since except Saturday and three meetings on Sunday.

I have my English organ accordion, a small instrument, and we have some very good singers, and can say I

have been blessed in preaching the word of the Lord to the people. There are no many turn out at times, but having felt of the Holy Spirit when by prayer the place was dedicated by the writer, I have every reason to believe that good will come from the same. We have our temptations, and at times the way seems dark, but the promise holds good to day "as thy days may demand so thy succor shall be."

Bro. Keen has painted a small advertisement, "The Hamilton Branch of the Reorganized Church of Jesus Christ of Latter Day Saints, All Welcome." It is pasted on the window with other notices of the meetings. I think I can truly say that the Lord is with us, and though the work may be moving slowly here, yet it is forward. Trusting God and persevering will honor the calling, and I still beg the prayers of the faithful Saints that I may live humble, watchful and pure to the Lord, and with the pure in heart be gathered home to Zion when the work is done.

Your brother in Christ,  
R. B. HOWLETT.

HAMILTON, Scotland, Oct. 15.  
*Editor Ensign:*—Perhaps a few lines may be of interest, from this side of the Atlantic, to the readers of the *ENSIGN*. The work of the Lord over here is in a fair and prosperous condition, but still there is ample room for improvement. The few missionaries that we have over here are striving to magnify their calling. The local ministry are in good spirits and co-operating with us to advance the interests of the work. We hope that the Saints will pay special attention to the appeal accompanying this letter.

We are glad to learn through the columns of the *Herald*, and *ENSIGN* that the gospel is winning its way, but feel sad to learn that so many of the Saints are ill and some passing away; however, we must be prepared to meet adversity as well as prosperity in this world. It pained our heart to learn of the assassination of the late President McKinley, having been acquainted with him for many years and all the time we have known him have found him to be one of the honorable men of the earth. There was deep and universal sorrow at the cruel deed which prematurely closed a life of useful activity for common good, bespeaking the esteem and admiration for him from all the civilized world. We truly sympathize with his companion and humbly pray that God will give her grace to bear this heavy affliction.

Since my arrival in this country I have visited many places, renewed the acquaintance of many, and made many that are new, and miss the faces of many who were friends and helpers in the days gone by, some emigrating to the land of America and some have steered their bark for the haven of eternal rest. This is a strange world in which we live; a few years bring about many changes, some pleasant, some trying and others very sad in their nature. We beg a deep interest in the prayers of God's people for ourselves and the work in this land.

With love to all, and regards to ye editor and manager.

GOMER T. GRIFFITHS.

GUILFORD, Mo., Oct. 23.  
*Editor Ensign:*—Elders J. S. Snively and D. A. Hutchings closed a ten days meeting at Gravel Wall Baptist church, four miles northeast of Fillmore, Missouri, last Friday. The interest was good to the last, good size crowds, the young people taking an active part in helping with the singing. The brethren regretted the close of the meetings so soon, but the Baptists had arranged to begin a protracted effort. They will find it hard work to interest the people with a "mourner's bench" conversion, after hearing so much solid gospel truths.

Bro. W. T. Ross and I have been holding services at the Fairview school-house, two and one half miles northeast of Barnard, where the attendance has been large, and a more attentive class of people, I have not found in the state. A number of

evenings' the house would not hold the audience. I do not want the reader to think this was all on account of such good preaching, Bro. W. T. Ross being in charge of the singing, with the two sisters, Arietta and Eliza Byerko, they securing the use of an organ, and hauling it six miles to the school-house, then attending the services each evening, making a twelve mile trip, all to assist the elder to get a crowd to come and hear the gospel. May God bless such faithful souls as they. Other Saints might do well to take this for an example to do likewise.

Bro. Snively and Hutchings came Friday and Saturday to my assistance and will continue the meetings another week. People have kindly extended invitation to us to stop with them. We trust lasting good has been done, and that some may be led to obey.

Arrangements have been made to hold a series of meetings at Guilford and Bedson branch, beginning Friday, November 15th, continuing two weeks or more. I have the promise of Bro. J. N. White to be with us, and the missionary force will try and be in "prime" shape to do their best to make these meetings a success. Both meetings will be carried on at the same time, being only about ten miles apart. Let the Saints get their singing in "trim," and the Lord being with us, surely we will have a good time.  
Yours in bonds,  
D. C. WHITE.

SHABBONA, Mich., Oct. 23.  
*Dear Ensign:*—The conferences of Northern Michigan and Eastern Michigan are past. The Northern conference was quite the best that I ever attended; perfect harmony and agreement prevailed from the opening of the Sunday School convention until the close of the conference. The outlook is indeed encouraging. The lines are being constantly extended and not a few are receiving the gospel.

The Religion has become a permanent fixture among the Saints. The first convention of this growing society to be held in Michigan, convened at Five Lakes, October 19th. Nine local societies were represented, and the organization of "The Peninsular State Association," was effected. I also organized a "local" in Gagetown, on Tuesday evening, October 22d, delivered one address in the G. A. R. Hall, and arrived here today. Commence meetings in the hall tonight.

This place (Shabbona) is the place where our own J. J. Coraish met Rev. R. B. Brown in debate in June last. Elder Cornish baptized ten at the close. Rev. C. W. Seelhoff, the Methodist minister who brought about the discussion, has "hied himself away," and another has been installed in his stead. Many are interested and we look for other additions.

Our worthy apostle, J. H. Lake, is at present laboring in the vicinity of Buell Center. His labors are very acceptable among Saints and others.

I can but say that prospects are very bright from my point of view, and I believe it is the general expression. I go to Bay City next.  
E. A. GOODWIN.

ILLINOIS CITY, Ill., Oct. 26.  
*Editor Ensign:*—About the 9th of September Elders J. Arthur Davis and O. H. Bailey, Russell and Steadman came down from Davenport, Ia., with their tent and held meetings over four weeks; the tent was crowded every night and they had the best of order. They packed their tent about the 12th of October at Charlie Holmes' in Mercer county, Illinois. Bro. Bailey is now at home in Clinton, Iowa, and Bro. Davis and Steadman are holding meetings at Savannah, Illinois.

The people here say that they never heard as much gospel preached in all the years that they have lived as was preached in those four weeks; if they had a church here they would do a great deal of good, but the Methodists and Brethren will not open the church to them, and there is no place here to hold meetings.  
In gospel bonds,  
Mrs. M. REEVES.

[The following is published by request.—ED.]

ROSELLE, Sydney, Australia.

October 7.

To Mrs. M. WINDSON,  
INDEPENDENCE, Mo.

*Dear Sister:*—Your welcome letter of September 7th arrived today, just one month after you posted it. On behalf of Australian Saints I desire to extend sincere thanks to "Willing Helpers" of Independence, Missouri, for their thoughtful kindness and most noble efforts to assist us few, far away, struggling Saints, by so promptly sending us the large sum of \$15.00. So far I have only received nine letters from U. S. A. Yours contains the largest sum; the others had from 25 cents to \$2.00 each; most of them \$1.00 each.

In 1888 I joined the Independence branch, and in the spring 1889 while reading the *Herald* one day alone, the Holy Spirit rested on me and witnessed to me that I had a work to do in Australia. In 1892 I was ordained a Seventy in the stone church, Independence, Missouri, and appointed to the Australian mission, but did not get here till August 15, 1893, having labored one year in Colorado. I found this mission a hard one to make headway in because of lack of money and printed literature to work with; so from a financial point of consideration, our work here these eight years has been slow and uphill pushing.

Like Paul of old I have labored much with my own hands to partially supply needs of self and family, as my wife during these eight years did not draw fully \$800 of her allowance from the church on account of hard times and lack of funds in this mission. God has been wonderfully mindful of me, for when I needed cash he always opened the way for me to earn it, and I could get work while thousands of men were out of a job. Times are getting better, and there are plenty of titles to support missionaries families now.

But we are badly in need of a good printing press. The voice of the Spirit to me of late has been that there are thousands in Australia to be gathered to Zion. How is it to be done? God works by means, and one that must largely be used here is the printed word; this together with the voice of the missionaries and godly example and sacrifice of all Saints will accomplish the work and push many to Zion.

I have had great trials of late by sickness in my family. I ask you all to pray for my wife that she may be restored to good health, so I may be free from family care to go forth to do God's work and be not burdened in mind on account of knowing that Sr. Kaler is not able to properly care for our three darling children.

Candidly remember me to Bro. Joseph Luff; my heart swells with love for him when I think of the wise counsel I got through his sermons before and after I joined the church. I believe he is doing God's will, though many may think otherwise, and not knowing the hidden purposes of divine wisdom, may misjudge him, as some of the Saints here have done me when I was laboring at things other than spiritual or missionary work. A word from any of you in *ENSIGN* on behalf of our "press fund," would be appreciated very much. Love to all Independence Saints.

Determined to battle onward for the truth, I am  
JOHN KALER.

128 Evans St.

GAYLORD, Kas., Oct. 28.

*Editor Ensign:*—The past week Bro. J. C. Vaughn and L. G. Gurwell discussed in the Baptist church at this place. The attendance was not as large as we would have wished for, but the interest was very good throughout. Bro. Gurwell's chart lectures on the various dispensations were excellent, and no doubt it will arouse the spirit of investigation in some, though I do not look for very great results to follow from preaching to this people.

The record of the past discloses the fact that for over a quarter of a century the gospel story has been repeated with but very small results. Yet

if those who have been obedient receive eternal life through faithfulness, the labor of those years will be richly paid and honor and glory added to the faithful laborers of the vineyard.

The Saints of this place are mostly faithful. Services are held regularly, and we are striving to keep pace with the rapid progress of the church in faith and works.

In conclusion will state that we are grateful for the above labors. Call again brethren.

Hastily,  
L. F. JOHNSON.

CENTRALIA, Ill., Oct. 29.

*Dear Ensign:*—Will you please announce in your columns to the Saints that I have an affected heart and I ask an interest in their prayers. I have been troubled with it for years. I saw in your columns the statement of a sister who gives in her evidence to this, and I cannot doubt it in the least. God has made us this promise in his divine word if we will submit to his will.

Bro. J. D. Stead is the only elder that knows me, under whose hands I was baptized, and if this should fall under his notice I especially ask an interest in my behalf. My address is 1104 South Locust St., Centralia, Ill.  
Yours in gospel bonds,  
P. M. DAVIS.

WEIR CITY, Kan., Oct. 27.

*Editor Ensign:*—Bro. John T. Davis, district president, has been with us and strengthening the Saints here by his wise counsel. We have been looking for Bro. F. C. Keek, but he has not put in his appearance yet.

The branch at this place is in a better condition now than for some time. Some of the Saints are moving back here and I think the branch is advancing. We have a nice Sunday School here. Next Sunday, November 3d, at 9 a. m. is appointed for fasting and prayer for the bettering of the condition spiritually of the branch. We would be glad to have the Saints remember us.

Yours for the gospel,  
W. S. STRICKLIN.

Extracts from Letters.

ST. ABBIE PECK, Five Lake, Michigan.

We would be lost if we did not get the *ENSIGN* and read how other Saints are prospering. We do not have any meetings near here, the nearest branch being seven miles distant, but are striving to serve the Lord our Master.

ST. (MRS.) EMILY BURLLEY, Stokes Bay, Ontario:

I take great delight in reading the pieces written by the Daughters of Zion which are very helpful. The *ENSIGN* is a very welcome visitor to our home, and I think it is a paper that should be in the home of every Latter Day Saint. My husband and I are both Latter Day Saints and the prayer of my heart is that we may be Saints in every sense.

ELDER F. L. SAWLEY, Wheatland, Missouri, Oct. 25th:

Bro. T. W. Chatburn, the "Jots" man from the Wisconsin mission, is now in debate with Elder A. Carlin of the Baptist church. Carlin came here and began a series of lectures against what he pleases to call "Mormonism," who are in fact Latter Day Saints. He challenged the church from Joseph Smith down and wanted us to procure our best man. We did our best to accommodate him. The result of which is, T. W. Chatburn came to our rescue much to the surprise of Elder Carlin. Bro. Chatburn seems to be just the man to meet Elder Carlin. A large audience is in attendance with marked interest in the truth manifest. Rev. Pipes of the Methodist church is chairman of the moderators and is ruling fair thus far. The debate is announced for six days, two sessions daily in the forenoon and at night. Two church propositions are being discussed; we are discussing our own proposition now. The debate began yesterday and we are hopeful that our cause will be ably cared for all through, and that good results will follow our effort.

ZION'S ENSIGN.

Entered at the Post Office at Independence Mo., as Second Class Matter.

THE ORIGIN OF MAN.

ELDER CHAR. J. CLARK.

In a recent article written by me, and published in the *Autumn Leaves*, I stated that Bible writers spoke of man as a being composed of body and spirit; and that these two natures were distant and separate entities, capable, of existing in union—thus forming a living soul—or separate from each other. It is not difficult to prove this to be a Bible doctrine, and a vital one too, because it is a necessary link in the chain which connects mortals with immortality; and the Bible is a spiritual chart or guide to immortality.

If man has no spirit within him, if, as phrenology asserts, his mind or spirit grows and decays with the body, he is no more spiritual, and has no better reason to expect immortality than any other animal that lives on the face of the earth. Then the same thing happeneth to both of them; life is in them both, and as one dieth, so dieth the other, for who can prove, by human reason or by observation, or by diligent research, that the spirit of man goes upward, and the spirit of a beast goes downward, or that it does not. Nobody can, it is a problem that human wisdom cannot solve.

The science of evolution starts man into his life as man, from a lower animalism; it scouts the spiritual account of the creation of man, as an antiquated superstition, yet what great light does it bring to him to solve the problem of his being, or of what existed before him or what will be after him? The Scripture says, God made him from the dust of the ground, and then, after he had thus completed his physical formation, he breathed into his nostrils the breath of life and man became a living soul. As to what is meant by the breath of life, see Zech. 12: 1:

"The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, *formeth the spirit of man within him.*"

If the Bible account is right, then the doctrine that he came up from a lower animal life and is animal only, is certainly wrong.

Supposing one of these two opposite positions to be substantially right, which gives the most probable and most satisfactory solution to the seeming mystery of human existence? Why do we exist at all is the question we want answered, and which of the two opposite explanations of our origin points to the answer our best nature craves?

Whenever man came from, however he began his existence upon the earth, we know he is here, and what is he here for? To eat and drink, to live, to fight and die, and what? Did he ever have a home? Is this his home, or does he deceive himself by expecting a better one? At any rate, if he did come up from be-

low, he does not seem much given to looking back upon his birthplace nor his ancestors, with any longing desire to return to them as his future home. Oh no! he is continually looking ahead, climbing mountains to increase the range of his vision, but always towards his front; trying to penetrate the haze which hangs between him and the home of his desire, in the glorious beyond.

If he did come up to where he is now from a lower animal life, and is just finding out now, when more enlightened, that he is only an animal, destitute of all but animal desires, from whence did he ever get the idea, in his lower animal life, that he had within him a spirit, and of a spiritual God, and that spiritual being was his creator. Him, an ape probably, finding out that there was a spiritual God, and that He was his heavenly Father, or even thinking such thoughts? I know of no animal at this time that has any such thoughts or instincts.

Surrounded wholly by decay or death, everything perishable, with no guide but his own dying animal nature, from whence came to him the thought, yes, the thought of immortality? How could he even think of everlasting life? What could put such a thought into his head? Could such a thought come from mere animalism, and of the lower kind too? It must be so, that that is where it came from if man has no guiding spirit within him. But Job says he has. He says in 32: 8:

"But there is a spirit in man: and the inspiration of the Almighty giveth them understanding."

And in verse 18 he says: "I am full of matter, the spirit within me constraineth me."

In Proverbs 20: 29 the wise man says:

"The spirit of man is the candle of the Lord, searching all the inward parts."

There is much more scripture bearing out this idea, that man is actuated by a spirit within him, and that spirit is immortal, so that when the body returns to the dust as it was, the spirit returns to God who gave it. But why fill up with quotations; it is the basis of all man's hopes of immortality; no animal instinct ever suggested immortality to man. Animal wisdom provides only for animal nature, but the spirit provides for the spiritual nature.

The immortal spirit, by its movings, its longings, its impellings, wakes up its intuitions, withdraws the curtain which concealed its divinity, and reproduces to mortal man, through its earthly tenement, those divine images which were stamped into it in its far-away spirit home.

If man did come up from below, he didn't come from nothing did he? and if he came from something which previously existed, does his coming from below afford a better and a clearer explanation of that previous existence than is given otherwise? Does it solve the problem of the great first cause of all existence or of the destination of it, or the

object of its being? Does it bring a greater light on these mighty subjects than is otherwise attainable? If it does this it proves much for it; if it don't, why should it be preferred? It teaches man to search downward in the scale of animal life to find his ancestors, but the Bible teaches him to look upward for his beginning, saying, "Our Father which art in heaven."

That short sentence grasps mighty thoughts. It seems easy enough to say, to those who have been repeating it all their lives, but whoever said it first had a great mind and a great heart. It is satisfying to man to have a spiritual Father; it gives his human life a greater value; imparts to it a sense of good and high relationship which dignifies it; not in a vain sense, but it makes life worth the living, and inspires to nobler living. It links him to immortality and gratifies his spiritual craving. Therefore man has always been religious, brutal often, but a worshiper, to worship something has been a characteristic of universal man.

All nations of men that have ever lived upon the earth have had some glimmering idea about the separate identity of their body and their spirit, and that their spirit was immortal. Even the most barbarous and isolated tribes of men have preserved, by tradition, what was doubtless formerly, away back in the far distant past, given to their forefathers by revelation from their great spiritual Father in heaven; and although corrupted and animalized, still, by some form of worship, express spiritual relationship.

Because science finds man with so many different forms of head and feature and bodily expression denoting inferiority, it proclaims, therefore, that man came up from brutish inferiority; instead of charging those brutish tokens to where they belong, the brutishness of man to fellowman, and curable by cultivation backward; working upward and backward to the original, nobly perfect model. Science, instead of judging man from his worst, should construct a model of a perfect man—perfect in brain and body—and say to all humanity, "There is your judge, he will tell you where you lack; in what you have too much; in what too little; let him take your measure, and lead you up to righteousness and truth." God made man upright but he has bent himself out of shape, bowing to false Gods, and yielding to false ideas and degrading conditions, which account for the variety of forms and shapes indicative of inferiority, and upon which they base much of their science.

Paul said: "Life and immortality is brought to light by the gospel," which is the truth; but no doubt the gospel of restoration was revealed to man very soon after his expulsion from Eden, and from thence was carried by the colonies of people who spread out over the whole earth. At any rate, however they came by it, they certainly

have always had some ideas about the immortality of the soul, and we feel quite as certain that they did not get them from their animal nature. They must have come from a spiritual source, because in their purest, best and most perfect expression, they always run counter to and seek to repress the animal nature; and how could they do that if they came out of it, or was any part of it?

Neither did they get them from their natural mind; the proud intellect and spiritual intuition are rarely in agreement; for the world, by its own wisdom, knows not God, neither can it, because He is spiritually discerned. The Spirit of man hungers after spiritual associations, and because it is immortal, after immortality—and immortality means eternity—and the human intellect cannot search through eternity, it is stopped on the line which divides time from eternity; it don't know, neither can it find out, what there is beyond that line; but the spirit which man has within him, knows intuitively it has been there, it remembers the past—dimly may be for a long time—indistinctively, but still it is a memory of spirit society, and it longs to return to the parental home, and re-associate with the heavenly kin and the spirits of just men made perfect.

The intellect says to the spirit, "Ah! ah! you are on the wrong road," but the spirit answers, "Ah! ah! for yourself, you can reach the divide, there you stop; but I am booked for clear through to my eternal home. No stops on the way, for it is true the inspiration of the Almighty gives me right understanding."

The intellect says, "That is sentimentalism, it cannot be proven to a demonstration of reason, therefore I refuse to go your way."

The spirit says, "You require the proof by logical demonstration before you accept anything as truth, but just look out into infinite space, you see that there are millions of luminous bodies bespangling this interminable space, but of what they are or what they contain, or what they are there for, or their ultimate destiny, how much of it can be proven to a demonstration of human reason? yet they exist. Do you reject all because you cannot prove all? As for me I awake as from a dream. I find myself confined to a mortal body formed from the earth. I feel in my awakening a clouded memory of a spiritual Father and a spiritual home, yet there hangs a heavy mist about it all. I could not prove it true, as yet it is but an intuition; but this intuition grows, becomes clearer, brighter, more conscious of the mission and destiny of the spirit that it was sent into this earthly body to begin to spiritualize it so that they might go back together to immortality, thus enlarging their power and their glory. Then there is a further confirmation, a new awakening, a new life, a new breathing into the new man of a new spirit, the ob-

ject of whose coming is to lead and guide into all truth. This Holy Spirit of God so quickens the spirit and the body of man that he can say confidently, 'Abba Father,' " see John 20: 22.

But this cannot be logically demonstrated; it is spiritual suggestion, the craving of spiritual hunger, the awakening of spiritual desire, not in one man, or a few men, but in all the peoples of the earth. It is, it must be, a divine quality in man, because it maintains itself in defiance often of his intellect and of his animal nature. It does not, necessarily antagonize the intellect, however, only where the intellect sets up as dictator. The greatest intellects of the world have believed in the immortality of the soul.

Cicero says: "As we know by nature there is a God, so we judge by the consent of all nations that souls remain after death and are immortal."

Socrates says: "I am in good hope that there is something remaining for those that are dead, and that good men will then fare better than bad ones."

But without the inspiration from the Almighty their vision was not very clear, yet their testimony is valuable. Alike in the schools of philosophy of Greece and Rome, and by the American Indian, or by tribes of men in the wilds of darkest Africa, men do, and always have during their existence, had more or less clearness of belief in the immortality of the spirit or soul of human kind. Of course many individuals have doubted, both among the philosophers and others, but the belief in it has always been universal.

But the human spirit, though responding to spiritual affinities, is not sufficient of itself, hampered by the animal cravings of the body, to find its way back to its heavenly Father's home; it needs the inspiration of the Almighty, and to be enlightened by a larger measure of light from the brightness of his presence. Even the spiritual gift of his Holy Spirit to lead and guide into all truth concerning things that were, things that are, and things that will be. This means individual communion with the Father of spirits, for this precious gift is promised to every human creature who hungers and thirsts after righteousness, for our God is no respecter of persons; there is no aristocracy of souls, but the aristocracy of goodness. All forwardness, all work done is tested and valued by goodness. Neither priests, nor kings, nor riches, nor birth, nor anything which men value, counts for advancement, only for their goodness. Every human creature has the blessed privilege of taking his own cup to the crystal fountain and there drinking his fill. To be perfect even as your Father in heaven is perfect, means a perfect individualism, or voluntary goodness.

The true assertion of spiritual authority is not in ruling, but in guiding, in communicating light so that people can learn better how to save themselves, how to rule their own bodies and their own spirits, for the wise man says, "He that can rule his own spirit is greater than he that taketh a city." So verily "There is a spirit in man, and the inspiration of the Almighty giveth them understanding."

ZIG-ZAGS NO. 3.

ELDER J. W. GILBERT.

From Salt Lake City our journey to San Francisco was very pleasant, embracing all grades of climate, from the hot summer day of Salt Lake Valley, to the frosty atmosphere of the Sierras; and from the alkali laden winds of the Nevada desert to the fresh, cool breeze of San Francisco Bay. The pine covered slopes of the Sierras were beautiful, and were a relieving contrast to the barren fastnesses of the desert that precedes them in the journey westward; but Donner Lake, in the tops of the mountains, was simply superb and grand; its water, clear as crystal, lay hundreds of feet below us as we sped along the crest of the enclosure that held the waters of the lake. In trying to drink in the picture, we were tantalized by our train plunging through a series of forty miles of the snow-sheds and tunnels, giving us an occasional flash of daylight, followed by midnight darkness.

From the pine crested mountain range, we swooped upon Sacramento, which is only thirty feet above sea level. After pausing in the Union Depot for a short breath, as it were, our train put the level country under us at the rate of one mile post to the minute, by the watch, till we rounded the curve that led us onto the great ferry that crosses an arm of the bay, fifty miles from Frisco. In three minutes our train was loaded on the boat in two sections, and we were afloat. In about fifteen minutes we reached the opposite side, where our train was again put upon the track, and in a "jiffy" we were scorching the border of the bay that led around to Oakland. All the way the track is right at the water's edge, and gives us a splendid view of the bay and its flotilla, which varied all the way from a canoe to the largest steamboats. There were sea-faring ships at anchor, of every description, and from different nations of the earth. Steamboats and launches darted hither and thither, making a beautiful picture indeed.

Our train soon ran down the thirty miles from the ferry to Oakland; and passing, in rapid succession, the numerous little suburb stations, soon reached the long approach that runs out for almost a mile on piles into the bay to the Oakland pier. Here we all change for the steamboat that crosses the bay to San Francisco, a delightful ride of five miles that every one falls in love with at first sight, and never grows tired of afterwards. Sr. G. said if she lived in San Francisco or Oakland, she would squander all her money crossing the bay on steamboats. The bay, with all the towns and cities that are on its shores, together with its shipping and ever cool climate, makes a very interesting and fascinating portion of earth's lovely places.

Landing on the Frisco side, we took the blue car for Sixteenth street, and made straight for the home of the worthy bishop and

his amiable wife, Bro. and Sr. Parkin, in whose home there is always room for one more, so long as they are traveling without purse or script, in the service of the Lord.

San Francisco is the same old busy place that it was eight years ago, when the writer first visited it, with its cobble paved streets and hurrying drays and wagons, sending up their rattling din from morning till night, deafening the thousands of pedestrians as they hurry impeturbably to and fro. The electric cars add their dismal grinding and the clang of their impatient bells to the busy clatter; the pokey cable cars lazily creep along Market street, shoving the crowds of people and swarming vehicles to either side, as they move back and forth, like hand shuttles, weaving their part of the woof of the great industrial fabric. The emporium of trade swarms, as ever, with the fashionable ladies, and lasses petit; the rosy-cheeked maidens and the all-important lads were in evidence on every hand on their way to and from school, with their little hand satchel for carrying their books and lunch, as is the custom here.

One thing struck the observers as rather strange; and that was that all the drays, or nearly all, had, in addition to the driver, a big policeman sitting upon the seat with the driver. On asking what it meant we were informed that it was because of the teamster's strike that had been on for some time, and had become very grievous; so much so, that policemen had to go with each teamster to protect him from the attacks of the strikers, as the drays are now all driven by "scab" teamsters. The "scabs" are pounced upon nearly every night and beaten by the strikers. Several have been killed on both sides, and I was told that something over a thousand cases had been reported from hospitals of the wounded and bruised—the results of the numerous battles and "scraps." It is a pity that law-makers cannot discover and institute a law that will obviate all such trouble as this, and strike a more equitable medium between capital and labor. It seems ridiculous that a man in the 20th century, and especially in the United States of America, should be in danger of his life as he goes about his daily labors, unless he is protected continually by an officer of the law right at his side. It is also a grave condition of affairs on the other hand, when capital and labor are so blind to their common interests as to allow conditions to arise that would either incline or impel to strikes or boycotts. But, we suppose, it will and must be so until all men learn that the best way to provide against want and unhappiness is to do that which will conserve the best interests of each other. May that time soon come, and the causes that will bring it about be much intensified!

Our stay in "Frisco," previous to our embarking for the South Seas, was made very pleasant and enjoyable by the kindness and thoughtful solicitude of Bro.

and Sr. Parkin, Saxe, Davis, Tilton, Keighin, Helwig, Anthony, Sr. Knight and family, and others. We surely appreciate their kindness, and earnestly hope and pray that God will bless and reward them all with peace and prosperity.

At the reunion in Oakland, we, the missionary party en route to Tahiti, were much strengthened and built up by the spiritual testimonies and prayers in the Saints' meetings; by the inspired preaching of the ensign bearers, and the sociable converse of the brethren and sisters from various places of northern California; by the instructive sessions of the Sunday School and the pleasurable and interesting programs of the Religio. All these, to us, before leaving on our long journey, were like a soldier putting on his armor before going to battle. It encouraged us to endure the trials and hardships we are sure to meet with in the Island mission.

At the close of this pleasant reunion we hurried to pack our baggage, for in two days the ship was to sail. This we did, and were about ready when we were informed that the vessel had to lay up for a week to have her machinery repaired. When the day set for sailing had again arrived, we were informed again that it would be delayed still another day. The saying, however, that "the third time charms," proved to be true this time, and we were instructed to get our baggage all down to the pier on the 19th, prior to leaving on the 19th. So Bro. Burton secured an expressman to haul all the luggage of the whole party, which made a pretty big load. We all went down with our tickets to have our trunks checked, then returned in time to enjoy our last evening in America at a very enjoyable prayer meeting with the Saints of the San Francisco branch.

AN AFTERNOON WITH TRACTS.

It takes courage to go from house to house distributing tracts, but we can't well fulfill the command of the Master which says, "And let all those take their journey as I have commanded them, going from house to house, and from village to village, and from city to city," unless we do something like this. The missionaries in Southern California have come to the conclusion that about the only way they can reach the people is to go to them. They will not come to us. So, Bro. Carmichael and Smith are systematically canvassing the town of Santa Ana, while I am at work with some of the brethren in this large metropolis of the southland. This afternoon we canvassed one street going to every house on both sides for twelve blocks with the following results:

At the first house we knocked at the door, and when the lady opened it we informed her of our mission: that we were desirous of securing her attendance at our church services; and further that we were distributing some of our tracts setting forth

our church doctrine, and would be pleased to have her take one and read it. "What church is it," she asked. "The Reorganized Church of Jesus Christ of Latter Day Saints." "Oh, I don't want to have anything to do with you." "Well, madam, it is barely possible that you do not understand our position."

"Yes, I do, I understand everything." "Yes, but it is possible that you do not know that there is a difference between us and the Mormons from Utah." "Oh yes, I know everything. I know all about you." "Well, won't you please take this tract and read it, then you may find that you are mistaken." "No sir, I know everything that I care to know, and I do not wish your tract either." The door shut with a bang and we went down the walk feeling that the pathway of the disciple of Christ was not all strewn with roses. Nevertheless, we have the consolation in knowing that the servant is not above his Lord, and in doing this we may claim the promise, "and be filled with joy and gladness and know this that in the day of judgment you shall be judges of that house and condemn them." They cannot meet us at the judgment bar of God and demand leniency because of our negligence.

We found the occupants of the next house away from home but we left a card containing the epitome, praying that God would send his Spirit to accompany the perusal. In fact, in going to each house I think it a good plan to breathe a silent prayer to the Father, asking him to specially bless the people of that house, if they are honestly seeking the truth, and open their hearts to receive the gospel message.

The people in the next three houses were very favorable and their willingness to listen more than compensated for the first rebuff. The lady in the next house was a Catholic and we soon observed that she was bound and shackled; her every word and act indicating that she was under the thumb of the priest.

At the next house we found a lady who was well acquainted with the teachings of the Brigamites but who had never come in contact with our people. We left a tract and elicited a promise from her to attend the services. Will she come? Time will tell, but, if not, she has been invited; she must answer for her disposal of said invitation to God. And so the list lengthened. We succeeded in securing one new Sunday School scholar, and met one man who had known the Latter Day Saints for over fifty years. We made a special entry in his case and we will make it a special point to call again. A Presbyterian lady admitted that she was filled with prejudice. She said, "Our church is away down town, yet I am so full of prejudice against you people that I would not think of sending my little girl to your Sunday School." "Why are you prejudiced," we asked. "Oh, I don't know, but I am." "Do you know the difference between us and the Mormons," we ventured. She hesitated and we took ad-

vantage of the hesitation to show her the inconsistency of her position and elicited a half way promise that she would come out and see for herself. We ran across a great many Catholics; half of the people seemed inclined, that way. There were Swedenborgians, Presbyterians, Methodists, Congregationalists, and Liberals.

In summing up the work we were well satisfied with the results. Such work done every day cannot help but count. It does not always need the ministry to do this. The sisters can help in this matter. Would that all of our people were alive to the opportunities in this direction. Our method is to go "two and two;" there are several reasons why this should be done. If the people do not seem very well disposed toward us we leave an epitome of the faith. If they seem anxious to investigate we leave a Voice of Warning or some other good tract in addition, and, taking the name and the number, we call again after a week or so. We propose to follow this up as opportunity affords and wisdom directs. If we only succeed in interesting one person a day we will have done a good work.

The Lord said through Joseph the Seer; "Wherefore confound your enemies; call upon them to meet you, both in public and in private; and inasmuch as ye are faithful, their shame shall be made manifest; Wherefore let them bring forth their strong reasons against the Lord. Verily, thus saith the Lord unto you, there is no weapon that is formed against you that shall prosper, and if any man lift up his voice against you he shall be confounded in mine own due time; wherefore, keep my commandments: they are true and faithful."—D. & C. 72: 2.

Again, how pointed is this command:

"Behold, I send you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor; therefore they are left without excuse, and their sins are upon their own heads."

The antithesis of this is: if we fail to warn our neighbor then his sins, in a measure, will be on our heads. We cannot afford to have this occur. Brethren and sisters, all over the church, have you warned your neighbor? If not, why not?

If every Latter Day Saint in the large cities would see that the people in their particular block were duly warned, invited to attend the meetings and given such reading matter as they would accept, what an impetus would be given to the missionary arm of church work. Try it brethren. There is so much good literature in the church now; so many sermonettes, leaflets, tracts and pamphlets, that we have something to reach nearly every case.

There is no need for a direct command for each and every one to lend their assistance to circulate church literature. The Lord has said:

"Verily, I say, men should be anxiously engaged in a good

cause, and do many things of their own free will and bring to pass much righteousness; for there is power in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in nowise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned."

There is another thing that we seem to lose sight of. In many places the local priesthood are becoming more and more inactive. We are commencing to take it as a matter of fact; the Saints are looking for the general ministry to do all of the preaching, and the local ministry are gradually slipping out of the harness. Other things figure in this also. The increased demands on the man who has to work for a living engrosses his attention oftentimes to the exclusion of everything else. But we should not forget that when a man is ordained to the priesthood in this church it cannot be thrown off with impunity. Too often men holding the priesthood cumber themselves unnecessarily in order to acquire more of this world's goods. It is proper and legitimate for men to be frugal and industrious. Our brethren are to be commended when their business or manual toil brings enough for the maintenance of the family and the fulfilling of the financial law in tithes and free will offerings, but farther than this they should not go.

What is the use of striving for filthy lucre when souls are hanging in the balance? If we have enough to eat and wear, take God at his word and let Him care for the future, for He has said:

"Wherefore seek not the things of this world; but seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day shall be the evil thereof."—Matt. 6: 33, 39.

Let us contribute our mite in rolling on this grand work. I am assured that many of us lose golden opportunities because we think that tomorrow, or next month, or next year, we are going to do some great thing for the Lord. There is no greater delusion than this. We cannot, we will not do anything more for the church than the present hour affords, and, if we do any great thing, it will be because that each day we have not failed in the little things. No really great achievements have been gained at a single bound. Sometimes it may seem so to us, but we fail to note the many efforts of which this is but the consummation. The steps leading up to these glorious achievements have been equally important and sometimes greater as character tests than the crowning act, but we have failed to notice them at all.

Now is the time for action. We love the memory of Bro. Wight and a host of other im-

mortals simply because their motto was, "The present hour is the decisive hour." Thank God for the heritage they have left behind.

God is blessing the Saints of Southern California. We had an unusually good conference, the Spirit of the Lord giving comfort and cheer. There is an excellent feeling all over the district. There is a general desire to work all along the line. True, we have a number who are spiritually dead; we do not count them. As district president I hope to visit the house of every member in the district, and, if possible, talk and pray with them. We look for a general spiritual revival. May God bless all his people and enable us to occupy higher grounds.

Yours ever in the warfare,  
T. W. WILLIAMS,  
636 E. 21 St., LOS ANGELES, Cal.  
October 21.

Meditations.

I have thought that the evidences concerning the millennium of peace should be encouragement to all who desire to live in that blissful age that is to continue for a thousand years, to try and live for it. We cannot comprehend much about the eternal existence which follows this period, but what is in sacred writ declared about the reign of peace we can understand somewhat. All will then see and know the Lord, for He will be the king of all the earth; the curse that came by reason of the fall being removed and Satan being bound so as to have no power to tempt and entice to sin; they will then build houses, plant gardens and vineyards, and nothing be in vain; nothing to molest or make afraid. It seems that then the whole earth will be as was the garden of Eden and as a land flowing with milk and honey for plenty, purity and deliciousness; and instead, as now, the nations studying war, they will then delight to study and pursue the arts of industry, peace, happiness and contentment and delight to keep the perfect law of the Lord; respect and help one another and be prepared for eternal joys to come. Let us all try and so live that we may be there too.

A LAMONIAN.

The November Delineator.

A reasonable atmosphere rises from the various useful and valuable features of the November Delineator. The styles shown are those for early winter; the dress-making article tells about the making of coats; the fancy needlework article bears upon Thanksgiving and Christmas gifts; the crocheting articles are those of a winter character; the gardening article deals with the pruning and protection of rose trees throughout winter. Every woman who wishes to get splendid value for her expenditure should buy *The Delineator* for itself. In turn, will help her to economize in household matters at every point.

"Faithful Creeds," by Elder R. C. Evans, 20 cents each.

"Three Bibles Compared," by Elder R. Etzenhouser, 25 cents each.

The Frightened Friar of Pisa.

Edith King Swain, who has ascended more famous heights than any other woman in the world, perhaps, tells a most amusing incident in an article about "Some Famous Ascents I Have Made," in *The Ladies Home Journal* for November. She was far up in the famous Leaning Tower at Pisa, and bending over a balcony she let fall a toy torpedo, to test her ability to estimate the exact height of the structure by Galileo's method.

"Choosing a time when I was alone on the tower," she writes, "and no one was in sight below, I dropped the torpedo, watch in hand. At this instant a friar came hurrying around a corner, and, by direct chance, his shaven crown passed directly below me just in time to be struck by the falling torpedo, which exploded with appalling effect. I do not know what the poor man thought—perhaps that it was the crack of doom. He was fearfully upset and so was I. The torpedo was too small to do more than frighten him, but his amazement on looking up and seeing me peering down at him in open mouthed horror, like a gargoyle come to life, was excruciatingly ludicrous. I forgot to time the report."

A Daughter's Reading.

For those mothers who are anxious that their girls should read wisely rather than widely, there is a valuable article in the November number of *The Delineator* describing "The Book Life of a Girl." It shows how, with a little assistance, her book reading can be so manipulated that she will be broadened out by her reading without the necessity of later being obliged to unlearn or forget pernicious books that may only be pernicious by having been read in advance of the time when she could comprehend their deeper and fuller meaning.

"INCURABLE" HEART DISEASE SOON CURED.

FRANKLIN MILLS, M. D., LL. B., W.M. SEND \$2.50 WORTH OF HIS SPECIALLY PRESCRIBED TREATMENT FREE TO AFFLICTED READERS.

To demonstrate the unusual curative powers of his New Special Treatment for diseased hearts, stomach and bowels, Dr. Miles will send free to any afflicted person, \$2.50 worth of his new treatment. It is the result of twenty-five years of careful study, extensive research, and remarkable experience in treating thousands of heart, stomach and nervous diseases, which so often complicate each case. So certain are the results of his New Treatment that he does not hesitate to give all patients a trial free.

Physicians have such confidence in their skill. Few physicians so thoroughly deserve the confidence of their patients, as no false inducements are ever held out. The Doctor's private practice is so extensive as to require the aid of forty associates. His offices are always open to visitors. Col. N. G. Parker, Ex-Treasurer of South Carolina, says: "I believe Dr. Miles to be an attendant for diseased hearts, stomach and bowels, and a great benefactor to the human race. He writes the best qualities of head and heart." The late Prof. J. S. Jewell, M. D., editor of the *Journal of Nervous and Mental Diseases*, of Chicago, writes: "By all means publish your surprising results."

Thousands of "Incurable cases" cured. Mrs. Frank Smith, of Chicago, was cured of heart trouble after twelve years' treatment. Hon. C. M. Book, banker, Fairbairn, Minn. writes: "I had broken completely down, my head, heart, stomach and nerves had troubled me greatly for years. Forged I would never recover, but Dr. Miles' Special Treatment of Chicago cured me after six eminent physicians of Chicago and elsewhere had completely failed." Mrs. P. Constantine of Boston, Ill., says: "Sixteen years ago when I sent to Dr. Miles for treatment, three physicians said I could not live two weeks. I could not walk or get on my feet. I now have 1,000 references to, and testimonials from Bishops, Clergymen, Doctors, Farmers, etc. My references will be sent free. These include many who have been cured after from five to thirty physicians had pronounced me incurable." Address Dr. Franklin Mills, 201 to 209 State St., Chicago, for free treatment. Please mention this paper.

OUR AIM, MANKIND TO BLESS. DAUGHTERS OF ZION Mrs. H. B. CURTIS, Editor.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

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Editor's Address, 1210 West Short St., Independence, Mo.

I have gone into homes, and so have we all, where every attempt at beautifying was sacrificed to the children. For instance, there could be nothing too good for them to play with, bric-a-brac must be set up out of reach or done away with entirely "until the children were grown," and in lieu thereof their playthings were allowed everywhere about the house, and if a guest happened in, a general clearance had to be made. What can be expected of such children when they do grow up? Not having their artistic natures cultivated, they are apt to be unappreciative of the refinements of life, and it does not take a child long to realize that their home is not like other homes, and as they do not love it any more for this knowledge your sacrifice is in vain.

The home and family is a commonwealth wherein the rights of all should be respected. It is not necessary that we starve the finer nature that another be taught lawlessness and a disregard for proper conduct. Children are quite as happy, and certainly more lovable, if made to be well behaved. God realizes the danger of license and does not grant it to us; why then should we inculcate it into our children? There is both sin and danger in appropriating such responsibilities, especially unbefitting to Latter Day Saint parenthood.

Give our children the best of everything that we legitimately can, with due regard for the rights of all, and their own ultimate good. If we want them to behave well in a parlor, accustom them to it; do we desire that they appreciate the beautiful, surround them with it in so far as we are able; they will not learn the best of table manners if we set them down to the old set crockery in the house when we have better, for fear they will destroy that "better." Teach them not to destroy it. Don't sit on craving what you might

have, all through the best part of your life, that your children may grow up with false ideas of happiness. License is not liberty, neither does it conduce to happiness, and it would be well if every parent realized that while training their little ones. Allow children the fullest, freest liberty to romp and caper to their heart's content out of doors, but indoors, where others have rights as well as themselves, they should be taught due respect for all, and it is not teaching them this respect when the house has to be kept in an uproar or litter to please or pacify them.

When the question was asked at our local "Whether boys are harder to manage than girls?" three-fourths of the sisters present answered yes. But nearly all agreed that it was not because boys are worse at heart than girls, but because of the different treatment they received from their earliest infancy.

Boys are allowed more liberties than girls, making them harder to restrain. We would expect to be criticised if we allowed our girls to play on the streets; but our boys are often allowed to do so, even when they are very small, without let or hindrance. It is so much easier to keep girls regularly employed than boys; so the boy runs off to play while the girl helps her mother, and if they are not employed they soon become dissatisfied and lazy.

Girls are more noticed and petted than boys, and have more favors in the way of accomplishments, dress, etc., causing the boy to feel that it does not matter how he looks or acts, he is of no consequence anyway. Again, he may be petted because he is a boy, and so become overbearing and boorish. When mothers see the evil tendencies arising from these oversights, arising out in her boy, she is too ready to admit that she has a hard case on her hands, and give up the struggle. Don't do it mothers. Then is the time to renew your diligence, and go the Lord often in prayer.

We need to teach our boys to be self reliant, but they need not run on the streets to learn that.

One mother said, that if she had to raise her children over again, she would spend her time in teaching them to do for themselves rather than in doing for them.

In every one's life there comes a waking-up time, and it's well for them if it comes at the beginning and not at the end, when it is to late to mend the past. These times are private revivals and do more good than any public ones.—September Ladies' Home Journal.

The best and truest help we can give to others is not mere present gratification, but strength, courage and hope, that they may rise into nobler, worthier life.

Paul Point Paragraphs.

ORIGIN OF ORIGINALITY.

In love with your work. Concentration of time and thought.

Continuously aggressive methods.

Knowing everything about something and something about everything.

An eye, an ear and hand ever ready to catch anything of value. The transformation of useful forces in other fields for your own use.

Placing all other subjects in a secondary position to the one thing you are trying to succeed in.

We shall some day learn how to continue childhood's happiness into manhood and old age.

Worth Knowing About.

No need of cutting off a woman's breast or a man's cheek or nose in a vain attempt to cure cancer. No need to apply burning plasters to the flesh and torturing those already weak from suffering. Botanic Blood Balm (B. B. B.) gives a safe, speedy and certain cure. The most horrible forms of cancer of the face, breast, womb, mouth, stomach; large tumors, ugly cancers; eating, festering sores, persistent pimple, catarrh, rheumatism, terrible itching, scabby skin diseases, etc., are all successfully treated and cured by Botanic Blood Balm (B. B. B.).

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Saints, it will be to your interest, when contemplating building, or repairing an old building, to figure with me. All kinds of lumber and finishing material in stock. Also Lime and Cement on hand.

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Treatment Free.

Does your Skin Itch and Burn? Distressing Eruptions on the Skin so you feel ashamed to be seen in company? Do Scabs and Scapes form on the Skin, Hair or Scalp? Have you Eczema? Skin Sore and Cracked? Rash form on the Skin? Prickly Pain in the Skin? Swollen Joints? Falling Hair? All Run Down? Skin Pale? Old Sores? Eating Sores? Ulcers? To cure to stay cured take B. B. B. (Botanic Blood Balm) which makes the blood pure and rich, then the sores will heal and the itching of eczema stop forever, the skin become clear and the breath sweet. Trial treatment sent free and prepaid by writing to BLOOD BALM CO., 86 Mitchell St., Atlanta, Georgia. Describe your trouble and free medical advice given until cured. Blood Balm sold by druggists at \$1.00 per large bottle.

HOMES FOR SALE

By order of its Board of Directors, the STAPESA VINGS BANK, of Lamoni, Ia., will act as agents for the buying and selling of FARMS AND TOWN PROPERTY in and near Lamoni. We have already a desirable list of properties for sale and we invite the correspondence of all who desire to purchase a

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Write and tell us what you want and you will be answered promptly and we assure you the information given can be RELIED UPON.

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PHYSICIAN AND SURGEON.

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I now have greater bargains than ever. Bicycles second hand \$4.50 to \$9.50, Ladies' or Gents' in good order; new ones \$12.50 to \$17.50. Good Tandems for two, \$12.50 to \$15.00. Goodrich Tires, \$5.65 a pair. Don't miss these chances if you want a Wheel. Organs in good order, second hand \$12 to \$20; new ones, \$40 to \$60. Domestic Sewing Machine, 6 drawers, in good running order, \$6.75; a nearly new New Home \$45 Machine not used six months, \$10.50, oak and 4 drawers. "Life and Assassination of McKinley" cloth bound, \$1.30; morocco, \$1.75. Any book you want at a low price. Enclose stamp for answer, to Wm. C. CUMMINGS, 491 West Madison St., Room 19, Chicago, Ill.

For Exchange.

Heralds, Saints Advocates, Autumn Leaves, Olive Branch and other church papers wanted in exchange for papers of the same kind. If any reader has extra numbers of some volumes and lacks other numbers to complete his volumes, write and tell me what numbers and volumes you want and what numbers you will exchange for them, and we will both be helped. I have 284 numbers of Heralds, volumes 17 to 44, and numbers of other church papers I wish thus to exchange.

MARK H. FORSCUPT, Nebraska City, Neb.

A BIG BARGAIN

Only \$499 for a modern COTTAGE of 5 rooms, 2 1/2 lots, a front porch and school. Must be sold soon. D. F. Nicholson, Agt., Lamoni, Ia.

A CHANGE OF A LIFETIME.

After two years careful study of the mineral formation of Baxter County, Arkansas, Elder Joseph Ward organized the White River Mining Co. Interprising some of the best citizens of the County, and they have located 3,580 acres of the best mineral land there. Lack of transportation has retarded the development of this section, but the White River R. R. is now building and when completed will run through some of this land.

In order to develop this property we will sell 1,000 shares in blocks of 5 shares or more at 20c on the dollar. Shares are \$25.00 par value each and are fully paid up and non-assessable. This offer only holds good until Jan. 1, 1902.

Now is the time to make a small investment which will in the near future bring large returns, for as soon as we begin shipping ore this stock will be worth 100 cents on the dollar.

For further information write to Joseph Ward, Mountain Home, Ark., or E. Etzenhausen, General Manager, 507-8 Mass. Bldg., Kansas City, Mo.

STILL ON DECK

THEY TALK.

\$12.00 buys a 20 ounce, heavy, strictly all wool black \$20.00 Prince Albert suit, and \$9.00 a sack suit from same cloth. I send them prepaid in any address. Where is there another man who can do it? E. T. ATWELL, CUMORAH, MO.

DRESSMAKING AND HAIR SWITCHES.

You can have first-class work, promptly and satisfactorily done, at reasonable prices by Mrs. Gertrude Done, 1030 W. Maple Ave. Independence.

Sandhedens Banner.

An effort is being put forth to again issue the Sandhedens Banner monthly in the Danish language, and it will be done if sufficient subscribers can be secured to support it. Price 50c per annum. Persons wishing to help the Lord's work in this line please send their names to the Herald Office, Lamoni, Iowa, and the money now or when they receive the paper.

R. R. TIME TABLES.

Table with columns for Missouri Pacific - Main Line Depot, Trains West, Trains East, and Liberty Street Depot. Lists various routes and times.

CHICAGO & ALTON.

Table with columns for East Bound and West Bound. Lists routes like Local Way Freight, Mo. State Express, Mexico Accom, and Chicago Vestibule Lim.

Through tickets to all points in the United States and Canada. For further information regarding rates, etc., call on R. D. Crank, Agent J. CHARLTON, G. P. & T. Agt., Chicago. "The More Excellent Way," by Elder T. C. Kelley, 10 cents each.

NOW READY.

The public discussion between H. M. Bigelow of the Church of God and Elder F. J. Ebeling upon the following questions: First five nights upon the nature, extent, establishment and subsequent location of the kingdom of God. Four nights upon the punishment of the wicked and final destiny of man. Two nights upon the origin and authority of this so-called Church of God. Two nights upon the harmony of the Reorganized Church of Jesus Christ of Latter Day Saints with that of the Bible.

Much important history will be found in this book which cannot be found outside of the leading libraries. It contains over 500 pages and is substantially bound in cloth. Price \$1.25; to the ministry 90 cents. Send all remittances in money order to F. J. Ebeling, Palmyra, Crawford Co., Pa.

No Desire for Tobacco. IT CURED HIM.

Evanson, Ill., July 16, 1901. Mr. Ordway.—I will drop you a few lines in regard to your Quit-tobacco, and must say, after the use of one box and a half I am completely cured; have no desire for tobacco any more and is substantially bound in cloth. Price \$1.25; to the ministry 90 cents. Send all remittances in money order to F. J. Ebeling, Palmyra, Crawford Co., Pa.

Church Books For Sale.

Works advocating and works opposing the faith of the church, the value of which students and debaters will best appreciate. These books have been collected in Europe and America during the past fifty years, and some of them are very rare. I have been working on history, science, biography, theology, archeology and philology, and about fifty volumes of the poets; which I will sell at less than half what they cost me. I sell not from choice, but from necessity. I need the money now. If you are prepared to buy, this is a chance you may never have again. Write and state what you want, enclose a stamped, self-addressed envelope, and I will tell you what I have in the line you need. Address: MARK H. FORSCUPT, Nebraska City, Neb.

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WHAT IS THIS?

Advertisement for GOSPEL BANNER and THE BOOK OF MORMON. Includes subscription information and publisher details.

It shows the size of the "GOSPEL BANNER" issued every quarter, with several additional numbers between the regular issues, containing splendid sermons delivered by prominent Elders on Gospel themes. Subscription is ONLY TWENTY CENTS A YEAR, Payable in advance. Send us two dimes or stamps NOW before you forget it and receive these sermons regularly. Just the thing to get your friends investigating.

A SPECIAL APPEAL.

To the Saints Interested in Scotland, Wales and Scandinavia, Greeting:— I herewith appeal to you once more on behalf of the work in these lands. The following Welsh brethren have responded liberally: Brn. Wm. Bowen \$25.00; Wm. and David Lewis each \$10.00; Henry Griffiths of Australia \$5.00; Bro. Backer near New Philadelphia, Ohio, \$5.00; but we have not received a penny from any of the Scotch or Scandinavian brethren. The following extract from a letter received from Bro. P. Muecus will show the needs of the work in Scandinavia:

"For the last four Sundays I have preached on the street where I have had an average attendance of 300, and the best of attention although the weather has been rather cool. I had splendid liberty and held the audience for nearly two hours each time. Last Sunday evening I preached in a rented hall and had 60 out. It is getting too cold to hold outdoor meetings any longer, so it is necessary to rent some halls this winter. The Utah people are strong here, having about forty missionaries here, and in Christiania about 800 members."

From the above it will be seen what the prospects are in that land for spreading the work. There are but few Saints in all Scandinavia and they are poor. The question is, how can these brethren prosecute the work there through the fall and coming winter when they have not the means to rent halls?

Now, it seems to me that if all the Scandinavian Saints will make a sacrifice and send a little that halls can be rented and Bro. Enge and Muecus will be kept preaching every night through the winter. Utah Mormons are putting forth a special effort in this European mission, and the members in Utah supply them with means to enable them to rent halls in almost every town and a home to live in. Is it possible that the members of the Reorganized Church of Jesus Christ of Latter Day Saints are not as interested as these mistaken devotees of an apostate church? Think of them having 800 members in Christiania alone, and 40 missionaries in Norway, and the Reorganization but 2 for all Scandinavia and not one branch. Now, if you Scandinavian Saints in the States will supply means to furnish halls, we venture to assure you that there will be some branches established in that country in another year or two; hence we hope when you read this, you will respond immediately.

To the Scottish brethren of America and Canada:—We wish to call your attention to the condition of the work in Scotland. We have two missionaries assigned to this field. Bro. Rush-ton has created a great interest in Glasgow, Hamilton and Carlisle by preaching on the streets. I have never seen better interest anywhere than is to be found here; but the weather now is cold and wet so that street preaching is almost impossible, and unless halls can be procured the efforts put forth will be in vain, and it would be a pity to let the interest die out as a number are on the verge of entering into the church.

There are only twelve members in all of Scotland and they are doing all they can. In Carlisle people not in the church have been subscribing for a hall; but we cannot get more than half that is needed to defray expenses; but surely when strangers are willing to help, the Saints should not be backward in doing their share. We want to hire a hall in Glasgow, Edinburgh, Aberdeen, Hamilton and Carlisle, and unless help can be procured the missionaries will have to rest till spring. The Utah Mormons have 24 missionaries and a large number of members in many of the big centres, and are creating quite a stir. Here is an opportunity for all of the Scottish Saints to manifest their love and interest in their native land; to sacrifice a little of their means to get the gospel before their countrymen. Now, who will be the first to respond? Some of the Scotch brethren who have been here on a visit have promised to help the work here, but their promise has not materialized yet.

This appeal is to all the Saints of whatever nationality who desire to

help on the good work in this mission. Remember this is the day of sacrifice and this gospel must be preached in ALL the world for a witness ere Christ comes. We sincerely hope the Saints will not close their eyes to this appeal. All money received will be accredited and a report of expenditures given through the church publications.

Please address all communications to me at No. 125 Stockport Road, Ardwick, Manchester, England, and the money will be distributed to the places mentioned by the givers. The Secretary of the mission, W. R. Armstrong, will make a record of all cash received and will publish the same in due time.

GOMER T. GRIFFITHS, President of European Mission. Northwest Kansas District.

Dear Saints:—We of the Northwest Kansas district, are called upon to bear our part of the burden of liquidating the Graceland College debt. I have conferred with the Bishop's agent, Bro. Arthur Smith, and he is heartily in accord with the movement. He has appointed a man in his part of the district, to solicit for Graceland and I appeal to all scattered members to cast in your mite that we may all bear the burden together in executing God's will. We as Latter Day Saints (the church) do as God intends, viz., ask Him when we are in doubt. A few years ago we were discussing the Sabbath question, the Lord soon decided it for us. (Doc. & Cov. 119: 7). Again we were at one time undecided about the time of administering the sacrament. We acted like Saints and asked God. What about it? He decided the matter. (Doc. & Cov. 119: 5). We were also troubled about the musical instruments being used in the congregations of the Saints; again the Lord settled the question. (Doc. & Cov. 110: 6). As also organization of quorums, rules for governing branches and districts; and every question arising in the church where there is need of light the Lord gives it at the proper time; thus we are "the light of the world."

The body ordered the college built and as the law provides for majority rule, all of the districts were, no doubt, represented by delegates, or nearly all; when the decision was made to build it. Now honor said, "pay the debt," yet some were not satisfied about it; and acting like Saints we asked the Lord about it. The answer was, "the college debt should be paid," which is also in harmony with the law. No Saint therefore need be troubled about it, but as a test we can say, "Who is on the Lord's side?!" and it will be demonstrated by our acts in this time of need.

As you have the means we are as willing to receive \$500 as 5 cents, and as our district fund is known as the "Every Name Graceland Fund," we hope to have every member's name enrolled in a few days with a nice donation. All branch presidents please appoint a committee to solicit your members and have them remember the name and act accordingly.

Those who may be averse, please appeal to district authorities and missionaries before you go to the columns of papers with your grievances. Your name with the amount donated will be published in the Bishop's report and that will answer as a receipt for your money.

Send money to Arthur Smith, Clay Center, Kansas, R. F. D. No. 1; or to me, Fanning, Doniphan Co., Kansas. Saints of the district, you have done nobly in donating for the tent. The tent is paid for, and I find but two or three who are opposed to the college. Brethren, you consider and be convinced that unity may prevail throughout the district.

Laboring together with you for unity in the great work and for Zion's progress, I am your brother,

L. G. GURWELL, Edmund, Kas., Oct. 20.

CONFERENCE MINUTES.

The South Missouri district conference convened August 31, 1901, with the Ponona branch, with president

Dr Pices Baking Powder Superlative in strength and purity Improves the flavor and adds to the healthfulness of the food.

PRICE BAKING POWDER CO., CHICAGO.

NOTE.—There are imitation baking powders sold cheap by many grocers. They are made from alum, a poisonous drug, which renders the food injurious to health.

D. W. Thomas in the chair; A. M. D. McGuire secretary.

Branches reported: Springfield 91; Woodside 42; Pomona 79.

Ministry reporting: H. Sparling, baptized 2; O. B. Thomas, baptized 3; A. M. Baker, baptized 1; A. M. D. McGuire, G. W. Anderson, J. B. Graham. Preaching during the conference by Elders H. Sparling, O. B. Thomas and A. M. Baker. Funds on hand, \$2.20. Adjourned to meet at the Saints' chapel near Pomona, Howell County, Missouri, on Saturday, December 29, at 10 o'clock a. m.

A. M. D. MCGUIRE, Dist. Sec. Woodside, Mo., Nov. 2.

Texas Central district conference convened with Cook's Point branch October 26, 27. President E. W. Nunley in the chair, C. M. Mitchell, secretary, and John Hay assistant secretary.

Branches reporting: Cooks' Point, Philadelphia, Elkhart, Angeline, lost two by death, Texas Central, gain one by baptism, loss one by death.

Ministry reporting: High priest, E. W. Nunley, baptized 1. Elders, J. W. Bryan, baptized 2; S. R. Hay; T. L. Yeale, B. F. Spicer, Jr., C. F. Belkham, and W. W. Squires. Priests, B. F. Spicer, Sr., C. A. Schuster, J. M. Nunley and John Hay. Bishop's agent, S. R. Hay, reported: Balance and receipts \$170.03; paid out \$112.85, leaving on hand \$57.18. J. W. Bryan's report as local historian was read and adopted.

The appointment of next conference was left with the president, also the appointing of divine services of the meeting.

Elmwood, Cheeseland and Evergreen branches were declared disorganized by the conference. All worthy members of said branches will be granted letters of dismission upon application to the district secretary.

During the session we had some excellent discourses from Brn. S. R. Hay, J. W. Bryan, John Hay and E. W. Nunley.

The prayer and testimony service Sunday morning in charge of Brn. C. A. Schuster and B. F. Spicer, Jr., was a spiritual feast enjoyed by all present. While the sacramental service in the afternoon, in charge of Brn. E. W. Nunley and John Hay, was partaken of by all Saints present, who seemed very much impressed as if Jesus himself was there in our midst in person. All were happy.

The infant of Mr. T. P. and Sr. Amanda Hall was blessed under the bands of Brn. J. W. Bryan and S. R. Hay. After hearing the report of the Sunday School association conference adjourned. Thus closed one of the most peaceful and enjoyable conferences the writer has ever attended. C. M. MITCHELL, Dist. Sec. COOKS' POINT, TEX.

Condolence and Tribute.

WHEREAS, It has pleased our heavenly Father, in His infinite wisdom and mercy, to remove from our midst our well beloved brother and co-worker, Bro. Wm. O. Thomas, we hereby wish to tender our heartfelt sympathy to the bereaved members of his family and also his friends.

He has always been found a faithful attendant and supporter of this, the Cheltenham Sunday School, and the loss we have sustained will be long felt by the members of this school. He loved this latter day work and was always ready to give a helping hand. He lived the allotted time unto man. Be it

Resolved, That a copy of these resolutions be spread upon the minutes, and also be sent to the church papers for publication. And be it further

Resolved, That a copy be sent to the relatives of the deceased.

J. G. COLE, MARY E. EARLEY, BESSIE ROBERTS, MAMIE VOZ, Com. St. Louis, Mo., Oct. 13.

MARRIED.

YOUNIE—McKIM.—At Tacoma, Washington, September 22, 1901, Mr. L. E. Younie of Tacoma, Washington, and Sr. Bernice McKim of Deloit, Iowa, Dr. Lewis Smith, pastor of the First Baptist church of Tacoma, officiating.

DIED.

BELVILLE.—At Hebron, Nebraska, October 25, 1901, from a stroke of lightning, Bro. Herman W. Belville. He was born at Mondamin, Iowa, April 21, 1876, and was baptized at Garner's Grove, Iowa, October 13, 1880, by Elder J. F. McDowell; was ordained October 13, 1895, to the office of priest by Elders F. A. Smith, C. H. Porter and J. F. Mintun. Married to Sr. Edith Sarratt January 20, 1898 by A. J. Myers. He leaves a wife, two children, a mother and several brothers and sisters, who together with a host of friends mourn their loss. The funeral was at his home Sunday, Oct. 27th: sermon by Priest E. F. Robertson. The remains were sent to Tekamah, Nebraska, for burial.

LADD.—At Hamilton, Clare County, Michigan, October 7, 1901, Sr. Julia Ladd, aged 63 years, 10 months and 16 days. She was born at Holderman, Northumberland County, Ontario, October 25, 1838, married to Anson Ladd in 1856; was baptized July 4, 1879, by Elder J. J. Corah and lived a consistent life till her death. Husband and nine children mourn her departure, one child having preceded her to the other side of the veil. Funeral service by Elder H. J. DeVries, assisted by Elder I. C. Smallwood of the Free Will Baptist Church. Interment in cemetery at Gladwin.

MORRIS.—Five miles east of Ava, Douglas county, Missouri, August 30, 1902, Martin C. Morris, having passed his 63rd mile post, a noble Saint, true citizen, as well as a loving husband and a kind father. He leaves a wife, four sons, two daughters and ten grand children to mourn. He was the first to accept the gospel in that locality about three years ago, and was one of the foremost in the construction of the Saint's chapel in the Ava branch; was a great sufferer the last few months, but passed away with a grand hope. Funeral sermon at church by Elder J. C. Christensen.

Lusk.—At Johns Mills, Missouri, August 12, 1901, Bro. William Lusk, aged nearly 79 years. He passed away very suddenly, after years of great suffering, which he bore with unusual patience and endurance till the end came. He leaves a wife, children and other relatives to mourn his departure. He was strong in the faith and died in hopes of a glorious resurrection. Tuesday, August 13th, he was gently and appropriately laid to rest. Funeral sermon at the grave by Elder J. C. Christensen.

For Women With Gardens.

Ward MacLeod, whose expert knowledge of gardening is well known, contributes a monthly article to *The Delimitator*; it is always practical. The November number, just issued, goes very carefully into the subject of pruning rose trees in the fall and of protecting rose bushes through the winter.

Dark Hair "I have used Ayer's Hair Vigor for a great many years, and although I am past eighty years of age, yet I have not a gray hair in my head." Geo. Yellott, Townsend, Md. We mean all that rich, dark color your hair used to have. If it's gray now, no matter; for Ayer's Hair Vigor always restores color to gray hair. Sometimes it makes the hair grow very heavy and long; and it stops falling of the hair, too. \$1.00 a bottle. All druggists. If your druggist cannot supply you, send us one dollar and we will send you a bottle. Be sure and give the name of your nearest express office. Address, J. C. AYER CO., Lowell, Mass.

# ZION'S ENSIGN

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, NOVEMBER 14, 1901.

NUMBER 46

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, reformative and religious truth, every Thursday, at Independence, Jackson County, Missouri.

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W. H. GARRETT, EDITOR,  
C. ED. MILLER, BUSINESS MGR.

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## THEY ARE AMENABLE.

The Saints have been, from the beginning of their acceptance of the gospel of Jesus Christ—the everlasting gospel—until the present, subject to persecution by their enemies. Nothing seems to be beneath the dignity of their opposers if the use of it can in any wise be made to bring discredit upon the individual, to say nothing of his faith. In fact it has been all along an attack of personalities, of the most bitter and unreasoning character, chiefly because their faith cannot be assailed without throwing discredit upon the doctrine of Jesus and his apostles, and that could not be successfully done without injury to that part of the Savior's teachings they had selected out and inculcated in their creed and belief. So that it has been, and still is, as a rule, a warfare upon the character of the Saints, precisely as it was in the Savior's day. "Behold a gluttonous man, and a winebibber, a friend of publicans and sinners," a man of low associations. "He hath a devil, and is mad; why hear ye him?" "Can there any good thing come out of Nazareth?" etc. Prior to 1844 the Saints were accused of all kinds of crimes against the law, the falsity of which was established in the fact that convictions by the law did not follow, as they surely would have done very quickly had there been any foundation to the charges; but it served to create prejudice often, so that the preaching of the gospel of Christ was hindered, and that was one of the ends sought.

After the death of the martyrs, Joseph and Hyrum Smith, in 1844, and the subsequent usurpation of power and place by Brigham Young and his associates, when in 1852 the abhorrent doctrines of polygamy, blood atonement, Adam-God, obey

counsel, etc., were advocated by the people of the Salt Lake valley, a new weapon was put into the hands of the enemies of truth which they were not slow to use, and which has ever since been made use of to blind the eyes of the truth seeker, and prejudice his mind against even an investigation of the claims of those who had maintained their integrity and kept the faith of the gospel in its purity as originally delivered from the heavens through Joseph Smith the Seer. The effort has been persistently made to fasten upon Joseph Smith the responsibility for the revelation on plural marriage as found in the Utah book of Doctrine and Covenants, notwithstanding the repeated challenges of the Reorganized Church for reliable evidence on this point, and their unchanging denial of the allegation. But to fasten it upon the devil as its author, and Brigham Young as the medium of communication, where it properly belongs, would not serve the purpose of the adversary; and he has always done his utmost to prevent such a disposition of the matter. It is a truth, and he does not love the truth—not overly well.

The late Geo. Q. Cannon, who for a number of years was one of the First Presidency in the Utah church, in a sermon delivered June 11, 1871, and reported in the *Journal of Discourses* of that church, Vol. 14, pp. 165-6, stated:

A prevalent idea has been that this prejudice against us owes its origin and continuance to our belief in a plurality of wives. \* \* \* Joseph and Hyrum Smith were slain in Carthage Jail, and hundreds of persons were persecuted to death previous to the church having any knowledge of this doctrine.

Being interviewed by United States Senator Trumbull, in 1869, Brigham Young said:

As to our institutions, we know we are right, and polygamy, which you object to, WAS NOT ORIGINALLY A PART OF OUR SYSTEM, but was adopted by us as a necessity, AFTER WE CAME HERE.—*Alta California*.

The courts have also taken this view of the question after a very thorough and exhaustive examination of evidences presented for and against the connection of Joseph Smith with the alleged revelation on polygamy. The Hon. John F. Phillips, Judge of the United States Circuit Court for the Western Division of the Western District of Missouri, handed down a decision March 16, 1894, in which he stated:

In view of the contention of the Salt Lake party that polygamy obtained at Nauvoo as early as 1841, it must be a little embarrassing to President Woodruff of that organization when he is confronted, as he was in the evidence in this case, with a published card in the church organ at Nauvoo, in October, 1843, certifying that he knew of no other rule or system of marriage than the one pub-

lished in the Book of Doctrine and Covenants [Sec. 111], and that the secret wife system charged against the church, was a creature of invention by one Dr. Bennett, and that they knew of no such society. That certificate was signed by the leading members of the church, including John Taylor, the former president of the Utah church. And a similar certificate was published by the Ladies' Relief Society of the same place, signed by Emma Smith, the wife of Joseph Smith, and Phoebe Woodruff, wife of the present President Woodruff. No such marriage ever occurred under the rules of the church, and no offspring came from the imputed illicit intercourse, although Joseph Smith was in the full vigor of young manhood, and his wife, Emma, was giving birth to healthy children in regular order at the time of Joseph's death. But if it were conceded that Joseph Smith and Hyrum, his brother, did secretly practice concubinage, is the church to be charged with those liaisons, and the doctrine of polygamy to be predicated thereon of the church? If so, I suspect the doctrine of polygamy might be imputed to many of the Gentile churches. Certainly it was never promulgated, taught, nor recognized as a doctrine of the church prior to the assumption of Brigham Young.—[Decision pp. 25, 26. [Emphasis ours.—Ed.]

In this carefully weighed decision it is shown that even the president of the Utah church acknowledged over his own signature as early as 1843 that no such doctrine was taught by the church. In addition to his signature, other prominent officials of the church at that time testified over their signatures to the same fact, as did Emma, the only wife Joseph Smith ever had, on a separate statement, accompanied by the signatures of many prominent ladies of the church, one of whom was the wife of Wilford Woodruff, president of the Utah church at the time this decision was rendered. To every fair minded individual this should be conclusive evidence that Brigham Young is alone responsible for the introduction of the blasphemous article called by the Utah church "Revelation on the Eternity of the Marriage Covenant including Plurality of Wives" (Sec. 132, Utah Ed. D. & C.), and the United States Court having rendered such decision every law abiding citizen should acquiesce therein, and forever free the memory of Joseph Smith from so unrighteous an imputation. We are confident that all fair minded persons will thus judge.

But there are demagogues and bigots in religion as well as politics, and these, we presume, will continue to make use of the old accusations, regardless of any testimony whatever, that may be offered to the contrary. The truth does not answer their purpose to inflame the passions of men, arouse prejudice and they would have no objection if these led to violence; it would only be repeated history. But

there is a way to reach such characters, and perhaps some day they may be confronted with an action that will bring consternation and chagrin to them. They may not realize it, but it is a fact, that every one who publicly makes such a defamatory assertion derogatory to the character and morals of an individual, in the face of the fact that the courts of the land have declared the individual innocent of such charge, ARE LAYING THEMSELVES LIABLE TO ACTION FOR LIBEL, and this is precisely what some of these unprincipled lecturers and so-called ministers of the gospel should be made to face to teach them a much needed lesson, and keep innocent people from being deceived and prejudiced to their own hurt.

One of the elders of the Reorganized church recently held a debate in the state of Missouri, in which, while presenting the evidences of the Scripture regarding the organic construction of the church of Jesus Christ, was answered by his opponent with slanderous and untruthful assertions regarding the character of Joseph Smith, from such works as Beadle, Howe, et al., no attempt being made to refute a scriptural argument from a scriptural basis. No attention was paid by the elder to this unchristian and untenable procedure, except to refer to it as being unworthy of reply, until nearly the close of the proposition, which the elder was then affirming, when, taking the decision of Judge Phillips, from which we have quoted above, and reading the several extracts referring to this phase of the question, he turned upon his opponent and clearly pointed out to him the fact that he was placing himself right in the same class as the Utah Mormons, in trying to fasten this crime on Joseph Smith, and with all other disloyal and lawbreaking individuals in manifesting a contempt for the decisions of the United States Courts. This effectively answered all the slanderous references made and at the close of the debate an attorney volunteered the information that the minister making those statements rendered himself liable to action and imprisonment for libel.

We are of the opinion that some one ought to be made an example of in persisting in making such unfounded and infamous statements. This charge, more than any other, is used against the work of our elders; get it out of the way, make men realize that they are invoking the law against them in uttering incendiary and defamatory language against innocent men, and they will be more careful to see that their statements are truth-

ful before making them; and our ministry will then be left more at liberty to handle the scriptural arguments, not having to stop to clear away a lot of useless rubbish thrown in the way by a set of godless individuals, full of prejudice and the spirit of the evil one. We do not believe there is any glory or commendation to be received by the Saints in enduring persecutions and hindrances which it is possible for them to counteract and stop by due process of any lawful means placed within their reach. There is enough to endure from sources that laws cannot reach. But of course any action of this character should be taken only under the direction of the chief authorities of the church to make it effective. Let all carefully consider this proposition.

## THANKSGIVING DAY.

Thursday, November 28th, has been appointed by the President of the United States a day of Thanksgiving, at which time all the people are asked to repair to their respective places of worship and render thanks to God for the blessings of the year. All loyal, law-abiding citizens of the United States will respect this admonition so far as their circumstances will permit, and it is right they should do so. All men should with willing and grateful minds join in a service of thanksgiving for blessings upon the nation, the commonwealth and the individual. If there have been trials and disappointments, there have been also many things for which our souls should go out in praise to God. Let all appreciate the good that has come to us and strive to merit in faithfulness the continued favor of our heavenly Father.

## EDITORIAL ITEMS.

PLEASE do not order "Antiquarian Evidences of the Book of Mormon" in our *Gospel Banner* tract series. They are now out of print.

SR. (MRS.) C. H. HILLS, who has recently moved from Janesville, Wisconsin, to Chillicothe, Illinois, desires the address of any of the Saints who may be living in that vicinity.

SR. BERTHA McCULLOCH, No. 2313½ Wetmore Avenue, Everett, Washington, would like to communicate with any member of the church who may be living in that city, and also with the Saints at Seattle if they will send her the addresses. She has recently taken up her residence in Everett and is desirous of forming the acquaintance of the Saints in that region of country.

ELDER HENRY SPARKLING, Rural Route No. 2, Springfield, Mo.: Please say to Broom readers and especially to those in south Missouri that my address is changed to that above. Send all Money Orders payable at Springfield, as usual.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Sr. Henry Etzenhouser died Friday afternoon of last week about 20 minutes before two o'clock from a complication of diseases. She was an earnest faithful worker in the church being so long as her strength permitted an active member of the "Willing Helpers" society of this branch and was always considerate of the welfare of others. Her departure falls heavily upon her aged husband who is left alone, and much sympathy is felt for him in his sorrow. The funeral took place at 11 a. m. from the church, Pres. G. H. Hulmes preaching the sermon.

The genial Bro. Fred A. Smith was in the city a short time Saturday last en route to his mission, St. Louis, Missouri. We tried to get him in the net for a sermon for Sunday night, but it would not hold. He had a through ticket which required him to continue his journey Saturday night. He visited with his sister, Sr. W. A. Kennedy, and with his cousin, Sr. A. McCallum. We hope to have the net strong enough to hold him the next time he comes.

Sr. James McKiernan, of Iowa, is visiting Sr. P. Peterson, her sister.

Bro. Smart was quite low this week, but is resting easier again. Bro. C. J. Clark is about the same as when last noted.

Bro. O. B. Thomas will probably leave for his mission field Saturday.

Bro. T. W. Chatburn left for his mission in Wisconsin, Wednesday.

Bishop and Sr. G. H. Hilliard returned Tuesday morning from their trip to Illinois. Bro. Hilliard has just passed his 63d birthday, but no one would judge him to be much over 50. He is hale and hearty, and, from appearances, bids fair to live pretty close to the 100 mark. We hope he will, and continue as active in the work as he is at present.

We are having some delightful weather; Wednesday was warm enough to discard wraps in the sunshine part of the day. It was somewhat blustery the early part of the week, but cleared later.

At the church Sunday morning Pres. Hulmes preached the funeral sermon of our late Sr. Henry Etzenhouser. It was a comforting discourse; at its conclusion the casket was borne to the city cemetery, and peacefully and fittingly laid in the tomb. At night Bro. O. B. Thomas was the speaker, giving us an interesting and educational discourse. The afternoon prayer service was well attended, and was of much interest.

The Metropolitan Railway Company are still dragging wearily along with the paving of the street between the rails of their track. The have reached Union street and a little past, with a couple of gaps between, and if they keep on at the same rate, and the weather continues favorable, they may possibly get to the Pacific bridge by January. Meanwhile the street is partially

blocked, and the already narrow space between curb and rail, is taken up with debris, to the discomfort and inconvenience of the traveler. It is a time of trial to one's patience. The sidewalk people, Bro. J. E. Lewis and J. A. Kennedy, are pushing things at as lively a rate as they can, and a ten days or two weeks continuance of good weather will put them far on toward the end of their work.

A very pleasant entertainment was that given by the local and Kansas City Religians, Monday evening at the home of Bro. and Sr. E. A. Elliott. The dialogues, recitations and solos, vocal and instrumental, were all enjoyed. Mr. Tycho Gerdine, of Kansas City, received a hearty encore on his mandolin solo, and Sr. M. Eunice Winn was twice called back for recitations. The trombone solo by Bro. John A. Robinson, Jr., was heartily applauded, as, in fact, were all the numbers. The proceeds for the piano fund was about \$21.00.

Bishop May and Pres. Hulmes will be ready to receive visitors at their new office in the ENSIGN building about tomorrow, Friday.

Bro. A. H. Parsons returned last week from his debate with Elder Denton Collins, of the Christian (Campbellite) church, at Matthewson, Oklahoma, feeling satisfied with his part in the conflict. A correspondent of the *Oklarche Times*, of November 1st, has this to say: "The debate at Matthewson between Elder Collins, of the Christian church and Elder Parsons, of the Reorganized Church of Jesus Christ of Latter Day Saints, was very interesting. After an investigation among the unbiased people, who have watched the debate very closely, and who should be competent judges, we find that Elder Parsons is given the victory, which is deserved."

## LAMONI, IOWA.

For some reason, we suppose some irregularity of the mail, we did not appear in the last weeks issue, though we forwarded copy at the usual time. [Received too late.—Ed.]

The attendance at Religio last Friday evening was quite gratifying, there being 132 present. Two new classes were organized, making in all nine classes at present. Judging from the attendance and interest manifested, we are inclined to the thought that our Religio is at last gaining the popularity that it justly deserves.

The Enterpean Ladies' Quartette was welcomed on Saturday evening by a large and apparently appreciative audience. If the other numbers of the course do as well we will have no serious cause for complaint.

Again death has visited our community. On Friday morning, the 8th inst, Bro. Abraham Stagers passed away at the age of 69 years, after a long illness. Funeral services were held Saturday morning from the church. Sermon by Elder H. A. Stebbins.

On Sunday morning, the 10th, Sr. Sarah, wife of Bro. John Scott, was taken suddenly with hemorrhage of the brain, and passed away in a few minutes. She was 61 years of age. Funeral services were held Monday

afternoon. President Joseph Smith preached the sermon, and was assisted by Elders H. A. Stebbins and R. M. Elvin.

On this, Tuesday morning, as we write, we learn of the death of Bro. Samuel S. Ackersley, an aged veteran of the cause. Several months ago he received a partial stroke of paralysis, and has been gradually growing weaker until this morning his release came. He was 74 years of age, and had been a member of the Reorganization 36 years. We have not yet learned of the funeral arrangements.

Elder C. J. Peat and Priest J. F. Anderson were the speakers at Surprise school-house on Sunday, and Bishop Wm. Anderson at Pleasanton.

President John Smith occupied the morning hour and Elder Heman C. Smith the evening, at Lamoni.

C. C.

November 12.

## CHICAGO, ILLINOIS.

First Chicago Branch, 8 So. Wood St. Sunday School at 1:30, preaching at 3 and 7:45 p. m.; Central Branch, 241 Cottage Grove Ave., Sunday School at 9:30 a. m., preaching at 11 a. m. and 7:30 p. m.; West Pullman, preaching at 10:30 a. m., followed by Sunday School, preaching at 7:30 p. m.; Graves' Mission, 2458 State St.

The rite of baptism was administered by Bro. Good to Miss Amy Johnson, Sunday at 11 a. m.

Bro. Strange ministered the word at West Pullman; Bro. Pitt and Sheehy at the Central branch. The afternoon on the South Side, was a sacramental service; Bro. Hayes, of Peoria, was in attendance and assisted. The meeting was a quiet, thoughtful hour. Sr. Johnson was confirmed by Bro. Good and McCallum.

Bro. McCallum reports as being kept busy several nights a week talking on gospel topics to interested parties at South Chicago.

A recent visit to the Holiness Convention now in session here, revealed a strange sight. To see several hundred people carried away, in blind zeal, some talking, others praying, yelling, waving their hands, händkerchiefs, some down on all fours, kicking their heels in the air all at the same time. No doubt they are honest, and are thereby to be pitied because they are so unfortunate in being so misled. We ought to feel thankful that our religious impulses have not been so warped.

The Willing Workers Society of the West Side branch are to give a New England supper next Thursday evening, at the hall, No 8 S. Wood street, and an invitation is hereby extended to the ENSIGN staff, only 25 cents a piece. The "devil" of the office tree.

The Religio is to have a debate next week, the subject, "Is water baptism essential to salvation." Bro. Mead and Sr. Mamie Pitt to affirm, while Bro. James Kier and F. M. Sheehy are to deny. Ramor has it that "James" has his battle ax all burnished.

Sr. E. J. Lang has entered up on a new and novel enterprise of making for the market fresh soup of various kinds put up in glass bottles. Her son Lloyd de-

livers with a new rig all painted and fitted up for the purpose.

Bro. Fuller starts this week for his field, Detroit.

Will you announce that the permanent address of F. M. Sheehy, and K. S. Nayaka, is 1242 Mourre St.

NOVICE.

November 12.

## ST. LOUIS, MISSOURI.

Places of worship: Rock Church, Glasgow avenue and Dickson street. Services, Wednesday evening, prayer service, Sunday, Sabbath School 9:30 a. m.; preaching at 11 a. m.; social service at 2:30 p. m.; preaching at 8 p. m. Cheltenham, 5731 Manchester Ave., services, Sunday School 10 a. m.; social meeting 2:30 p. m.; preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

We were favored with a visit from Bro. Geo. Hilliard yesterday; preached twice for us, then on towards home, Independence.

Bro. F. A. Smith put in an appearance yesterday, assisted Bro. Hilliard morning hour, then out to Cheltenham for evening session. Large attendance at both services, especially so in the evening. Bro. Archibald assisted at evening service, when our choir favored us with a fine anthem. Bro. Hilliard and Smith presided over the social service.

A good number of strangers and visitors. Sr. Braidwood, of Chicago, has been attending services lately, she is here on a visit to her son and wife. Sr. Smith and family have located here; Sr. Smith comes from Minneapolis.

The infant daughter of Bro. and Sr. Billinsky was blessed under the hands of Bro. F. A. Smith and G. H. Hilliard, yesterday, 11 o'clock.

Bro. A. C. Richards and wife, of Webb City, have located here, and are going to be church attendants after this. Sr. Holton has also located at St. Louis. All have promised to be church goers, and are pleased with our meeting place.

Friday evening's Religio was presided over by Sr. Florence Burgess, who, as always, acquitted herself creditably, and assisted in making the meeting "go."

Bro. T. J. Elliott and Bro. G. F. Barracough were in charge of services at Caseyville, on the 8d. Sunday School, prayer service and preaching were the events of the day.

Thanksgiving preparations are now the order; the Mite society (and their friends) are busy.

ETTA.

2820 Dayton St., Nov. 11.

## SAN FRANCISCO, CALIFORNIA.

Services at "Druid's Temple," Cor. 14th and Folsom Sts. Sunday School 9:45 a. m.; preaching 11 a. m. and 7:30 p. m. Sacrament meeting on first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

Sunday, October 27th, we had preaching at 11 a. m. by J. A. Anthony, and at 7:30 p. m. by Bishop C. A. Parkin. There was a good attendance at both the services.

J. A. Saxe went to Oakland and preached in our church there.

There was a full house at the prayer meeting Wednesday evening and a very pleasant time was had; nearly all took part in the services.

The Sisters Prayer Union held its regular session on Thursday afternoon and the time was profitably spent.

The interest in the Religio still continues, as the attendance each Friday evening shows. We are becoming better instructed in Book of Mormon affairs and are preparing for more usefulness.

Last Sunday we had a fine discourse at 11 a. m. by Fred B. Blair; a good congregation greeting him. A number of visitors were present, among them we noticed Sr. F. B. Blair and also Sr. Blair from Sacramento, and Sr. Billups from Modoc county.

At 12:15 we held our sacrament and prayer meeting. There were eight hymns sung, nine testimonies given and six prayers offered. It was a very peaceful and pleasant meeting.

GEO. S. LINCOLN.

November 4.

## LETTER DEPARTMENT.

BEAVER, MO., Oct. 31.

Editor *Ensign*.—At this writing I am working very hard at improving our home, and making every possible preparation to go into the active ministry again, although not altogether idle on this line as the calls are many, and we have our regular services and Sunday School here. We have been holding forth in the Grove all summer, but "Jack Frost" has compelled us to again make use of private dwellings, as we have as yet not been able to build our church, the drought, finance and other circumstances preventing, but still we are not discouraged, nor have we lost hope. We have some cash on hand, but we need much more, as we do not want to go in debt, and we implore the Saints throughout the church to do all you can for us on that line; let that be much or little, but not beyond your means or ability. Amounts small or large may be sent to either of the building committee (the writer or Bro. J. E. Swegart). All money orders should be made payable at Seymour, Missouri, but sent to our home address, Beaver, Missouri.

It is true that quite a number of Saints have moved into this region during the past year, but poor in this world's goods generally; others write us they are either on the way or coming in the near future, hence, the need of a house of worship. But by way of precaution to those who contemplated moving to southwest Missouri:

First, see that the way is prepared before you; that is, consult the proper authorities as per revelations given, and come and see the country for yourselves, never trusting the judgment of others on matters and business of that nature, as all can not be suited here, nor in any other country.

Second, do not bring a lot of northern horses with you, as some of them might die before they become acclimated, which takes a year, more or less. But enough on that subject at present.

Am glad to state that this grand and noble latter day work is moving onward and upward in Douglas county. I have just returned from the Ava branch where four were baptized by Bro. J. T. Davis last Sunday, and many more greatly interested. Bro. Davis, though young is becoming a power for good, and if humble will make his mark in the church as a speaker. Elders O. B. Thomas and A. M. Baker, of the missionary force, have been with us also, and have left lasting impressions. The former I had not met for nearly a score of years—a joyful meeting on my part; he is the same O. B. and bears the same grand testimony. And by the way we are now looking for Bro. I. N. White of the Twelve, to come and organize a branch here, as per conference resolutions.

In gospel bonds,  
J. C. CHRISTENSEN.  
www.LatterDayTruth.org

FARMERSVILLE, Tex., Nov. 6.  
 Dear Ensign:—I will send a few items from Aston Chapel. Bro. S. W. Simmons was here October 26, 27, and preached two noble sermons to small congregations. But they were composed of the best element of the community, mostly Bible read men. Two of the best men of town came out from Farmersville to hear him, being the first sermon of our faith they ever heard: one of them said he was coming to hear him again. Bro. Simmons will be back the fourth Sunday in November. The heathen rage and the people imagine vain things. Some of the rowdy element tried to get up a mob to egg Bro. Simmons, but the writer's grandson caught on to it, and threatened them with the law, and that is the last of it, so Bro. Simmons can preach here unmolested.

The writer has been here eight years alone, as one of the scattered members. Elder J. D. Erwin came and preached a week four years ago to small audiences. When he left everything was quiet until Bro. Simmons came and visited us. And today I hear favorable comments from the best element of the people. It makes the writer feel like praising God from whom all blessings flow.

R. T. JONES.

FAIRLAND, Ia. T., Oct. 28.  
 Editor Ensign:—The debate held at this place between Bro. J. D. Erwin and Dr. D. B. Ray, of the Baptist faith, is a thing of the past, and I must say if success was ever had it was in this debate, for Bro. Erwin completely snowed him under, and he never did get out, but kept getting deeper and deeper under the snow. I never saw a man who is called a smart man cross and contradict himself so much as D. B. Ray did. I will not try to give all the details but will give a few statements.

It was impossible to keep him in the affirmative on his proposition; in the place of affirming his church, he would jump on "Joe" Smith and the Book of Mormon, and when squall and "pull his hair like a wild man. You could hear people all over town saying, "What is the matter with that man, is he crazy?"

In fighting baptism for remission of sins he said that to preach baptism was abominable and erroneous doctrine, and then in one of his other speeches said that he that is baptized of John's baptism accepted Christ, and he that was not baptized of John's baptism rejects Christ; and in fighting the succession of the apostles he said that no man could be an apostle without he had seen Christ after he arose from the dead. I suppose he had forgotten that Paul was not an apostle until after the resurrection and the ascension of Christ, and also that Judas was dead when Christ arose; but he said Judas was not one of the chosen apostles, but there was twelve without him.

In fighting the spiritual gifts he said there was no such thing as prophecy and tongues and healing after the apostles; and then in another speech he said whenever a man was baptized with the Holy Spirit he would be able to speak in tongues. Just such contradictions as these he made all through the debate. Of course you know the Baptists claim they have been baptized with the Spirit. Then according to Ray's last statement why don't Baptists speak in tongues? You can see where he placed himself.

He did not, or could not bring forth any proof whatever to show where the Latter Day Saints failed to be in harmony with the Bible, but just said he would endorse every bit of scripture that Bro. Erwin quoted, and you may guess he quoted plenty.

Bro. Erwin hung up his charts, one on the different dispensations, and one showing the organization of the church and the spiritual gifts, but Ray would not touch them, and said they were hung up to confuse the minds of the people; but when Bro. Erwin would call his attention to them, and press him with them, he would say they were a fraud, and his time was too precious to fool with such stuff as that. But Bro. Erwin kept giving it to him with the Scripture, and he howling "Joe" Smith

and the Book of Mormon. I do not think he used twenty-five passages of scripture during the debate.

He made a terrible row on the battle ground in the Book of Mormon on page 331, but when Bro. Erwin called his attention to the great battle found in the Bible, (Num. 31: 1), he dropped that, and took up what he called the "Snake tale," in Book of Mormon page 518, and oh how he did roar and make all sorts of fun of that; but when Bro. Erwin again came at him with the snake tale in the Bible, (Num. 21: 7), and showed how the infidel would make fun of the Bible, and also called his attention to the great things that were done by Samson, which are in the Bible (Judges 15: 4-20), and showed how ridiculous he could make them look, Ray dropped the snake tale and was glad to do it, so then he was done for; he would not try to do anything with the Bible, he had no use for it. So he just wound up by preaching and trying to cry a Bible; he finally cut his own head clear off, in that after he had been fighting the visitation of angels, dreams and so on, the very last thing he said was that he had a dream, and an angel appeared to him and said to him, "Fear not, for you are a chosen vessel unto the Lord," and he believed it was true.

Surely the Lord was with Bro. Erwin in power, for Ray was simply confounded and could not do or say anything but that it went against him, and everybody could see it. I think great good will be the result.

The work is onward in this part of the Lord's vineyard; more calls for preaching than can possibly be filled. Bro. Erwin will go from here to Arkansas to hold a debate with a Christian preacher. May the Spirit of God be with him in defending the truth at that place I pray.

Ever praying for the upbuilding of this great Latter Day work, I remain,

Your brother in gospel bonds,  
 J. T. RILEY.

NEVADA, Ia., Oct. 21.  
 Editor Ensign:—Myself and family are isolated from church privileges but long for the day when we will be privileged to meet with the Saints in Sunday School, Religion and meetings of different kinds. We had Bro. H. A. McCoy and J. C. Clapp with us with the tent, but the people were so prejudiced that few came out, but we hope that we may overcome that by setting a godly example before the world and doing what little good there is left for us to do.

Dear Saints, this work is all to me; I want to so live that when the Lord Jesus Christ comes with ten thousand of His Saints that I may be ready to meet him with joy. I sincerely hope and pray that all who have obeyed this gospel in its fullness may be very prayerful, and not be forgetful hearers but doers of the work, that we may be worthy of the kind protecting care of our heavenly Father, that when his judgments spread over the land we may be spared and protected by our faithful living and by doing all we can to forward the work.

We read in the Scriptures that when the bridegroom comes there is to be five wise virgins and five foolish. According to my understanding of this there will be one-half of the people of God who will be void of the Spirit when the Lord comes. I have met one lady who had even forgotten the name of the elder who had baptized her. I believe this sleepy condition starts at first by a neglect of prayer before the Lord, and many get up in the morning too late, as they think, to have family prayer, and go away to work that day and wonder why everything goes wrong with them, when if they would only stop and think they did not have prayer that morning, and Satan is getting a new hold on us; he is always ready to take as much advantage as we give him and a great deal more.

Dear Saints, the Lord instructs certain officers of the branches of the church to see if they keep up family prayer. He knew that some of us would be careless in this regard. Oh, let us awake and pray morning and

evening in our families at least, and as often as possible besides, or we will be the losers in that great day when the Lord comes to make up his jewels on the earth.

Say one, "I haven't time to pray morning; I have to hurry off to my work." To such an one I would suggest that you arise a little earlier and then you will have plenty of time for family prayer, and you will be surprised to find how much better everything will move along that day. May God bless all true Saints and help them to always continue in the truth, and those who are not true, may He be merciful to them and that the time may speedily come when Satan may be bound that he cannot deceive and destroy, is the prayer of  
 Your brother,  
 W. C. HDX.

FT. REDWELL, Cal., Oct. 25.  
 Editor Ensign:—This letter leaves us in the extreme northwest corner of California, about one hundred miles from the railroad. Will leave in the morning for Oakland. We left Oakland as soon after the reunion as we could settle up the business of such a large gathering, and started for Lassen and Modoc counties to visit the scattered Saints. The first stop was at Sacramento, where we spent Sunday, preaching twice and having a friendly fireside discussion with a "Millennial Dawn" disciple for about three hours Sunday afternoon. There were two men present who are considerably interested in our work, and I felt thankful to God for a work which was so grand and complete when compared with the "ideas of men" which we are constantly meeting in the world.

We took the ten o'clock train Sunday night, and eight o'clock the next morning found us at Reno where we visited Sr. Jane Gault and Sr. Stottis, who, though isolated and not having the privilege of church associations, are strong in "the faith once delivered to the Saints." Sr. Gault has long been a financial pillar of the work in Nevada, and though surrounded by conditions that would discourage most persons, she has stood firm in the faith she espoused years ago in Canada. Sr. Stottis was administered to in Oakland on July 6th, being afflicted with two cancers, and says that he has not felt a pain since. After a day's visit here we again took up our journey and the next night found us at Bro. Tucker's, near Standish.

From there we rode about ninety-five miles by stage and wagon to Bieber, where we held several services with small audiences, but we believe the Saints were somewhat encouraged. Our next stop was in Round Valley, near Adin, where Bro. Ed Schmidt was holding services, and preached for them four times. I neglected to mention that while at Sacramento we ordained Bro. Schmidt to the office of an elder by direction of the missionary in charge. From Adin we came here, another ride of one hundred miles, and up to date have held twenty services to good audiences, and baptized two. One of these, Sr. Hickerson, was so attracted by the remark made to her by Bro. Chaburn when introduced to him nearly three years ago, that she investigated, believed and obeyed. The other one, Sr. Nellie Baty, has been investigating for the last two years, and though at first she was very bitterly opposed to the work, when she was convinced that it was of God she "conferred not with flesh and blood" but laid her hand trustingly in her Savior's will the thought, "Lead thou me on." She counted well the cost, but the words of that beautiful song best express her sentiments, "Let the world despise and leave me, they have left my Savior too." If these sisters are faithful they will be a power for good and will be instrumental in bringing others to Christ. There are others here who believe the work is divine but are hindered in one way and another. May they not put off obedience until it is too late, is my prayer.

I am sure that the instruction given by Paul to Timothy, "Study to show thyself approved unto God, a workman that need not be ashamed," is good advice for me now, and that a

minister's actions outside of the pulpit are as closely watched as the words he speaks when in the pulpit are closely listened to, and no matter how smart and eloquent he may be in the pulpit, if he is obnoxious outside of it, he will neutralize the good he accomplishes by his eloquence. In other words we can't afford to be "odd," "peculiar," "cranky" and "selfish," but study to get rid of our "peculiarities" as fast as we discover them. A minister for Christ, enjoying the hospitality of a widow woman; who lays in bed in the morning while she goes out to chop wood to make a fire and get his breakfast is not a very big light set on a hill. This is but an illustration.

The principle of the gospel most impressed on me during this trip is the principle of "the gathering." Those who have lately come into the church are talking it, and as I see the conditions obtaining in the world I can see the necessity for it. However I am impressed with the thought that we need not worry over it, but live the gospel and the gathering will follow as a consequence.

Words fail to express the emotions that filled my breast upon reading of the death of our beloved brother, David Wight; nor do I feel ashamed of the tears that came unbidden to my eyes, for to know him was to love him. If this life ended all what a mockery it would be; but, thank God, the Savior has brought immortality to light through the gospel, and if we live in harmony with it we can meet our loved ones gone before, where there will be no parting, no tears nor sorrow. May God help us all to so live that we may have an abundant entrance there, is my prayer.

Your brother in Christ,

F. B. BLAIR,  
 1244 Adeline St., OAKLAND, Cal.

LAMOIN, Maine, Oct. 21.  
 Editor Ensign:—Since last communicating through your columns I have been trying to blow the gospel horn in the eastern and middle part of this state; what my labors may culminate in, time, the faithful chronicler of events may disclose.

After finishing my work in Aroostook, and reluctantly bidding the Saints and friends, who had so endeared themselves to me, good-by, in company with Sr. Foss, who had visited the Saints for some two weeks, I returned home to attend the conference of Eastern Maine, which was *par excellence*, representation large, and a good spirit prevailed. Labored for a time in Washington county, trying to do the work of a missionary, and met the conditions incident to missionary life, such as preaching the gospel, baptizing, confirming, administering to the sick, etc., continuing thus in that county until late in September, when, in company with Elder J. N. Ames, I came into the Western district, attending the conference at Little Deer Isle. A good time was had; district was largely and ably represented, a full house, business transacted satisfactorily, preaching good and spiritual, social services grand.

At this conference I met for the first time with Elder James E. Kelley, son of Apostle W. H. Kelley. James, like his illustrious father, has the push and get, and is destined to make his mark for good in the church; he is liked very well in the East. At the close of this conference, I stayed at the Little Island and preached twice to full houses. From thence to Mountville where we occupied four times to fair sized congregations, baptized one, leaving the Saints cheered and encouraged. On Monday, through the kindness of Uncle Joe Harvey, I was conveyed to Stoughton, where I had been booked for preaching for one week. The merry-go-round and medicine show took the crowd as usual, so a small audience greeted us. Tuesday found us in Rockland, Wednesday at Vinal Haven, a new place to me, the time to visit and preach to them was not propitious, but we occupied, however, five times, with good attention and fair interest, and a request to return again. This place was an old Mormon stronghold in 1835, Elders Woodruff, Hyde and Herrick were there and

baptized quite a number; the latter died and is buried there. Some of the old timers are living there yet. I visited one of them by the name of Pees, now 81 years old, from whom I received advices concerning those men's labors.

Leaving Vinal Haven I came to Little Deer Isle by way of Rockland, preached twice there, and at North Deer Isle twice. While at Little Deer Isle I was sent for at Lamoin to administer to Sr. Mary Closson, she being very low at the time with appendicitis. At this writing she is seemingly well. I do not often get left yet the boat being late, I was obliged to seek shelter among strangers, a thing not easily done in the stillness of night, when all are salubriously enjoying the benefits of sleep; however, after several unsuccessful attempts, I was able to arouse one man who gave us shelter, and who feels thankful for such friends. Tonight ends my labors in this place, thence to Dexter. In bonds,  
 S. O. FOSS.

AVA, Mo., Oct. 28.  
 Dear Ensign:—I have been preaching the last week at the Hunter school-house and I must say never did I see finer prospects for the work. Interest?—Why the entire country seems to be on the side of the right, and you know what that means, don't you? I opened the work at this point nearly one year ago. The remarks on the outside were common.

"Well that is the plan all right, and I just like to hear them, don't you?"

Again:  
 "I tell you when I want to hear something I will just come here."

On Sunday, the 27th inst., I had set apart for the day as follows: preaching at 11 o'clock by Elder J. C. Christensen, of Beaver, Missouri, he and others of the Saints having come to our assistance for Saturday night and Sunday. Dinner?—Yes a big basket dinner on the ground—and wood pile. 3 p. m. baptizing; here we could see the silvery lining, four precious souls were led into the waters by the writer, while the rock bound shores of the rippling stream were decked with many bright faces, there to witness the solemn rites of the Savior's kingdom. Tears of great joy could be seen coursing down the cheeks of dear Saints as the candidates were led down into the water and back upon shore again, new born babes in Christ. Five p. m. we all wended our way to the Saints' chapel at Ava for confirmation and sacrament meeting, Elder Christensen officiating; an enjoyable time was had. Seven p. m., Religion work, which seemed to be enjoyed by all. Eight p. m., preaching by Elder Christensen, subject, Restoration.

You will see by this that your correspondent and brethren are not altogether idle, while to our kind, heavenly Father we feel to ascribe the praise. Indeed, it seemed like a refreshing time from the presence of the Lord. While the outsiders listened to the words of life, the Saints seemed to almost "view the landscape o'er," and as the poet has said: "Their losses were gain, Each sorrow and pain."

Were exchanged for the conqueror's song.

Where is the district president? The Saints have got so they cannot tell when quarterly conference is held, or what is done at the different sessions. We should like to know where and when is the next conference. Brethren, please let us know about your conference in time to get there, if it is possible.

With love for all, I labor on, trusting to be among the faithful at the crowning day.

Your brother in bonds,  
 JAMES T. DAVIS.

WANTED.—An industrious boy, 13 or 14 years old, to take care of horse and cow, and be generally useful. Satisfactory services will receive in return board, clothing and daily half day's schooling during the country term, or if preferred to give entire time to work, wages will be paid. Apply with references to Bro. Geo. H. Hulmes, at his office in Enstout building, Independence, Missouri.

## ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

## SLANDERERS UNMASKED.

Sometime during the early part of last spring, while Elder R. C. Evans was in the western states, in consequence of some of the leading and wealthy people of the community having been baptized into the Latter Day Saints church, the sleeping malice and hatred of the Rev. Wm. R. Burwell, of the Baptist church, and Rev. T. Alfred Flemming, of the Campbellite church, were aroused, both of which broke out in a violent tirade of abuse, and all slanders of the dead past were retold, *viz.*, Spalding Romance, polygamy, etc.

The brethren wrote to Elder R. C. Evans, requesting him to take action in the matter, who replied, through the *Hillsburg Beaver*, that upon his return to Canada, he would call upon the gentlemen, and request them to retract their slanderous statements, or affirm them in public debate. Several letters passed the local paper, the *Hillsburg Beaver*, on both sides, the gist of which is as follows. The Baptist minister positively refused to debate under any consideration whatever, stating to Bro. Evans personally, in the presence of witnesses, that he had neither time, inclination nor ability to meet him on the platform.

Not so with the Rev. T. Alfred Flemming. This noisy young man, and famous Ohio debater, who had "probed Mormonism to the bottom," was ready to debate, but made so many foolish conditions, that a discerning public readily discovered that he was working a bluff game and had no intention of debating.

Here is a specimen of his conditions. The Latter Day Saints must pay him thirty dollars per night and six nights in advance must be paid him. In event of the town hall not being large enough to hold the crowd, the Saints must provide a tent with a seating capacity of one thousand. This is a sample of the conditions imposed. Bro. Evans then formulated three propositions for each preacher, requesting them to affirm the statements made in their lectures. Upon a point blank refusal, on their part, to affirm anything in debate, he (R. C.) at once wrote a two column article in the local paper, exposing their dishonorable methods, riddling their cowardice, advertising the propositions they refused to discuss; that he would unmask them by exposing their methods, and examining their so-called evidence. Bro. Evans had requested me to accompany him to Hillsburg, and, in event of a debate, to act as his moderator; or, if otherwise, as chairman of his meetings. We left London on Tuesday morning, the 2d inst., for Rockwood where we were met by Bro. Edwin Awry, who drove us to his beautiful home, where we enjoyed a brief rest. Bro. and Sr. Awry united with the church some time in March last. They are well-to-do, both in this world's

good things, and in those sterling qualities that go to make a desirable couple in the church. It seems that Priest King Cooper, of this branch, was doing some brick work for Bro. Awry, and was being assisted by Teacher David Tarzwell; Bro. David had his violin with him, and at noon and evening the beautiful songs of Zion would be sung and played. This attracted the attention of the family, and led to conversation, which resulted in their acceptance of the gospel that came to their souls as rain to the thirsty ground. Bro. Cooper led them into the waters of baptism, and afterwards, being confirmed by Elder R. W. Tarzwell, they continue to witness to those glowing truths of which they can say, "We have heard with our ears, but now we know of this glorious and beautiful truth, and that it is a marvelous work and a wonder." Prior to this they had belonged to the Baptist church, and, maddened by the loss of two such ornaments, as well as substantial supporters, they (the Baptists) induced their minister to give an expose (?) of Mormonism. He made the attempt which proved a signal failure.

Just why the Disciple preacher jumped into the fray may not be known, even to himself, but if he was seeking for notoriety, he has found it, but not in the desirable way he wished for and anticipated.

After supper, with Bro. and Sr. Awry, we drove over to Elder R. W. Tarzwell's, where we have been stopping since, or till the close of the series of meetings as announced. We then drove over to Hillsburg, and at 8:30 p. m. a large crowd gathered, in spite of the sweltering heat, and numbers stood outside, all attentive listeners for over two hours. Bro. Evans treated on the proposition as publicly affirmed, by them, but which they refused to stand by, *viz.*, "Resolved, that Joseph Smith professed to receive a revelation from God, authorizing the practice of polygamy, and that he taught and practiced polygamy."

The speaker first paid his compliments to the encyclopedias, showing their general unreliability, and that they contradicted each other, and, very frequently, themselves. He then produced the evidence in the "Temple Lot suit;" Nauvoo testimonies of 1843, Smuoker, Emma Smith, the prophet's wife, Mrs. White, Bancroft Bidamon; Governor Ford, Fanny Stenhouse, George Q. Cannon, Clawson, Brigham Young and others, showing conclusively that Joseph Smith was innocent of the above allegations. He showed clearly that these preachers had done violence to the known rule of evidence by accepting the self-contradictory testimony of the infamous Brigham Young as against the combined testimony on the other side.

Elder Evans was at his best and waxed brilliantly eloquent in his exposure of the contemptible methods employed by these preachers in slandering the name of a dead man, and an innocent people; but the climax

was not reached till he showed, by conference records, that polygamy was endorsed in foreign countries by Episcopalians, Presbyterians, Baptists, Congregationalists and others. This revelation caused considerable sensation in that large and intelligent audience, and was as a bolt out of a clear sky. He then closed by challenging the world to produce one clause in favor of polygamy, from the records of the General Conference over which Joseph Smith presided, or of that presided over by his legal successor, and son, the present president of the church.

The second evening, Wednesday, July 3d, another large audience greeted our brother. He took up the following proposition, as publicly asserted by the preachers.

"Resolved, That the Book of Mormon is a fraud, taken from 'Rev. Spalding's Manuscript Found,' and arranged by Joseph Smith and Sydney Rigdon to deceive the people."

After examining the encyclopedias on the matter, he read Pratt's reply to Sutherland in 1842, wherein he shows that Rigdon did not see the Book of Mormon till late in 1830, when he (Pratt) and Oliver Cowdery presented it to him, and that he never saw Joseph Smith till 1831. Also, Rigdon's letter of May 27, 1839, showing he had nothing whatever to do with the Manuscript Found. Also Sydney Rigdon's daughter's testimony, wherein she gives the statement of her father, made to clergymen around him, when, as she said, "At a time when he had but little hope of living from one day to another." We here appended the dying man's statement. "As I expect to die and meet my Maker, I know nothing about where the manuscript of the Mormon Bible came from."

Another statement was also presented where Rigdon said, "I know nothing of its origin (the Book of Mormon) only that Joseph Smith, David Whitmer and Martin Harris stated in regard to it. I believe that the Book of Mormon was found just as Joseph stated. Joseph Smith was a prophet and this world will find it out some day." Also Wm. Small's testimony given in 1876, containing the statement of Paterson, the Pittsburg publisher, in which he declares that Sydney Rigdon did not obtain the Spalding story at his office, nor did Rigdon work for him when the Spalding story was in the office, as alleged.

Bro.-Evans then gave a history, locating Rigdon, and giving an account of his work from 1822 to 1880, showing clearly that he had nothing whatever to do with the Spalding Romance, the Book of Mormon or Joseph Smith during those years; after which he took up D. H. Bays' work, one of the latest publications of Campbellism on Mormonism, in which he says, "The Spalding story is a failure; do not attempt to rely upon it—it will let you down." He next turned his attention to the Spalding story as told by Revs. Tyron Edwards, Green and others, exposing their nonsensical and con-

tradictory stories, in which they try to connect Joseph Smith with the Spalding Romance.

1st, Solomon Spalding began to write his Romance in 1809, Joseph Smith, at this time, was a neighbor of Spaldings, and used to spend his evenings listening to Spalding read his manuscript.

2d, He (Smith) borrowed this manuscript to read to his family at home.

In refutation of this Elder Evans showed:

(a) Joseph Smith was born December 23, 1805, and if the statements of these reverend gentlemen, as above, be true, Joseph was a neighbor of Spaldings', listened to him read his romance, and borrowed the same to read to his family at home, and all this when he was but three or four years of age.

To prove that Smith borrowed this manuscript. (b) Green testified that he heard Smith tell Spalding that he had made a Mormon Bible out of it. (c) Green testified to having a conversation with Spalding as late as 1827, and that he has a letter from Mr. Jenkins, who testified that he saw and conversed with Spalding in 1827.

In refutation of this Elder Evans showed by the encyclopedias, and other histories, including the testimony of Spalding's widow, that he (Spalding) still held the manuscript complete in 1812. That he, or his wife took it away with them when they left Ohio, presented it to Paterson, the Pittsburg publisher, for publication, who returned it safely to Spalding, and that Spalding held it in his possession till his death in 1816. Query? Did Green and Jenkins, *et al.*, talk to Solomon Spalding in 1827, 29, if Spalding died in 1816? Did Smith borrow the Romance, refuse to return it, and make a Mormon Bible out of it, if the story be true, as told by Mrs. Spalding and others, that the manuscript was in their possession, where it remained till the time of Rev. Spalding's death? Who can explain these discrepancies as told by the preachers?

Bro. Evans then showed from the histories that the manuscript remained in the possession of Spalding's widow from the time of her husband's death in 1816, till the year 1834, or four years after the publication of the Book of Mormon, and very many copies were in circulation. Figures won't lie, and facts are stubborn things.

In 1834, one D. P. Hurlbut, who was cut off from the L. D. S. church for bad conduct, swore vengeance. He made friends with one E. D. Howe, who was an infidel, and had written a book against the Bible. The said Howe was angry because his wife had united with the church. These two men, full of spite and unbelief, decided to write a book against the church. D. P. Hurlbut went to the Spalding's widow, procured the "Manuscript Found," promising to return it; gave it to Howe. Then to spite Joseph Smith, and make money by the sale of their work, they got Wrights, Millors, Lakes and others, with the Book

of Mormon in their hands, to make up statements that the Book of Mormon and Manuscript Found were similar, and contained identical names, etc. Howe fills his book with these statements, which were false, and manufactured to deceive. Hence we have "Mormonism Unveiled," by E. D. Howe, the basis of all works written against the church.

In order to cover the trick they refused to return the manuscript to Spalding's widow. Howe hides it among other manuscripts in his printing office, he forgets where; tells Spalding's widow and others it was burned. In 1839-40 he sells his office to L. L. Rice. The transfer of the printing department was accompanied by a large collection of old manuscripts. Years passed away. L. L. Rice removed to Honolulu, Sandwich Islands.

In 1884-5 President Fairchild, of Oberlin College, Oberlin, Ohio, visited Mr. Rice. Looking over a lot of old documents, they came across the long lost "Manuscript Found" of Solomon Spalding. It had been in Mr. Rice's possession for over forty years, and can now be seen at Oberlin College in the library of that institution. It has the following endorsement: "The writings of Solomon Spalding, proved by Aaron Wright, Oliver Smith, John N. Miller and others. The testimony of the above named gentlemen are now in my possession." Signed, D. P. Hurlbut.

The speaker closed by placing before the audience the testimony of the said L. L. Rice, which says: "Two things are true; first, it is the genuine writing of Solomon Spalding; and second, it is not the original of the Book of Mormon." There is no identity of names or persons or places, and there is no similarity of style between them." Thus closed one of the most masterly efforts in refutation of the Spalding Romance theory.

On Thursday evening, the 4th inst., and third of lectures; Bro. Evans sprang a rich treat on the large audience assembled, talking as his text the following:

"Resolved, That the Disciple, Christian or Campbellite Church is the most egotistical, deceptive, hypocritical, noisy and vacillating sect in all the civilized world."

In proof of this allegation, he quoted copiously from the works of Alexander Campbell and other leading authors of the Disciple church, up to date. Also from leading writers of the Baptists and other denominations. Some of the points were as follows:

He showed, from their sermons and public documents that they denounced all reformers as mere pigmies compared to Thomas and Alexander Campbell. That they denounced all other churches both Protestant and Catholic, as being the mother of harlots and the abominations of the earth; a mess.

That there is no conversion, regeneration or salvation to be found in any of the churches outside of the Disciples. That the clergy are stigmatized as "Tex-

tuaries," "Scrap Doctors," "Theoretic Doctors," "Hirelings and Goat Milkers." Yet, notwithstanding all this, in order to curry favor, and ingratiate themselves into the good graces of the other churches, they ostensibly endorse "these legitimate daughters of the mother of harlots, the church of Rome" (Mill. Har. Vol. 3, p. 362), in their communion, baptism and revival services, etc.

We would gladly give your readers a full and complete account of this very interesting lecture, but time and space forbid; suffice it to say, Elder Evans closed by stating that the Disciple church owes an apology to the christian world for their indiscriminate, violent and bitter attack on all other denominations, and that nothing short of a fair and open retraction and apology on the part of that church can ever begot confidence in and respect for them.

It is but fair to say that we believe that the double dealing, so characteristic of that church has been so faithfully exposed by the Saints and others, that, except they speedily repent and reform, the time is not far distant when the Disciple church in Canada shall be only remembered as a thing of the past, with pity and contempt. To show that we have some good and substantial foundation for this thought we submit the figures, as given by the census, and read by Bro. Evans before the audience, showing that in ten years they have lost in membership, seven thousand, four hundred and thirty (7430) dropping from 20,198 to 12,763.

On Friday night, the fourth lecture, a somewhat larger crowd than before greeted Bro. Evans. This was owing, in part, to the fact that it was whispered that, as a result of the pressure brought to bear by the parson's followers, that the Rev. T. Alfred Flemming intended to risk his reputation as a thirty dollar a night debater, come to the meeting, and try to show to his people, who, it is reported, were losing faith in him, that he was a man of courage. The meeting was well under way before he arrived.

Bro. Evans' subject was "The persecution of God's people in all ages," proving the words of Christ to be true, both prior to and after his day. "Ye shall be hated of all men for my name's sake," and also, "the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me." That persecuting mobs were frequently led by hireling priests. He was just getting well warmed up to his subject when in walked Mr. Flemming. Bro. Evan's had seen that gentleman's picture but once, but his sharp eye recognized the original standing inside the door. He at once gave Mr. Flemming an invitation to come forward to the platform, promising him half the time for the presentation of his views. I should say right here, that Mr. F. was followed into the hall by a crowd of young men and women, evidently of the

Campbellite persuasion, either by baptism or sympathy, and possibly for the purpose of encouraging him to do battle for his cause and uphold his reputation as a thirty dollar a night man, even if that reputation was the product of his own mind. Now, this mixed crowd were dressed well, but they manifested such lively symptoms of rowdiness as to cause observers to believe them (the crowd) to be strongly infected with the disease. One lady (save the mark!) threatened to slap a young man's mouth because he asked her to please not make so much noise.

The invitation of Elder Evans, as given to Mr. F. was as follows: "Mr. Flemming, I have been exposing your methods, both in your unwarranted and unfair attack upon us, and your refusal to affirm the assertions you made against us. If you have any statement to make with regard to the same, consider yourself at perfect liberty. Come forward and occupy the platform."

After some hesitancy, being urged, he came forward, but refused to stand with us on the platform. He began by saying he had heard of these meetings, but had heard nothing of what was said. He admitted that he had made assertions as to Joseph Smith being the author of polygamy, and that he professed to have received a revelation authorizing the same in doctrine and practice. Also, that he had said that the Book of Mormon was a fraud, taken from the "Spaulding Romance." That the Reorganized Church of Jesus Christ of Latter Day Saints is a system of blasphemy, but that they did not practice polygamy openly.

Elder Evan's reply to him was so effective as to convince the people of intellect that Mr. Flemming's allegations were as false as the source of all evil, and that he was but acting the part of the unclean buzzard that delights to feed on carrion and other delectable tid-bits.

Upon Mr. F. interjecting some expressions of dissent, the aforementioned crowd of irresponsible young men and women, who, with some boys and girls who certainly should be taking lessons on good behavior, acted more like hoodlums than otherwise, broke forth into yells of encouragement, realizing that their man needed such. Rendered brave by this backing, he offered to take the negative and prove true every assertion he had made if Elder Evans would affirm they were not true.

Fancy such a situation. Just imagine the famous Ohio debater, who only asks thirty dollars a night, and we to pay him, for the especial privilege of being treated to a lot of worn out and stale old yarns that have been met and refuted years before this rising star of polemics was born. And he really did challenge Elder R. C. Evans to affirm in debate, and prove his (Mr. Flemming's) old threadbare yarns, and vile assertions were not true, while he, Mr. Flemming, would take the negative side, and produce the proof, and

substantiate every "assertion" he had made. Was it not the very *me plus ultra* of profundity! Elder Evans then gave an exposition of his opponent's attempt to evade the real question in such a clear and concise manner that men and women of brain could and did see the foolish spectacle he has made of himself. Finding the situation too hot for him; Mr. F. left the hall, followed by his body guard of male and female attendants, yelling at the top of their voices, and waving handkerchiefs to their hearts content.

The next day numbers of the solid people of the place expressed their disapproval of the part Mr. Flemming played with the rowdy element that night, of his refusal, when asked, to hold in check that lawless spirit that was so manifestly friendly with him, and that he incited to disturb Elder Evans at different periods during his stay. They also condemned the palpably unfair and cowardly attack he made upon an innocent people, the Saints, who, if judged by those who live in this locality, are as far above his base imputations as honor, integrity and probity are above the methods of such men as he loves to employ.

On Saturday night, the 6th inst., and fifth lecture, Elder Evans again faced a good sized audience. This was an extended review of the general methods as employed by Mr. Flemming, and, I may say, there is no need for me to go over the different points advanced and proven; suffice it for me to say the speaker was in good form, and his exposition was full, complete and convincing.

On Sunday at 10 a. m. we had a very pleasant prayer and testimony meeting in our little chapel in Cedar Valley, Bro. Evans, by request, presiding. At 3 p. m. he again addressed a large audience in the town hall, Hillsburg, taking for his subject, "Identity," showing the perfect agreement between the Latter Day Saint church and that of the New Testament. Also showing the discrepancy between the Disciple, Christian or Campbellite church and the same standard. He took the statement of Campbellism from 1827 down, "Where the Bible speaks we speak, and where the Bible is silent we are silent." This he characterized as the most misleading statement ever coined by any human sect. Thus Bro. Evans closed his defense against the base and unwarranted attacks upon our faith. At 7:30 p. m. he spoke to a good turnout of Saints and friends in the Saints' chapel, Cedar Valley, on "The Restitution of all things."

Monday morning I drove him to Rockwood station where I saw him off on the train, parting from him with regret, as our little association here was a very pleasant one; but this life is made of meetings and partings, to fit us for that life where parting will be no more. He was called home, and further to preach a funeral sermon and to unite a happy couple in the bonds of "holy matrimony."

Instead of going to the field I

was appointed to at first for this summer, viz., the Lake Erie counties east from Waterford to Niagara Falls, Elder Evans has decided to leave me up here. I am now, at this time of writing, with the Cedar Valley branch. I expect to visit in turn the Garafra branch, Masonville, and north at Maple Valley, Proton, Egremont and Listowel.

All honor to Elder R. W. Tarzwell, Priest Cooper of the Cedar Valley branch, and the Saints for their noble stand against the slanders that were hurled against them. The Saints here express themselves as thankful to those friends, although not of our faith, but who, from their honest hearts, condemned the manner in which the Saints were so slanderously assailed, and who gave them to understand they were not without friends in this conflict. May God bless them.

Ever yours for the truth,

A. E. MORTIMER.

CEDAR VALLEY, July 9.

ZIG-ZAGS NO. 4.

ELDER J. W. GILBERT.

After considerable preparation and much waiting, our little party of six persons (A. H. Smith, L. A. Gould, J. F. Burton and wife, and J. W. Gilbert and wife) assembled at pier 7, where the steamship *Australa* lay at her moorings; the stevedores had finished their work of stowing her cargo away for her trip to Tahiti, except two or three dray loads of provisions. Between twenty and forty of the dear Saints from Oakland and San Francisco gathered on the wharf to bid us a last farewell. The time set for leaving port was ten o'clock, but as usual the propeller did not turn till about eleven o'clock. We took our friends into our staterooms and showed them where we would rendezvous for the next two weeks. Of course nearly all of them wanted to go with us, but finally concluded it were best for them to stay; so, after they had gone with us all over the ship, we all went up on the promenade deck, where I drew them all up in a line for a snap from my camera; then, reluctantly, we shook hands with them one by one as they went over the gang-plank ashore. The cables were loosened and our good ship crawled its way out of its stall into the bay. The Saints all gathered on the outermost point of the pier for a better view of our departure. Bro. Morrison took a snap at us with his camera as we passed the end of the pier. When out a sufficient distance for room to turn, our ship turned on her bow and headed for Golden Gate, and we were off for the islands of the South Seas. We now flourished our handkerchiefs to those on shore, who waved back at us; we kept it up; the distance soon put a haze between them and us, but still we could see the flutter of their sympathetic adieus, till rounding a point somewhat, an extended pier cut them off from our view; then, and not till then, did we cease to answer enthusiastically their friendly farewell signaling. We passed ships at anchor,

and ships *en route*. Passed the old fort and Presidio, where the big guns pointed out over Golden Gate as a warning to all who may come with ill intent. The shipping, the harbor, Oakland on the opposite side, and the islands in the bay, San Francisco and all, were receding into the gray haze that crept over everything, softening the whole picture in its gradual transmutation, till all were swallowed up in the misty shroud. San Francisco, with all its noise, its clanging street cars and noisy drays; with all its hustle and business turmoil—San Francisco with all its wicked thousands, and yet with all its kind and loving, good and obliging people, was gone; out of sight, out of hearing, but not out of memory. Long shall we cherish fondly the memory of the dear, good brethren and sisters we met there, and who left no stone unturned in their endeavor to make our stay there pleasant. God bless them all for their kindness which we appreciate very much.

Taking a last look at the seal-rocks and cliff-house, we left them to port to be, soon swallowed up by the light fog as we passed out through Golden Gate and over the bar. This bar is formed by the sediment borne out from the bay by the current that rushes like a river through the gate at low tide. It is deposited in a semi-circular form about three miles outside the gate, and reaches in length for many miles. Here is where the light boat is anchored continually, the sea being only about thirty to forty feet deep on the bar. Here also is where the pilot schooner plays back and forth all the time, day and night, to pick up the pilots from out-bound vessels, and to furnish them for incoming ones. When outside the bar in safety, our ship slowed down, and put off the pilot after a row boat from the pilot schooner came to pick him up. We were now ready to take our course for Tahiti, and were cut loose from everything and everybody for our journey. The sea was as smooth as a mill-pond almost, and the vessel only had a slight rolling motion, therefore it was very favorable to those who had never been on the sea; hence none of our party were sea-sick; we all ate a hearty lunch and dinner the very first day.

We were now on our way, and out of sight of Columbia's hills, and nothing to look at or interest one outside the ship except a few whales now and then which created considerable excitement and interest as they would come to the surface and spout water into the air like the exhaust of a great steam engine; then they would go down again head foremost and raise their great tail high into the air. "Monster" is the first word to come to the lips on seeing one of these great mountains of living flesh. It fills one with awe to thus consider the wonderful creations of God. One feels his littleness when beholding living creatures built on such a large scale. But after a day or two out we saw no more whales dur-

ing the first part of our journey; so, while there is not much of interest outside we will take a look at our floating palace.

The Australia is the largest ship I ever saw (but I have not seen very many) from 350 to 400 feet long by 40 feet wide, and drawing 20 feet of water as loaded for this trip, with three stories above the water line. It is forced through the water by a screw propeller driven by three engines. It has a complete electric plant for lighting purposes, with wires ramifying to all parts of the vessel. It is provided with the modern bath tubs, with hot and cold water, fresh or salt. Electric buttons are in every part of the ship; by touching one a steward will bob up as if by magic to do one's bidding; but a quarter would make him go faster, and a half would almost make him break his neck to supply our wants.

The dining saloon is about 40 by 50 feet, and will seat just one hundred people at once. A cabinet grand piano stands at one end with the books of the library on either side. At the other end are two great sideboards with plate mirrors five by eight feet. Wilton carpets adorn the floors, and the seats are all cushioned. Over the two side rows of tables swing two racks for the glass ware, fixed in such a way that the things cannot tumble out when the vessel rolls. Each table will seat twelve persons. There are two waiters to each table, each one attending to the wants of six people.

The meals are served in French style and in courses, from a bill of fare that presents so many good things one would sometimes be puzzled to know what he really did want. The saloon was decorated quite abundantly with nice fresh cut California flowers. There is a series of portholes as windows on each side, and a large skylight opening in the center reaching up through the upper deck. But for the motion of the vessel one would think he were in the dining room of some large hotel in the city.

The state-rooms are very comfortable; not very large, of course, but with plenty of room for two persons; about seven by eight or nine feet, and well ventilated. Those that our party occupy are the best to be had, and are just off the end of the dining saloon. Everything necessary to facilitate comfort was anticipated in the accoutrements of this ship. The novices of our crowd are often heard to say, "this beats rail-roading." Truly this is a fine way to travel.

After meals everyone goes up on the promenade deck for a stroll. This deck is the highest apartment, or third floor of the ship. On this deck our feet are about twenty-five feet above water line, and we got a good view of all the heaving country round about, and also plenty of fresh air as there is always a breeze here even in a dead calm, by reason of the speed of the vessel through the air.

This deck is about 150 by 40 feet and is furnished with rustic benches in the center and easy

deck chairs. There is a promenade all around the outer part with railing four feet high, and an awning of canvass over head. This apartment serves as a kind of park or pleasure resort for the inhabitants of our floating city. Here we all come in the evening to watch the setting of the sun and the fading of the twilight, which, as we get down into the tropics, is very beautiful indeed, at times, presenting varying shades from a light orange to a fiery red, and reflecting the same in the water when it is smooth; of this one never tires. Truly there is great variety in the different climes and countries of this old world of ours. But for the injustices of men the children of earth would all get a great deal more sweetness out of life. What a pity that the contrivances and avarice of men should rob so many of the inhabitants of this planet of so many of the comforts and legitimate pleasures of life.

Sunrise in the tropics is no less beautiful than the sunset. When there are clouds scattered sparsely over the sky, it is all the more picturesque and grand. Feasting is the proper word for expressing one's experience in beholding it, for the soul is uplifted to God in adoration, and it helps one to put aside and rise above the little trifling things of life. It gives one, as it were, a peep into eternity and infinity. The captain would tell us about many of the stars and their distances and magnitude and movements.

We have now crossed the equator, and the North star is gone out of sight, to be seen by us no more till we go back to the northern latitudes. The Southern Cross has come into view and occupies a position in relation to the South Pole, as the North Star and Great Bear (dipper) do to the North Pole. We see stars now that we never saw at home. The atmosphere in this climate is so clear that we can see stars of the first and second magnitudes in their descent until they reach the edge of the water, when they suddenly pop out of sight as if a dark hood had been placed over them quickly.

Twelve days out and we have sighted the Tuomoa Islands. Interest becomes very absorbing as the captain invites all the passengers onto the bridge for a better view, as it is several feet higher than the promenade. What a peering through the three or four pair of glasses! and what anxiety with which each one awaits his turn! First the tops of the trees here and there, then the whole extent of the verdure. Presently the snow white sand of the beach comes into view with a plainer outline of things on shore, and lastly, the white foam of the waves breaking upon the coral reef. This is the first land we have seen in four thousand miles, and it looks good. We pass this island (Tikabau) to starboard as Rairoa comes into view to port. We now ran into a school of "auhopus," a kind of fish that jumps out of the water describing a curve, and back

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again, making the water to foam continually. We enjoyed their frolic for several minutes as they were traveling in the same direction we were.

As we came well into the passage between the two islands, we began to feel, rather sad and reverential, for we were passing over the grave of the lost Evanelia, for here is where she went to her last resting place. We have learned that when she went down, she was loaded with thirty tons of copra, besides seven or eight tons of pearlshell. No wonder she foundered under this terrible load when we consider that her capacity, by official measurement, was only a fraction over nineteen tons.

About four o'clock in the afternoon we pass near the island of Mokateta, the last one we will see till we reach Tahiti. All these islands the writer had visited in his former mission to this part of the world, and it seemed somewhat like home to be among them again.

The sea was very calm and smooth all day, and a great deal of phorescent matter had arisen to the surface; so, after night-fall the waves where the ship disturbed them were very luminous, presenting a very interesting scene, tempting us to remain on deck till a late hour, watching it.

At the peep of dawn on the thirteenth day the gong was sounded for all to prepare for the last breakfast on board. This was two hours earlier than usual in order to be ready to go ashore early; for the mountains of Tahiti loomed up not far away, and all were astrid and in a hustle to be ready to see the pilot take us through the passage into the harbor.

The passengers now were all eyes. The second gong sounded and all scurried to swallow a hasty breakfast and get back on the promenade to watch operations.

[CONCLUDED NEXT WEEK.]

OUR AIM: MANKIND TO BLESS. DAUGHTERS OF ZION

MRS. H. B. CURTIS, EDITOR.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may flow the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

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Editor's Address, 1210 West Short St., Independence, Mo.

LET YOURSELF GO.

It has been said that "power and aim are the two halves of felicity." The world, really, is divided very largely into two classes; one class which aims so long that it never hits the mark, from fatigue in holding the weapon; and the other that moves with undirected power, and so scatters its force without result.

The highest ambition in a young man's mind is accomplishment. By a curious twist of language, the graces of life are called "accomplishments." This departure of language from its simplicity even goes so far as to name schools for young women, where more of the grace of life than of learning is conveyed,—"finishing schools." There could scarcely be a more marked departure from the proper use of terms. Accomplishment is the registry of work done. It may be only a section of the whole, but it is a complete section, and "finishing schools" show, for the most part, only nicely trimmed edges of behavior and complacent deportment, in the presence of a world which should stir the deeper emotions of life.

One cannot observe men entering upon the work of life without feeling a desire to cut them loose from over-caution, timidity, and, above all else, a desire to save oneself. There is a certain niggardiness of behavior about some men entering upon the work of the world which makes the impression upon the observer that they are aware that they have not much resource. It shows in the way in which they lay out their strength,—they lay it out as if it were dead; in the way in which they use their minds, as if they were afraid the thought would wreck the thinking machinery; in the way in which they give themselves to their employment, always afraid of doing too much. To all such one feels like saying, "Let yourself go!" Immediately this man, "new to life," says,

"If I let myself go; I may go to pieces." It requires a very swift revolution of a wheel to break it by its own velocity. It would be a good sight to see some of the careful, smug, complacent, elaborately-scarfed youths, break a collar button, or rip a seam. When I see a young fellow trying to do business that requires him to bend his neck, with a four-inch collar under his chin, I make up my mind—perhaps rashly, but still inevitably,—that he has forgotten that most of the work of this world has been done, in past generations, by people with shirts open at the neck. It is the same kind of young man that one finds standing before the haberdashers' window, adoring the last sweet thing in ties. It is the same sort of young man that puts more energy into preventing the bagging of his trousers, when he sits down, than he puts into his employer's work, when he sits down to it. These are over-nice fellows, who will never do anything that is worth while, until they let themselves go.

As a matter of fact, the resource of life is not scant except in the feeble-minded. Nature has a way of filling in at the bottom, as we take off at the top. One of the best services done to the youth of America, and England, has been rendered by athletic sports, which have taught young men to go in, and not mind what happens. And in the ordinary business of life, as in athletics, there must be a careful, previous training, but it is not completed, before work is begun. The training and work go on together. The work is the training. But, immediately someone rises, who is afraid of himself, afraid of expending himself, afraid somebody will see him in an awkward pose, afraid of "not getting his due," afraid of everything except his health,—which rarely enters into his thinking. He says, "If I let myself go, I am sure to make mistakes." A very good recent saying is this: "A man who does not make mistakes does not make anything else."

The fact is, we learn partly by our blunders and partly by our successes, and no right-minded man makes a blunder, from inexperience, which cannot be corrected the next day. The blunders that are made from being wrong-headed, and evil-minded, are not of this kind, and to such as may be described by these terms, one has nothing to say but that they must cast out the evil spirit. To tell such as are possessed by evil temper, low passions, and unclean impulses, to let themselves go, would be simply putting them upon the path of dissipation. We rather turn to those who are over-careful of themselves, with the exhortation to let oneself go.

Two or three things regarding ourselves we must be sure of. First, we should be absolutely sincere. A man has a right to claim that for himself. He has a right to know whether the claim is true.

[CONCLUDED NEXT WEEK.]

**A Very Naughty Doll.**

Here is a story of a little girl who had been misbehaving, and for punishment her mother threatened to go away and leave her. The little girl was sitting on the floor playing with her doll while mother was putting on her bonnet. "Give me a kiss, mamma, before you go away," she said. "No, not one. I could not kiss anyone who has been so naughty," answered her mother, and by this time her bonnet was on, and she was in the act of opening the door when she heard her little girl say to her doll: "You are a very naughty doll, Jessie, and I will go away and leave you until you are good. No, I will not give you one kiss, you are so naughty. I'll just put on my hat and go with mamma." and she did, for mamma was not able to cope with this brilliant piece of strategy.—*Ex.*

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9—Kansas & Nebraska Lim. 4:33  
" 98—Texas, Joplin & K. C. Ex. 5:15  
" 3—St. Louis Express. 6:33  
" 73—Lexington Branch Pass. 9:35  
" 7—Fast Mail. 10:00 p.m.

91—Joplin and K. C. Mail. 3:16  
1—St. Louis Mail and Ex. 4:55  
5—St. Louis Mail. 6:15  
" 71—Lexington Branch Pass. 6:45

TRAINS EAST. a.m.  
No. 96—K. C. & Wichita Mail. 2:52  
" 72—Lexington Branch Pass. 6:53  
" 8—St. Louis Mail. 7:25  
" 92—K. C. Texas & Joplin Mail 10:17  
" 2—St. Louis Through Mail & Pass. 10:17 p.m.

78—Lex. Branch Passenger. 6:12  
4—St. Louis Through Mail & Pass. 1:37

94—K. C. Tex. & Joplin Ex. 7:27  
8—St. Louis Through Mail & Pass. 9:30  
" 10—Kan. & Neb. Limited. 11:12  
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No. 73—Lex. Branch Pass. 9:30 a.m.  
" 71 " " 6:40 p.m.

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" 78 " " 6:12 p.m.  
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" 10—Chicago Vestibule Lim. Stops on signal for Marshall & east. 6:25  
" 12—St. Louis Vest. Lim. 9:25

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NOTICES.

Elder L. P. Hanson, formerly a member of the Lamoni branch, has been expelled from the church for cause. He claims to represent another church. Signed in behalf of the branch.

JOHN SMITH, J. A. GUNSOLEY, Presidency. Lamoni, Iowa, Nov. 8.

To the Branches of the Northeast Missouri District.—We your district officers do herein kindly ask you to honor the Thanksgiving proclamation issued by the President of the United States and gather to your places of worship on the day set apart, November 28th, and there hold a Thanksgiving service. We further ask that each member give a free-will or Thanksgiving offering of whatever amount each one feels to give, to be given to the Bishop's agent for the good of the work. Those who are not in reach of branch service can hold family service and do likewise.

Yours for the cause, J. A. TANNER, Dist. Pres. F. T. MUSSELL, Vice Pres. 708 Rogers St., Columbia, Mo., Nov. 8.

To the Saints of the Northeast Texas and Choctaw District, Greating.—As the current year is drawing to a close, I thought perhaps a brief report of the condition of our district, along with one or two other suggestions might not be amiss.

At our last conference at Douglas, Texas, the attendance was good and the Saints seemed to receive strength and encouragement. The preaching and testimony services were all, as I believe, highly satisfactory and entertaining from first to last, and all seemed to return to their homes feeling that good had been accomplished.

The reports from Brn. Erwin and Henson, who labor in northern Texas, have been encouraging. Bro. J. W. Jackson and the local forces have not been idle in western Arkansas, all laboring as best they could under the circumstances, and we believe that good has been accomplished.

Bro. H. O. Smith held forth for a number of days at Cove and Grannis and some were baptized at Grannis; the work there seems to be in a fairly good condition and some are interested. I am highly pleased to state that the Wilburton branch is in a much better condition than it has been for a long time and all seem to be working with a renewed determination to push forward the work. Bro. Grimes has been in charge of the work there for some time with good results. They now have the material on the ground and a good house of worship partly under construction, which we hope will be finished by the time that our next quarterly conference convenes at that place, which will be November 23, 1901. We hope to have a good attendance. The president of the mission, Bro. H. O. Smith, will be there, and we rather expect Bro. W. N. Robinson, who is an able Sunday School instructor, to be in attendance. Also some of the Saints from Independence expect to be there to assist with the funds.

As the funds in the general treasury of the church for the support of the missionaries are at this time very low, we hope the Saints will remember the necessities of the work along temporal lines. In the past you have come nobly to the rescue of the financial arm of the service, and while the present year has not been one of great prosperity, still we hope and believe that through individual effort enough titling will be forthcoming to prevent any of the missionaries having to leave their fields of labor for lack of assistance. Trusting that we may have a full attendance at our coming conference and that a profitable time may be had, I am, Your brother, ELIAS SMITH, District Bishop. Kansas City, Mo., Nov. 4.

Convention Notices.

The Little Sioux district Religio convention will convene December 5, 1901, at 7:30 p. m., Woodbine, Iowa. G. H. SHERER, Pres. NELLIE HALLANTYNE, Sec. Moorhead, Iowa, Nov. 7.

CONFERENCE MINUTES.

LAMONI STAKE.

The second conference of Lamoni Stake convened at Lamoni, October 26, 1901, at 10 a. m. Pres. John Smith was chosen to preside, assisted by J. A. Gunsolley; B. M. Anderson secretary, assisted by C. I. Carpenter. Ministry reported: John Smith, J. A. Gunsolley, Joseph Smith, J. R. Lambert, R. S. Salyards, D. Campbell, R. M. Elvin, H. A. Stebbins, C. H. Lake, D. J. Krahl, J. R. Evans, J. D. Stead, L. Gaultier, C. E. Willey, P. McPeck, W. E. Williams, E. B. Morgan, C. I. Carpenter, J. Shippy, J. Bogue, A. B. Young, D. D. Young, T. R. Williams, D. Keown, J. P. Anderson, F. E. Cochran, C. Scott, J. W. Night, W. Anderson, J. C. Clapp, H. N. Solvley, T. Wellington, S. D. Shippy, C. F. Church, J. Watkins.

Branch reports: Lamoni, Pleasanton, Davis City, Greenville, Leon, Wirt, Centerville, Evergreen, Cleveland, Alledale, Lone Rock, Hiteman, Lucas.

Stake presidency reported favorably on recommendation from Lone Rock for the ordination of F. P. Hitchcock to office of deacon, also on recommendation from Evergreen branch for ordination of D. D. Young to office of elder. Reports were approved and ordinations ordered provided for. Report of committee on resolutions binding on Decatur district at time of the organization of the Stake, was received and committee discharged. Bishop's court reported that they sustained the elders' court decision in the J. D. Bennett case. Recommendations from the Cleveland branch for the ordinations of John Jervis to the office of elder, and William Wilson to the office of deacon were adopted and ordinations ordered. A committee was appointed to draft resolution on the death of D. W. Wright, second counselor to the president of the Stake, which reported as follows:

"LAMONI, Iowa, Oct. 26, 1901. "To the Conference.—We, your committee, appointed to prepare and present resolutions on the occasion of the death of Bro. David W. Wright, respectfully offer the following: "Recognizing that in the death of Bro. David W. Wright, at Ogden, Utah, October 3, 1901, while at the post of duty, the community has lost an honest, upright and patriotic citizen; and that he was a faithful member and an efficient missionary; the Lamoni Stake a wise and careful counselor; the family a loving brother, father and husband; we brethren and sisters of the Lamoni Stake in conference assembled, hereby express our deep sorrow and grief at his departure. Though the loss is keenly felt, and we mourn our sore affliction, we humbly bow to the decree, 'It is appointed unto man once to die,' conscious of the fact that while the old must die, the young may die; and we take to ourselves the solemn admonition to be prepared for the coming of the pale messenger.

"We furthermore express our sincere and abiding sympathy for the relatives and friends, and especially those who are bereaved, and who all suffer from this sad bereavement; and unitedly we invoke the choicest blessings of heaven upon them, and the riches of His grace and the protection of His guardian angels to attend them. All the time when all things shall be restored according to the Father's good pleasure and eternal purposes."—Duncan Campbell, D. J. Krahl, J. A. Gunsolley.

The resolutions were unanimously adopted and copy ordered published in each of the church papers, also an engrossed copy to be furnished Sr. Wright.

Bishop Wm. Anderson reported as follows: Amount on hand and received since June 1, 1901, \$2,691.18; expended, \$2,247.09; balance on hand October 1, 1901, \$444.09. Secretary reported: Receipts, \$2.64; expenditures, \$4.16; balance due secretary, \$1.51; which was ordered paid. Moved that a Stake record be purchased and kept. Carried. Moved that the Stake record begin with the beginning of the Decatur district, and that it include all items of record contained on branch records and general church record of names of Decatur district and Lamoni Stake. Carried by vote of 40 for, 16 against. C. I. Carpenter was elected Stake recorder with permission to nominate his assistant. He nominated B. M. Anderson; the nomination was ratified. Duncan Campbell was nominated as Stake historian to succeed F. E. Cochran, resigned; ratified.

Moved that hereafter when persons are recommended to conference for ordination, that such recommendations be accompanied by evidences of calling; referred to next conference. Preaching during conference by Elders C. H. Jones, J. W. Wight and J. R. Lambert. Adjourned to meet at Lamoni, Iowa, at call of presidency.

Convention Minutes.

The convention of the London district Sunday School Association was held at Rostock, Ontario, Friday, September 27, 1901; opened at 2 p. m. by district superintendent, Geo. Buschlen. Elder R. C. Evans was chosen to preside, assisted by Superintendent Geo. Buschlen; Bro. John L. Burger and Sr. Floralice Miller were chosen secretaries. According to resolution of the convention the presidency chose the following committees: Press correspondents, A. E. Mortimer, John Shields and B. St. John; auditing committee, W. Bennett, A. C. Barmore and Joseph Blackmore; credential committee, R. C. Longhurst, J. McKenzie and J. H. Taylor.

Reports were then read from thirty schools in the district, showing a marked advancement in Sunday School work; four new schools had been organized since last report.

District secretary reported from October 4, 1900 to June 15, 1901: Sessions 792; enrollment 1210; total attendance 19,629; average attendance 724. Classes: Senior Quarterly 36; Intermediate Quarterly 30; Primary Quarterly 43; Bible classes 3; Book of Mormon classes 6. Total number of classes 118; officers 158.

Summarized report of treasuries: Balance last report, \$130.09; total collections, \$269.83; total disbursements, \$278.22; balance in treasuries, \$121.70. Quarterlies taken: Senior 302; Intermediate 228; Primary 261. Number of Hopes taken 186. 24 schools reported to June convention. District secretary's financial report: Received from June convention, \$5.89; total expenses for postage, stationery, etc., \$3.53; balance on-hand, \$2.36. District treasurer's report showed a balance on hand of 43 cents. Credential committee reports that 17 schools are represented by 34 delegates with a total vote of 77.

By resolution Sr. Lizzie Evans was chosen to act as delegate to General Convention, with privilege of choosing others to act with her who may be there from this district. Officers for the following year were then chosen as follows: Elder Geo. Buschlen superintendent; Bro. Thos. Bennett assistant superintendent; Bro. J. L. Burger secretary; Bro. James Pycok treasurer. Resolved, That our next convention be held Friday before the June conference, at the same place.

The first part of the evening was occupied by six Sunday School workers chosen by the presidency to speak on Sunday School work in general and best methods for its advancement. Speakers were as follows: R. C. Longhurst, Floralice Miller, Wm. Bird, Geo. Henly, A. C. Barmore and Mamie Philpotts. Sr. Maggie McGregor being present, was called upon and briefly addressed the meeting.

A resolution prevailed that the convention heartily endorse the movement of the Religio to establish a mission paper in Canada and that we use every effort for its advancement.

Resolved, That convention collections amounting to \$8 15 be paid over to district treasurer and to be retained by him to help pay delegates' expenses to General Convention.

Resolved, That balance of delegates' expenses be raised by taxation of schools in the district, this to be done by district secretary. Convention then adjourned to meet again as prearranged.

JOHN L. BURGER, FLOREALICE MILLER, Clerks.

Conference Notices.

Conference of Northwest Kansas district will convene at Idylwild, Clay county, November 23, 24, 1901.

All members who can should attend and help make the meetings pleasant and profitable.

J. F. McCLURE, Pres. ELMA M. LANBENS, Sec. SROCKTON, KS., Nov. 4.

DR. PRICE'S Cream Baking Powder

The difference of cost between a good and a poor baking powder would not amount for a family's supply to one dollar a year. The poor powder would cause doctors' bills many times this.

Dr. Price's Cream Baking Powder is the most economical in the end, because it goes further in leavening and insures perfect, wholesome food.

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PRICE BAKING POWDER CO., CHICAGO.

NOTE.—You cannot, if you value good health, afford to use cheap, low-grade baking powders. They are mostly, in spite of the pure food laws, made from alum, which endangers the health. All physicians will tell you that such powders in food are injurious.

DIED.

STEWART.—At Rosedale, Kansas, October 24, 1901, Emma F., daughter of Sr. Frances M. Stewart, aged 10 years. Interment at Independence cemetery.

ALLEN.—At Kansas City, Missouri, November 3, 1901, Bro. John Franklin Allen. Born in Pennsylvania in 1862; baptized into the church at Maysville, Mo., in 1885 by Elder Emley Curtis. Funeral November 4th in charge of Bro. Frank Parker; sermon by Bishop W. H. Pease.

NICHOLS.—At Malone, New York, October 26, 1901, of heart failure, Bro. Silas Nichols, aged 65 years and 8 months. He was true and faithful to the cause of Christ which he loved so well, and was beloved by the Saints of the Norton Creek, P. Q., branch over whom he presided as priest. He leaves a loving wife, one daughter and three sons to mourn his absence.

The Christmas Number of the Delineator.

A fitting climax to a year of remarkable advancement is the Delineator for December, between the covers of which is contained a rare collection of special features of varied interest. The winter fashions are pictured and described in detail; there is a delightful article on the Floral Fetes of Japan, illustrated in colors; the home surroundings of several stage favorites are entertainingly presented and described; there are three splendid stories by well known authors, together with illustrated articles on holiday fancy-work and homemade gifts; new recipes, entertainments, and a wealth of other material of seasonable nature, devoted to the pleasure and profit of every member of the household.—Butterick Publishing Co., 7-13 W. 13th St., New York.

"Faulty Creeds," by Elder R. C. Evans, 20 cents each.

This Puzzles Everybody.

Take the number of your living brothers. Double that number. Add to it three. Multiply the result by five. Add to it the number of living sisters. Multiply the result by ten. Add number of deaths of brothers and sisters. Subtract 150 from the result. The right hand figure will be the number of deaths, middle figure will be the number of living sisters, and the left figure will show the number of living brothers.—The Messenger, Owensville, Ind., Oct. 31.

"THE Books and Utah Mormonism in Contrast," enlarged new edition, is now ready. Bro. E. L. Kelley's splendid argument against the "revolution" on polygamy is contained in this edition. Price 12 cents each; 3 for 30 cents; 15 for \$1.00.

Colds advertisement with text: "I had a terrible cold and could hardly breathe. I then used Ayer's Cherry Pectoral, and it gave me immediate relief." W. C. Layton, Esq., Ill. How will your cough be tonight? ... Coughs always tend downward. Stop this downward tendency by taking Ayer's Cherry Pectoral. Three sizes: 25c., 50c., \$1. All druggists. Consult your doctor. If he says take it, then do as he says. If he tells you not to take it, then don't take it. He knows. Leave it with him. We are willing. J. C. AYER CO., Lowell, Mass.

# ZION'S ENSIGN

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, NOVEMBER 21, 1901.

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## ZION'S ENSIGN.

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W. H. GARRETT, Editor.  
C. ED. MILLER, Business Mgr.

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## HIS MISSION.

The coming of the Lord Jesus Christ into this world was in fulfillment of a purpose which had its inception in the love of God for man and the necessity for saving him from the awful consequences of his transgression. He was in darkness, cut off from the hope of life, until the plan of redemption was revealed from heaven and it was made known that through the offering—the atonement of the Only Begotten Son—he might again, through obedience to the gospel of Jesus Christ, be brought into life eternal. For this act of beneficence man should, under all conditions be everlastingly grateful, for it is through no imperfection of the plan of salvation or insufficiency in the atonement that a single individual shall "come short of the glory of God." Every one who hears the gospel has an equal opportunity of embracing it, and by obedience to its precepts to obtain every benefit promised to such as are faithful and obedient. Those who do not have the privilege of comprehending what the gospel requires at their hands cannot, in equity, be condemned by its laws, but must be judged by that law which they have accepted as a rule of faith and practice, until opportunity of accepting or rejecting the control of that high and perfect law of the gospel is had.

In answering the inquiry of Pilate, "Art thou a king then?" the Savior replied:

"To this end I was born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.—John 18: 37.

Again we have His testimony on this wise:

I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.—John 12: 49, 50.

There is a class of individuals in the world—perhaps we might say several of them—who, while admitting that Jesus was a good man, they yet refuse to give credence to the claim which he himself makes to divinity. They occupy a very inconsistent position, for an imposter—one who makes a fraudulent claim—cannot be a good man. But their unbelief in no way affects the fact that Jesus is all that he claimed for himself. It will affect their condition if it is true, for the apostle very forcefully says:

For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.—John 3: 17-19.

This plainly indicates that a failure to recognize and acknowledge the mission of Jesus as the Christ, the Redeemer, will bring condemnation to the individual so offending. "He that believeth not, is condemned already." He may not realize it, but condemnation really rests upon every one who rejects the Messiahship of Jesus, for no man who hears the gospel is left without opportunity to obtain satisfactory evidence for himself that Jesus really is the Christ and is abundantly able to fulfill every promise He has made. It is but reasonable therefore that those who treat so lightly this great privilege that they neglect to give it the serious consideration their own interests and happiness demands of them must suffer for their lack of wisdom and "come short" of the glory for which Christ died to make possible for them. He came into the world to bear witness of the truth; He spoke not of Himself, He declares; but bore His testimony that the commandment of the Father is "life everlasting," therefore whatsoever the Father said or commanded Him, that He spake to the children of men.

This fact makes it obligatory upon all men who are able to comprehend this language, to heed the doctrines the Savior taught, for they are all the commandments of the Father; the man who despises the claims of Jesus the Christ, is just as much in rebellion against God the eternal Father in that act, as he is against the Savior. And this failure to honor the teachings of the Lord Jesus is rendered the more reprehensible and unjustifiable from the fact that every one may obtain an indisputable personal testimony of their truth, if he will, by simply doing as they enjoin upon him. Nothing can be fairer than this; and

why any one should decline to place himself in condition to apply the test, when the issues are so momentous, is a mystery only solvable in the explanation given by the Savior for the condemnation resting upon men; they "loved darkness rather than light, because their deeds are evil." It is an "evil" thing to turn away from the light of the grand truths revealed in the gospel of Jesus Christ, and many are, to their everlasting sorrow and shame, to find this out at the judgment seat.

When we reflect upon what the Lord has done that he might glorify and exalt mankind, the mind is unable to comprehend what more could have been done than has been done to that end. He might have so controlled as to save all men in one glory, regardless of whether or not they were willing to work for and show themselves worthy of it by obedience, and that is precisely what "Lucifer, the Son of the Morning," proposed doing; but that would have left man without the glory of "working out his own salvation, and resulting in placing all the glory for his saving upon one individual, and that was contrary to the wisdom and justice of the Almighty. He evidently is willing that man shall have the satisfaction of being a factor in his own redemption; that since he was brought under forfeiture of eternal life, by transgression, he might have the opportunity and glory of redeeming himself, by obedience to the commandments of the Lord, though under very different and adverse conditions, to those in which it was his privilege to work when first placed upon the earth; a time when it was perfect, as it came from the hands of a perfect Creator and when it was under perfect conditions, all things uniting in blessing man's occupancy.

The mission of Christ was one of blessing to man; "on earth peace, good will toward men." No single instruction which he gave contains aught in it, that by complying with it, disaster or hurt will be experienced; in all cases it is simply the revelation of a higher law than that conceived by man for his government, and in every instance tends to his exaltation and glory. God is glorified when his image is reflected in his children, because they, in realizing the happiness there is in that condition, will joyfully accord him grateful homage and loving service through all eternity. This joy could not be theirs if they could have no part in working out their salvation; but as Jesus Christ came as the exponent of that perfect law found in the everlasting gospel, and himself exemplified its perfect workings in his own life, every one who fol-

lows him therein will partake of his life and his glory. This was his declaration in that inspiring prayer recorded in John 17:

And the glory which thou gavest me I have given them: that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and loved them, as thou hast loved me.—Verses 22, 23.

This is evidence of the blessing which his mission confers upon men who "obey him," as the apostle Paul states in Hebrews 5: 9; and in writing of conditions as they shall exist when the results of that mission shall have been fully realized, he says:

And when all things shall be subdued unto him [Jesus] then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.—1 Cor. 15: 28.

When this takes place and the Father assumes again the control which he gave to the Son until the redemptive work is completed, and Jesus becomes the "elder brother," there is no ceasing of the honor and glory due him for the stupendous work which he shall have accomplished, but those who stand to him in the relation of brethren, will do so because they have been exalted through following his example, and being obedient to the commands of the Father. Truly his mission is a blessing of inestimable worth to mankind, if they will order their lives and form their characters in accordance with his precepts. He bore witness of the truth. Study his testimony and that of his brethren, follow their instructions as they laid them down and left them on record, and the mission of Christ will accomplish its work and purpose for you.

## A USEFUL BOOK.

An interesting and instructive little book of 71 pages has just been published under the auspices of the Daughters of Zion, entitled "Fireside Talks With Our Girls." The subjects as indexed are, Law, the house in which you live, food, sleep, breathing, hindrances to deep breathing, tight clothing, exercise, bathing, special physiology, and a chat with Doctor West. The book is written in a spicy, narrative form and is just as its title indicates, nice little chats upon such subjects as are of vital import to the happiness and usefulness of such an important part of the world's inhabitants as "Our Girls." God bless them; what an important place they occupy in life; how they brighten the home; how they enliven society, and what ministrations of charity and sweetness they so often bring to the afflicted, the aged and infirm. And this little book tells them some things needful to enable them to fully enjoy their life; to enlarge their usefulness and

make them a blessing in a fuller sense to all around them.

The author is deserving of commendation for the interesting and instructive way in which facts have been presented. Get a copy, girls, read it carefully and thoughtfully; think seriously of the privileges and possibilities it opens to you; give its instructions a thorough trial and thank your heavenly Father for the noble and interested friends He has raised up in the Daughters of Zion, who are so regardful of your welfare.

Mothers, all of you, see that your daughters have the opportunity to read this book, and, with the consecrated author, pray that the truths here inculcated may incite a deeper love for all truth, to their development in all that is noble and good. "Fireside Talks With Our Girls" may be obtained from the Herald Publishing House, Lamoni, Iowa, 20 cents in paper covers; 30 cents in limp cloth.

## THE GOSPEL BANNER.

We are desirous of obtaining a large list of subscribers to our sermon tract series, the *Gospel Banner*, and in order to place it within the reach of every one, thus increasing its circulation. We have concluded to make the price 15 cents per year. These are issued regularly each quarter with an occasional extra number, so that subscribers will be kept conversant with all the latest tracts issued. Those who have subscribed at the former subscription price will be credited the deficiency. Send in your subscriptions.

## EDITORIAL ITEMS.

We present our readers this week on the 4th page with a reproduction of the sixth speech of Bro. F. J. Ebeling in his debate with Elder H. M. Riggle of the Church of God at Blystone, Pennsylvania. The debate was published in book form and makes a book of 494 pages, good clear type, and is sold in cloth binding, boards, at \$1.25 per copy. Orders may be sent to Elder F. J. Ebeling, Conneautville, Crawford Co., Pa., R. F. D. No. 1. Four propositions were discussed, and are as follows:

1. Resolved, That the kingdom of God will be a literal kingdom, and its complete establishment is yet future. Ebeling affirm.; Riggle negative. Ten speeches.

2. Resolved, That all mankind will finally be saved. Ebeling affirm.; Riggle negative. Eight speeches.

3. Resolved, That the church which I, H. M. Riggle, represent was established by divine command. Riggle affirm.; Ebeling negative. Four speeches.

4. Resolved, That the organization named the Reorganized Church of Jesus Christ of Latter Day Saints is identical with the church that Christ built, and its teachings and practices are in accordance with the Bible. Ebeling affirm.; Riggle denies. Four speeches.

## Elder Chas. R. Duncan.

We were deeply pained by the information in Bro. Baker's letter from Husted, Colorado, in this issue, that our much esteemed brother, Elder Chas. R. Duncan, was so near the end of his pilgrimage on earth. This prediction was confirmed in a note from Bro. Alma B. Hanson from Colorado Springs, dated November 18th, as follows:

Our esteemed brother, C. R. Duncan, passed to the beyond at 11:30 p. m. on the 17th inst. Death came without apparent pain, and he was rational to the last minute. A strong testimony was borne by him near the last to the latter day work. His remains will be accompanied to Coal Hill, Missouri, by Bro. Baker, his widow's father, for interment here. More later.

We mourn the loss of a good man and faithful brother, but the sorrow at the parting is all with we who remain; he has entered into his rest. His nobility of character, his generous and unselfish nature, endeared him to all who knew him. He delighted in the extension of the knowledge of the gospel of Christ, and while strength was permitted him was actively and zealously engaged in that work. He was well prepared to meet the issue and will surely have a glorious rest. We extend sympathy to Sr. Duncan and family, his brother, W. C. Duncan, and other relatives, in their bereavement. May the sweet consolations of the Spirit comfort them in the thought of the happy uniting when their life work has also been well wrought as has our brother's.

PRES. G. H. HULMES reports a series of well attended preaching services at Post Oak, Missouri, ending on the night of October 31st, having lasted one week, less one night. Elder S. J. Madden has, with the help of the Saints there, done an excellent work, having baptized twelve persons in the last few weeks. By vote of the Saints and consent of the missionary in charge, a branch was organized by Pres. Hulmes, Friday, November 1st, to be known as the Post Oak, Missouri, branch. Elder S. J. Madden was elected president. Bro. Henry Houts for priest, Alfred Madden for teacher, and Wesley Ravell for deacon, were mentioned by Pres. Hulmes as having, under the Spirit's direction, been suggested to him, and on motion it was decided that they be so ordained. Bro. Alfred Madden and Wesley Ravell were ordained by Pres. Hulmes and Elder S. J. Madden. Bro. Houts will be ordained as soon as letter from his former branch is received. The Spirit's power was manifested throughout the proceedings and the Saints are hopeful of good results. They have fitted up a former storeroom, and made quite a neat chapel of it. The reception accorded Bro. Hulmes, on both occasions of his visits there, both by the Saints and those not numbered with us, was courteous and kind in every respect. He has rarely seen better order and attention any where, both by young and old.

## Extracts from Letters.

ELDER T. W. CHATBURN wrote from Wheatland, Mo., Oct. 31: "The debate [with Rev. Carlin] is over, and it was a glorious victory for the truth. In some ways this has been the hardest battle of my life, but it is also the grandest victory. We erect the tent today and continue meetings over Sunday. Some are near the water and we think will obey before long. Saints are rejoicing and all is well.

ELDER WM. A. SMITH, Mondamin, Iowa, November 9th:

We closed our series of meetings at Sandy Point, where I have been since the Dow City reunion, last Sunday night, November 3d. We had good attendance and attention. Baptized one noble young man, Wm. Metz, a blind brother, and left others near the kingdom. An holding meetings at the Echo school-house northeast of Mondamin at the present. Have good attendance and fair interest and hope the good Lord will bless our efforts there. Will try and do our duty and leave the results with Him.

BRO. R. E. WELLS, Monroe, Michigan:

We have not heard a sermon since we left Springfield, Missouri, one year ago last June. We are living in the southeast corner of Michigan and we are the only Saints here. Elder Durand has called upon us twice, and Elder Cushman stopped over Sunday with us this summer. We enjoyed their visits very much; they are the only Saints we have seen coming here. The Utah folks have had two elders here for three months this summer preaching on the streets; they have called on us and seemed like very nice boys. I admired their bravery, for really they put in anything but a pleasant summer, for they were scored on all sides. We would be glad to have any of the ministry passing this way to call on us, Navara street, five blocks from First Street.

## GENERAL CHURCH NEWS.

## INDEPENDENCE

There will be a musicale at the home of Bro. R. G. Smith, 905 W. Maple avenue, Friday evening, November 29th. An unusually fine program is promised. Admission 25 cents. Proceeds for the benefit of the Religion piano fund.

President G. H. Hulmes left for Holden, Missouri, Wednesday, to conduct a series of meetings there this week.

Elder A. H. Parsons departed for Cleveland, Ohio, Tuesday to resume his mission work in that field.

Bro. Wm. Crick, who is suffering from a severe bronchial affection left Tuesday afternoon for Riverside, California. Later he will go to southeastern Texas. We hope his trip will result in a renewal of his health.

Sunday morning Bishop Hilliard gave the Saints an educational discourse upon consecration, which was much appreciated. At night Bro. O. B. Thomas presented some good thoughts in his logical manner, to the edification of his hearers. The afternoon service was very good indeed, giving joy and comfort to the participants.

The weather continues very fine. It has been quite cool the past few days, but no snow has fallen as yet, the sunshine predominating largely over the cloudy days. The paving men are pleased and are taking advantage of the situation, as are the builders. Bro. Frank Mill's house on West Short street is enclosed, and the carpenters began raising. Bro. H. R. Mills' new

home on same street, Tuesday morning. This has been a very favorable fall for outdoor work.

Claude Harold, the 10 year old son of Sr. Mary Bell, living on Alton street, South Side, while jumping on a moving freight car on the Missouri Pacific Railway, last Saturday afternoon, met with a distressing accident that terminated his life at 3 o'clock Sunday morning. It appears he was jumping on the oil boxes and hanging on the hand rails, as he had seen brakemen do sometimes when switching, his foot slipped off the box upon the rail, and he was thrown in such a manner that the car ran over his leg above the knee, and both foot and leg were crushed. After the train passed he got up on his other foot, holding the injured member in his hands and made his way down the track opposite Bro. Blatt's home, where he slid down the embankment and lay until his uncle, Mr. Hines came and got him home. The injured member was amputated near the thigh joint, and it was thought he would survive, but the shock was too great and he died as stated. The funeral took place from the home at 1:45 p. m. Sunday, Bro. Earl Corthell preaching a very comforting discourse, after which the remains were taken to Downs, Kansas, for interment by the side of his father. We have been thus particular in giving details of the accident that parents may see the necessity of having a closer supervision over their children, to keep them away from the railroad yards; they have no business there. The wonder is that more accidents of this character do not occur. Sr. Bell and family have the sympathy of the community in their sad bereavement.

Sr. A. J. Headlee, who has been staying with the family of Bro. James Farrow recently, received a telegram Friday evening of last week, that Bro. Headlee had been killed by the cars at Council Bluffs, Iowa, Thursday night. No particulars were given. He had been in poor health, unable to do any work for sometime, and was probably on his way to Colorado to his sons, when the accident happened. Sr. Headlee left for Council Bluffs Friday night.

A couple giving the name of Dr. G. W. Day and wife, reached Independence this week, having come, as they stated, from Seattle, Washington. They presented a letter of removal to one of the branch officers which was found to be from the Brighamite organization. They state they heard the elders of the Reorganization preach the gospel in Clinton, Missouri, district—if we are rightly informed—and became convinced of its truth; they went west and say when they were baptized they supposed it was into this church.

## ST. JOSEPH, MISSOURI.

Here too, Mr. Editor, for it seems our last weeks' items went amiss, as they were mailed on Monday. Our missionary in charge, Bro. I. N. White passed through our city on Saturday headed for the

Nodaway district to engage in his usual work, preaching the gospel. Our pull was not strong enough to hold him in St. Joseph, but bye and bye. He looks well and feels cheerful.

We were called on the 10th to preach the funeral of Don Carlos, youngest child of Sr. Mary Hinderks, of the German branch, six miles north of Stewartsville, Missouri. He was accidentally wounded on the Friday previous by the discharge of a gun from which he died in a short time. He was a youth of thirteen summers, of good promise, and the idol of the household. Three older brothers, a sister and a widowed mother remain. Garbrother C. P. Paul, had charge of the funeral.

Our series of meetings was quite successful last week, and will continue another week. Interest was added to the meetings by the aid of our good singers; also Bro. H. O. Smith preached for us some excellent sermons. He will aid us as long as he remains in the city, which will be but a few more days.

Bro. R. Archibald, of St. Louis preached at the church yesterday morning, and Bro. H. O. Smith in the evening. The prayer meeting was said to be good.

We hear of the good time had at the Prayer Union last Thursday. A good attendance and spiritual feast. Success to the Prayer Union.

In the last seven days St. Joseph has had fifteen sermons, four prayer meetings, four Sunday Schools and two Religio's held, as a witness for or against.

Onward until victory.

J. M. TERRY.

2065 Holman St., Nov. 19.

## FIRST KANSAS CITY BRANCH.

The sister societies of the branch are making a strong effort to have a successful social and oyster supper, Tuesday evening, November 26th, on Prospect avenue and 26th street. They will also have a number of useful articles for sale. They extend a cordial invitation to all the Saints in Kansas City and Independence; a program is being talked of besides the other attractions of the social.

We were much disappointed in not having Pres. Hulmes to preach for us last Sunday at 11 a. m., but his place was very ably filled by Elder Geo. Hicklin, from Armstrong, his subject was the kingdom of God. He made many strong points confirmatory of the church. The prayer meeting in charge of Pres. Winn and F. C. Warnky was a season of joy and comfort to all present. The evening sermon was by Bro. Winn, the attendance was not as large as it might have been, but, the sermon was good.

It is being talked of to put a furnace in the church, we hope it may be done, it will give us more room in our little church.

The Religio will have a special program Thanksgiving evening to which an invitation is extended to the five different branches of the church in the city.

The health of the Saints is much improved, all are up and

well except little Myrtle, daughter of Sr. Stewart, at Rosedale, she is out of danger but yet confined to the house.

Bro. H. Ashbaugh has gone to Pueblo, Colorado, and his family will leave us next week. The prayers and well wishes of all the Saints follow them, and may our brother's labors there be crowned with success.

Sr. Rode has also left us and has taken up her abode in the city of the Saints, Independence.

The time of the debate between Elder E. C. Wainly and Rev. J. Geddens, of the Christian church, of Eldorado Springs, has been changed and is now arranged to begin December 2d at 7 p. m., at Montevall, Missouri, to continue for twelve evenings of two hour sessions each evening; each affirms his respective church. Quite an interest is manifested by the people, and the debate is looked forward to as one of the great events of that place.

Nov 19th.

## CHICAGO, ILLINOIS.

First Chicago Branch, 8 So. Wood St., Sunday School at 1:30, preaching at 3 and 7:30 p. m.; Central Branch, 3411 Cottage Grove Ave., Sunday School at 9:30 a. m., preaching at 11 a. m. and 7:30 p. m.; West Pullman, preaching at 10:30 a. m., followed by Sunday School, preaching at 7:30 p. m.; Graves' Mission, 2458 State St.

The meetings yesterday were, preaching at West Pullman, by Bro. F. M. Pitt; South side, by Bro. Good and Sheehy; on West side, Bro. Sheehy and Strange. The evening services at both the latter places were well attended by outsiders. Bro. McCallum reports the interest as continuing at South Chicago.

Do you know any Saints in or around Benton Harbor, Michigan? Assume those interested are to go there to live.

A lady way out in the state of Washington writes here, that she is interested in Chicago items as found in the ENSIGN. Why not blow your own horn?

Bro. Wilcox, of Plano, has been with us the past week. Bro. Clare Sherman was on hand Sunday with his artistic black board work, assisting Superintendent Penny at the Sunday School on the west side. That spider web affair was excellent.

Last Friday eve the Willing Workers society gave a New England supper on the west side, which was a decided success. About sixty plates were served, netting them some over \$20.00. These auxiliaries, in the shape of sisters' societies, do a vast amount of good work in a quiet way, much of which never comes to light so far as public demonstration is concerned. This society has a record such as helping the sick, flowers for funerals, carpet, matting, curtains, coal, clock, linen for sacrament table, screens, paper, paint for the place of public worship. Let the good work continue notwithstanding some discouragements by those who are given to "croak" a little, a weakness humanity is subject to somewhat.

It was Bro. Haynes, of Aurora, that visited us last week, and not as was reported, by mistake.

Nov. 18th.

LETTER DEPARTMENT.

INDEPENDENCE, Mo., Nov. 9.

Dear Ensign and Saints:—I arrived at Independence on October 26th; on the 30th was sent by Bro. I. N. White to meet A. Carlin in discussion at Wheatland, Missouri, whom I found lecturing in the Baptist church against Mormonism. After he was through I arose, made myself known, and asked him if he was ready to discuss church propositions. After much talk and considerable diplomacy—Carlin trying to evade a discussion—we finally signed his own propositions and the debate was on three days on each question.

Carlin objected finally to the president, claiming he was unfair because he ruled in my favor on every occasion. A new president was selected, Carlin growling continuously because he also ruled in my favor. (Carlin did not refer to my scriptural argument, but poured out his wails of wrath upon the devoted head of Joseph Smith.) At the right place I impeached his Utah library with Judge Phillips decision, and classed him with H. C. Beadle, Stenhouse, Robinson, Brigham Young, et al., as still peddling the infamous falsehood that had been so declaimed by the supreme courts of the land, therefore Carlin in league and in company with them as lawbreakers, disregarding the highest tribunals of the land. His suggestion of Baptist church a total failure, so much so, he jumped two sessions of his own affirmation, and left me victor and in possession of the field.

Bro. F. Sawley and Wm. H. Manning rendered valuable service all through the debate. I baptized two promising men, and some three or four others were to be baptized by Bro. Sawley very soon.

I enjoyed the discussion far more than any previous one; the prejudice was laid and enemies turned to be friends; Saints were confirmed and the truth of the gospel unsullied.

I shall start for Wisconsin on Monday, November 11th. My field address will be Madison, Wisconsin, for a time. The debate with Carlin has delayed my return, which, no doubt, will be excusable when the facts are known.

"The Jots" will be continued from "Voree," as indicated in the last.

T. W. CHATBURN.

OAKLAND, Calif., Nov. 4.

Dear Ensign:—Our church is located at corner of 16th and Magnolia Sts. Elder F. B. Blair returned last Tuesday from quite an extended visit at Fort Bidwell, Modoc Co. Sr. Billups and her sister, Mrs. Mason, accompanied him home and are now visiting among the Saints of the Bay cities. Elder Blair preached in San Francisco Sunday morning and at Oakland in the evening.

Sunday was our usual sacrament service in charge of Bro. Price and Cockerton. The social service was well attended and a growing spirituality is plainly noticeable.

A Hallowe'en social was held at the residence of Bro. and Sr. Morrison October 31st, which was largely attended. The house was beautifully decorated with autumn leaves and berries; refreshments consisted largely of ginger bread, pumpkin pie, fruit and elder (sweet, of course). Proceeds for painting the church.

Srs. Cobb and Smith took the train Saturday evening for Sacramento, intending to spend Sunday with the Saints, resuming their journey on Monday to Portland, Oregon, intending to reach their home in Lamoni, Iowa, in time for Thanksgiving. They will be greatly missed here where they have endeared themselves among the Saints. Sr. Smith returns much improved in health.

The tent season having closed Bro. R. Keeler has returned to the Central district, attending the district conference at Monterey, and is now at San Benito for a short time.

Our general policeman, Bro. J. Cockerton, has been transferred from his beat in East Oakland to one near his home, making it much more convenient for him, and giving the Saints a chance, occasionally, to see him clothed in the dignity of his office.

St. Robinson, of Berkeley, has been suffering a long time, having two large tumors removed by plasters. She is now relieved from them and is doing well.

A number of San Francisco Saints were present at the Hallowe'en social, among them were Sen. C. A. Parkin and wife, Bro. and Sr. Kaulhan, Mrs. Edna Mills, Daisy Severe, Emma Pooler and several young brethren.

Mrs. E. Keeler.

LONDON, ONTARIO, Nov. 2.

Dear Ensign:—In reading the conference news I feel how truly we can say this latter day work is a "marvelous work and a wonder." Often when I am reading, a feeling of sacred awe comes over me as I look back over the past ages and see God's dealings with the nations of the earth, and then look forward to the great work yet to be accomplished, it seems really wonderful: "well could the prophet say, 'who may abide the day of his coming or stand when he appeareth.'" when we know the law of the Lord is perfect. We cannot expect it will bend to us, we must come up to it and hold on to the "rod of iron," for we must be tried, to bring out the gold.

How my heart was led to rejoice when reading Sr. M's report on the Sabbath School work. I think no one could find fault with the Quarterlies if they had been in the Sunday School work when I was first appointed teacher in 1878. I have never been released, and hope never to be in this life, and when my work is done here I have the assurance that I shall be a teacher in the life to come. This knowledge has enabled me to overcome many times when I might have failed, but the Lord has always been my helper.

One Sabbath morning it was bitter cold and I began to complain to myself, "What better am I than any one else, they don't even come to school, and here I am nearly perished with the cold or nearly wilted with the heat, and when I came to the corner of the street and saw one of the old superintendents I forgot my trouble, but the Lord did not. A short time after, a young brother sang in tongues and my part was, "I have shielded and protected thee through long years of cold and heat; I am willing still to bless thee if my covenant you will keep." Fancy my feelings; I was chastised worse than any little child. Truly I wept sorely for my weakness.

I love the Sunday School work and the children under my care. I feel for one how much more I would know if I could say I know all the lessons in the Quarterly every Sabbath. I try to do the best I can, but feel there is much room for improvements.

My loving, noble mother has since passed away, Sr. M. A. Quick, to the rest that remaineth for the people of God in the life to come.

Sr. S. E. Logan.

140 12th St., Detroit, Mich.

COLORADO SPRINGS, Colo. Nov. 3d.

Editor Ensign:—Perhaps a few items from this place may be of some interest to your readers. We are few in numbers here but are trying to do our duties as best we can. We have Sunday School at 10 a.m. each Sunday; preaching at 11:30, also preaching in private houses at two places. Our brethren who were ordained at conference here are taking hold each in their turn and trying to present the old Jerusalem gospel.

We are glad to report our Bro. C. R. Duncan is much improved, and in a fair way yet to regain his health; hope the Saints will still remember him. Our place of meeting on Sundays is corner of Heurfanoc and Te-John streets, Union Labor Hall. Missionaries who may come this way, are invited to call.

W. C. DUNCAN,

President of branch.

722 East Cache La Poudre St.

FORSYTH, Norway, Nov. 2.

Editor Ensign:—Just a few lines from this part of the globe may be interesting to some if not all the readers of our dear paper. Looking out upon the river from my window I see nothing but fog, thick and dense, which to a certain degree affects the

mind and causes one to long for the land of Zion in her glorious condition when all will be grand and fair. Yet I do not feel "foggy," for I am holding meetings four times a week to attentive audiences who are anxious to hear the gospel story. I have rented a hall about a mile from town, where I have held forth about three weeks, having an attendance of from thirty to fifty, who seem much interested and pay splendid attention, which is very encouraging.

I have lately been informed of a hall in the main part of the city, where I can hold forth as soon as it is seated and the expense would be very reasonable; this I am very glad of, hoping to have a good attendance. The Lord has blessed me with splendid liberty in presenting the word, which is very cheering to me and enables me to hold the attention of the hearers.

Sr. Muccus is well and we both seem to thrive here. Pray for us, dear Saints, that we may have faith and courage to stand against all the opposition here. With love for all truth,

Yours humbly,

FERER MUCCUS.

BIGGS STATION, Oregon, Nov. 2.

Editor Ensign:—Last night we closed a series of meetings at Biglow, Oregon. Elder W. A. Goodwin and I commenced there the evening of Oct. 19th. The attendance and interest has been good from the first. Elder Goodwin left me there last Sunday and returned to Hood River to help the Saints with the building of a new church and to get ready for a tilt with the Christian Adventists. I continued at Biglow until last night. It is the first ground broken by the gospel plow in Sherman county, Oregon, and promises an abundant harvest in the Master's own due time. It was with a promise to return later that we left them.

I am on my way now to join Bro. Goodwin and to assist him in the discussion which will begin on Monday night, the 4th inst., and last probably twelve nights. That the seed sown may be nourished and become fruitful in its season I send a list of names, all of Biglow, Oregon, for the Extension to be sent to each of them. The outlook for the work in this field is fine, but the old story of "few laborers" has its fulfillment also: so will try to help keep the seed sown in growing condition by this method. One name for baptism at Hood River, which will be attended to tomorrow. Ever praying that the work may prosper and trying to work as well as pray, I am,

Your brother in Christ,

A. M. CHASE.

COLUMBIA, Missouri, Nov. 4.

Editor Ensign:—After our district conference—Northeast Missouri district—at Bevier, October 5th and 6th, Bro. J. A. Tanner and I preached there for a few days and on the 12th made a flying trip to Huntsville, or rather to the Hardister neighborhood some three miles northeast of the ville—where we have had quite an interest all summer, having conducted thirty days tent work at that point as the closing effort of the season. The work having aroused the ire of some of our religious? neighbors, an indignation meeting had convened on the 11th and unanimously decided that we could not use the school-house. Our friends refused to take part in the unlawful affair. When the time for meeting came, however, we had a fair crowd, enough to fill the school-house and we occupied without hindrance, Saturday and Sunday.

On the 14th we called at Higbee and spoke four nights. Bro. Tanner was called by telegram to Macon on the 15th to look after the interests of the work, as a Rev. (P) Mr. Coombs was trying to tell the people all about "Mormonism," the Book of Mormon, etc. He joined me on the train Friday the 18th en route to Boonville, where we began a series of meetings at the house of Mr. (now Bro.) John Barnhart, six miles southeast of Boonville. While there Bro. Tanner baptized him and his wife and their niece, a little girl, and we blessed their three children and left them rejoicing in the marvelous work.

On Sunday the 27th we commenced meetings at the home of Mr. Matt Cochran in Boonville. We were blessed in declaring the word and on Thursday went again to the water where Bro. Tanner baptized another noble soul, Bro. James Cochran, and confirmed him at the home of Bro. Barnhart. Bro. Wells, take note how the work moves in this part: one by one they are coming in. On Saturday the 2d inst. we came to Columbia and are holding forth at the home of Bro. Alfred N. Evans, 708 Rogers St. We have some good Saints here and will be glad when we can see a good strong branch here in the Athens of Missouri. Hoping and praying for the final triumph, I am,

Your brother in bonds,

WALTER W. SMITH.

HUSTED, Cal., Nov. 16.

Editor Ensign:—A little more than a month and a half ago, I was requested, by my daughter, to come to Colorado Springs and help to care for her husband, Elder C. R. Duncan. Since that time I have been almost constantly with him. He is, at this writing, very near the end; his mind, once so strong, is wandering over the scenes of the past. He is leaving us sad, but with a bright hope of a happy meeting in the near future.

Often while watching him through his sufferings, while his body was being racked with pain, the question has come to me, "Why all this suffering?" We cannot tell why it is, so we can only bear our burdens as patiently as possible, looking forward to a glorious future, made possible to us by this beautiful gospel plan. What a glorious thing to contemplate, when the Saints will inhabit this beautiful earth in its glorified condition.

Dear Saints, no doubt before this reaches you, Charley will have passed beyond the confines of this earth life. He has spoken so often of those he has been associated with here on earth, that I thought possibly it might be of interest to many of the Saints to hear from him.

In gospel bonds,

F. T. BAKER.

LA CONNER, Wash., Nov. 12.

Editor Ensign:—I enclose a dollar to renew my subscription to the ENSIGN, as I desire to have its ever welcome visit to my home, and especially so in my new home in Washington (state), as there is no branch here, and very few Saints. We left our Iowa home the 11th day of September, and arrived in La Conner safe and sound, but very tired after a journey of nearly 2000 miles. We are enjoying reasonably good health and are nearly settled into our new home. The weather is quite unsettled and the rainy season has begun. It rains a great deal here during the winter months, but very seldom snows in the Puget Sound country.

If any of the missionaries come out in our country, they will find a warm welcome in our home, and I also send regards to all the members of the Mallard branch of Iowa, of which I was a member: may the good work move on. It is my earnest prayer that some of the missionaries may be sent here to help us do some good among the people. Ever praying for the welfare of Zion.

Yours in the faith,

Mrs. JAS. CHRISTENSEN.

HUMHOLDT, Neb., Nov. 14.

Dear Ensign:—As I sit in my room in the hotel this evening, I feel somewhat lonesome, so I will try and write a few lines for your columns. I feel lonely as I am away from home and loved ones; when I hear the church bells ringing tears come to my eyes many times, for I think how thankful I would be if it was a Latter Day Saint church, so that I could attend. The people around here with whom I have talked, have never heard of the Saints, except one lady who used to live at Joplin, Missouri, and had attended the Saints meetings there. I have distributed twenty

ENSIGNS lately.

I have attended the Christian and Methodist churches since I came here, but it don't seem like attending our own meetings; there is something lacking. I am striving to come

up higher; I don't have very much time to read, but I have my Bible with me, and I try to read at least one chapter every day; and many sent me some ENSIGNS, which are such a comfort to me; they encourage me to press on. It seems somewhat discouraging sometimes, for no one around you is trying to do right. The young people seem to be kind-hearted, but the pleasures of this world, and the fashion, is all they appear to think of, but I feel that my heavenly Father will watch over me if I put my trust in him.

I would be so glad to live where there were some Saints. I ask the young Saints everywhere to remember me in their prayers, those who can attend church, to think of one who cannot, and among strangers. I want to attend General Conference if the Lord is willing. Trusting we all may so live that we may meet in the sweet by and by, where parting will be no more, I will close by sending my love to all the Saints.

Your sister,

MISS LILLIE SPURGIN.

LEE'S SUMMIT, Mo., Nov. 6th.

Editor Ensign:—I have a desire to speak of the goodness of God, and the many blessings I have received from time to time. I have gone to the Lord in prayer many times when suffering such distress and pain in my lungs that it seemed I could not endure it and do the work that I had to do, but thank the good Father I have always found relief, when I would go to him in humble prayer and ask for what I needed.

I have had many testimonies of this work, but it would not be wise to try to speak of them all, so I will only speak of one that happened some time last spring: while eating some fish for my breakfast one morning a bone lodged in my throat, and it was so painful I thought I had better go to the doctor and have it taken out, but when the doctor examined my throat he could find nothing, but said the bone had cut my throat badly as it went down, and that was what caused the pain. But when I got home I soon found it was still there, and it was so distressing and getting worse so fast, that I felt that something must be done; and while I was wondering what I would do if it kept on getting worse, something said, go and take some oil. I went at once, got the oil, went into an other room, closed the door, and took a teaspoonful of it, then asked the Lord that if I was one of his children, to make it known to me by removing the bone from my throat immediately. I knelt down, and as I began to pray, I felt the bone going down, and that was the last I felt of it; I truly thanked God for such a blessing, and rejoiced to know that there was a God who heard and answered prayer in these last days the same as he did in former days, and that he is no respecter of persons.

Dear Saints, I often think what grand privileges we as a people enjoy; if we would only make use of all the opportunities that we have of doing good, and hearing our testimony, we might drop a word that would find root in some honest heart. I must acknowledge that I am not as faithful in discharging my duty as I should be, but my desire is to overcome my weaknesses, and to this end I ask an interest in the prayers of all the faithful that God may give me his Spirit to guide me in the straight and narrow path, and that we may all hear it said well done good and faithful servant, is my prayer.

F. MONEYMAKER.

To My Correspondents!

Ill health and other duties hindering me in making lists of the thousands of books I offer for sale, I humbly ask each of you to be patient, and as soon as possible I will answer your letters. M. H. FORSCUTT.

Every branch should have a supply of the sermon tract by Pres. Joseph Smith, "Objections Answered," 25 cents per dozen at ENSIGN office.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

UNIVERSAL SALVATION.

The Ebeling-Riggie Debate.

SIXTH SPEECH.

We are here this evening to take under consideration a very important question, a question perhaps that might seem a little strange to some of you. But do you not know that almost all truth at first seems strange? And one of the grandest rules by which we may determine a truth is its strangeness and, oftentimes, its unpopularity. This is an excellent rule by which we might govern the controversy.

The question before us this evening is that all mankind will finally be saved; or, in other words, no doubt it will resolve itself into this—that the punishments of God some time will come to an end. This evening I am going to lay down a basis by which we might know whether the Bible is correctly interpreted or not, and that basis is this: Whenever an individual places an interpretation upon a scripture which in the least detracts from the glory, wisdom, eternal justice and fatherly care, or rather nature, of God, there is something wrong with the interpretation. The infidel comes to Christians something like this, or at least some so-called Christians: "Why if that is the kind of a God you worship I do not want to have anything to do with him." Now we have a certain class of people in the world today who believe in what we call predestination; that is, certain individuals are predestined from the beginning to be saved in the eternal glory of God, and they cannot be otherwise, because God has placed his eternal stamp upon them and they could not fall if they wanted to, because God said when he made you, "You be saved, and cannot be damned," and the teeming millions are going to be damned in endless torment because God did not say when he made them, "You be saved." We have some people, quite a number, in the world who believe and teach that kind of doctrine. But I thank God this evening that men's minds are becoming broader, and they are beginning to look upon God as a real Father. Why, that beautiful prayer where we say, "Our Father which art in heaven"—Oh, how much that means to say, "Our Father!" Well, I am happy tonight that thousands are beginning to realize the significance of that prayer when they say, "Our Father." And I say that whoever will take a position that will throw any discredit upon that sacred term, he is doing violence to the word of God. An infidel comes in and criticizes the believer in the Bible for presenting to the world such a God. Now I lay that down as a basis for interpreting scripture, that we should do so in such a way that instead of casting a reflection upon the eternal wisdom and purpose of God, that it might bring glory, might, power and praise.

I shall start out to prove that God is going to reward every man according to his works. I am going to establish that as an eternal principle of God—that he is going to reward every man as his works shall be. In Matthew 10:42 we have this language: "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall not lose his reward." You see here that Jesus Christ offers a reward to any one who will just give a cup of cold water to a disciple, and that is just about as little a thing as we can do, although he is going to get his reward.

We turn next to Mark 9:41: "For whosoever shall give you a cup of water to drink in my name, because you belong to Christ, verily I say unto you, he shall not lose his reward." Romans 2: 5, 6: "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgments of God; who will render to every man according to his deeds." We are told here that God is going to give a reward to every man. Now I wish to emphasize that word *every man*, because we are taught by so many in this world of beliefs that only certain ones are going to receive a reward. We are told by so many that unless we subscribe to a certain document or to a certain creed, or, in other words, unless you are a member of "our church," you go to hell. Now, I want to disabuse your minds of that false idea. I am going to talk slow tonight, and shall endeavor to during the remainder of this discussion, because I want this to go down in print just about as I say it. And I think I have everything about my own way now, since I have demolished his hobby on the kingdom. Now, then, the field is clear, and I want to talk slow that I may make the proper impression.

We next turn to 2 Corinthians 5: 10: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Corinthians 11: 13-15 reads: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." You will notice here, my friends, in every quotation, that you will be rewarded according to your works or deeds, and not according to your profession, not according to your creed or church.

Turn again to 2 Timothy 4: 14: "Alexander the coppersmith did me much evil: the Lord reward him according to his works." 1 Peter 1: 17: "And if ye call on the Father, who, without respect of persons judgeth according to every man's works, pass the time of your sojourning here

in fear." Revelation 2: 23: "And I will kill her children with death; and all the churches shall know that I am he that searchest the reins and hearts: and I will give unto every one of you according to your works." Revelation 20: 12-14: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death."

I think now I have quoted sufficient to establish this fact, that God judgeth according to our works. I do not know how my good opponent holds this, but I hope he will plainly state it when he gets up to make his negative argument; whether he believes that there are but two places, heaven and hell, and he will be doing me quite a favor if he will state to this audience in plain terms whether there are more than two places hereafter, heaven and hell. If he will give us his plain statement we will have something to work upon. I take the grounds this evening, dear friends, that if the Bible be true, if the passages I have quoted in your hearing mean anything, that there are more places than two. It forever destroys this old terrible idea, which is but a relic of Paganism, that God has but two places, heaven and hell, and if you miss heaven by a hair's breadth, you are cast into hell, and there you are going to burn, roast, cook and fry throughout the countless ages of eternity. I do not say that is the position my honorable opponent will take, but I would like to know just how he stands upon this. He knows how I stand. I stand forever and ever opposed to that narrow, bigoted, contracted notion that God is so unjust that he made such a miserable mistake in creating man that there are but two places, and all that are going to be saved in that higher place, or heaven, is that little handful that Jesus call his "little flock," and all the teeming millions going to be cast into the other place. I do not believe God made such a mistake when he created man. And I want to tell you, friends, right now, that if my opponent takes that position, he will have a harder job on hands than he ever anticipated. I came here prepared to meet that kind of doctrine and oppose it as long as my tongue will move, and I have been opposing it for eight years, and I expect to oppose it—that my Father which is in heaven has a few little pets to save in eternal glory, and teeming millions of others are going to be rejected. There will be some fun if he does. (Laughter.)

I am now going to prove to you that there are more places than one, and if he wants to oppose it he is in for a fight, theo-

logically speaking; and if he endorses it, all right—so much the better. I am not here to widen the chasm between us; I am here to get to a unit if we can; and if he will agree with me that there are more places than one, we will shake hands and say we are one that far anyhow.

The first scripture to which I wish to call your attention is found in John 14: 1-3: "Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." I emphasize the last clause, "I go to prepare a place for you," because I have some use for that before I get through with this discussion. Here he says, In my Father's house there are many mansions. The house here referred to, we understand, means God's dominion, and in that dominion of God, or his possession, there are many mansions. Then if God has many mansions in his dominion, and there are only two places, one for the righteous, and the other for the unrighteous, etc., why did Christ say, "In my Father's house are many mansions?" Unless my opponent takes the position when we get up there we are going to have a room by ourselves, or a department. That is the only way I can harmonize it if he claims there are only two places.

Again I call your attention to 1 Corinthians 15: 39: "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. These are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption." I hope you all gathered the import of that reading. Here the Apostle Paul calls attention that there are different glories hereafter in the resurrection, and he says one is similar to the glory of the sun, another to the glory of the moon. You go out on a clear day, and you see the bright sun shining in all its power and might, and you look upon it with the idea that it is the most brilliant orb in the universe. That represents the righteous; that represents the condition of those who have washed their robes white in the blood of the lamb, and whom John saw coming up through deep trials and tribulations with crowns on their heads and palms in their hands. That represents those who enter the kingdom of heaven in the right spirit in the proper way, and who remain in it, and stood day by day for the right, and who died praising God, who lived their religion every day, and who conformed their lives to the great character of Jesus Christ. Those are the ones, then, who are typified by the sun, called the celestial glory.

You go out on a moonlight night and you behold the moon, the next greatest orb in the universe. Who does that represent? Why, it must be one a little lower than the one represented by the sun. It must evidently represent some one who is pretty good. Now I am going to tell you who that represents. It represents the good moral man, no doubt, the noble father, the noble citizen, although he may not have made any particular profession. It represents that kind of a character. And the stars; whom do they represent? They evidently represent various kinds of characters—different rewards and glories. Now I read to you numbers of texts proving conclusively that every man shall be rewarded according to his works. Now since it is an undeniable fact that there are hundreds of different characters in the world today, if God is going to reward all these different characters according to their works, how can he do it if there are only two places? The Apostle Paul had the correct idea when he said, "There is a glory of the sun, a glory of the moon, and a glory of the stars: for one star differs from another star in glory: so should they be in the resurrection of the dead. All these different characters, let them be in the church or out of the church, they are going to receive a reward commensurate with their life here, whether it be good or bad. We see a real bright star, such as Jupiter or Mars. They represent another class of people upon earth. And we go down and down to the smallest star which we can scarcely discern. That would represent a man who has done but very little good in this world, nevertheless if he has only "given a disciple a glass of cold water," he shall receive a reward in some of those glories.

Now I turn again to Matthew 25: 31. Here is a parable of the sheep and goats. Some people have run away with the conclusion that these sheep represent the righteous—I mean those who are in the kingdom of God here and who live by every word that proceedeth from the mouth of God. A great many people, I say, seem to think that those sheep were really those Christians; but I am going to prove to you tonight that those sheep represent altogether a different character than those who are in the kingdom or church here on earth. The Bible is a grand book if you will just get the treasures out of it; and it is not like an old fiddle as a great many people claim it is. Infidels say it is like an old fiddle that will play any kind of a tune. Let me ask you the question, What makes the Bible play so many different tunes? What makes it play a Methodist tune? It is because it is played with Methodist fingers. (I say this with all respect to you good people, and I have no reflection to make). Again, it will play a Baptist tune. Why does it play a Baptist tune? Because it is fingered with Baptist fingers. Why does it play an Advent tune? Because it is fingered with Advent fingers.

But I will tell you, friends to-night, in all candor, if you will take that old Bible, and pick up the bow—good common sense—and you just strike across the strings—but do not fiddle with the strings—and if you just move that bow back and forth, the whole Bible will play the same tune from June till the judgment. Because the fiddle plays so many different tunes is by changing the fingers. You lay the old fiddle down and put the bow back and forth without touching the strings, it will play the same old tune. That is the way with the Book. There is too much theological string-manipulation with the Bible. No wonder the infidel says it is like an old fiddle. The fiddle would not play so many different tunes if it were not for the fiddler. The Bible would not play so many different kinds of tunes if it were not for the preachers.

I begin with the 31st verse: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand and the goats on the left." Here are three different characters represented in this parable—the sheep, and the goats, and the brethren. "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Well, but says my good opponent, that is just what we believe, that God has prepared a kingdom from the foundation for his people. My opponent, though, may not be able to discern the difference between the sheep and the brethren. Who are the brethren? Turn to the second chapter of John and there is that feast where Christ turned water into wine, some were outside, and they came to Christ and said, Your mother seeks you. He turned around and asked, "Who is my mother? He that doeth the will of my Father which is in heaven the same is my mother and my brother. So you see now, friends, by this plain reading that there are three different characters portrayed here; namely, brethren, sheep, and goats. Did the sheep have a kingdom prepared from the foundation of the world? That is what the word says. Now a great many people, and perhaps my opponent think the sheep represent the righteous in that kingdom. Now I say they do not. They represent a character or class of people a little lower than those in the kingdom; but the brethren are entitled to celestial glory, according to Paul in 1 Cor. 15. Again, when Christ said, "I go to prepare a place for you," to whom was he speaking? Why, he was speaking to his brethren. At the same time he turns around and says in the parable here that the kingdom was prepared for you from the foundation of the world. Now you see the logic in that?

There are two classes of people represented there. In the fourteenth of John he is speaking of the brethren, but in this parable he is speaking of the sheep, or class of people typified by the sheep. He said they were to enter the kingdom prepared for them from the foundation of the world. What a grand, glorious provision God has made for all mankind. Instead of those good, noble men—those men who had given his disciples a helping hand, those who had taken them in and clothed them, and assisted them on their way, those who had toiled honestly and truthfully here in this life to make an honest living, those who never defrauded a neighbor out of a penny, those whose hands were always free to help the poor widow, those good noble men of earth who were always on the watch to help some poor struggling mortal; who by some hereditary influence or by some circumstances, perhaps, over which they had no control, were not able to see the consistency of Christianity, were not privileged to unite themselves with the true church and kingdom of God here on earth—that there is a place prepared for them. Oh, how sad it would be tonight to think that those good honorable men of earth would have to take their place with the drunken sot who passed from this world to the next with his hand crimsoned with the innocent blood of his brother! How could I get down on my knees and say, "Oh, loving Father, have mercy on me," when I thought he casts these good moral men into the same condition that he classed the adulterer, who, perhaps, along the dark walks of night laid his bloody hand upon the throat of his innocent victim, and there in the darkest hours of midnight he committed a terrible crime, and then with a weapon slashed across her throat and sent her soul to eternity—to tell me that that individual and the good moral men in eternity are going to occupy the same place here after is a libel on Almighty justice. Can any one to-night believe that? Can any one to-night get up and say, "O God, thou art full of justice and mercy, thou art from everlasting to everlasting, thou art a very present help in time of need," and say at the same time that he was going to cast the murderer, the assassin, the adulterer into the same place with the moral men and they are going to share the same fate? I never want to believe it.

I have fully proved that those sheep represented here in the parable were not the true disciples of Christ in the sense that they were in the kingdom of God and entitled to celestial glory. When Christ said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." When he said this unto these

characters they were surprised, and they looked up to Christ in surprise, saying, "Lord, when saw we thee an hungred, and fed thee? or thirsty and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? They were actually surprised to think that they were going to get a reward. Now if those characters would have been the true disciples of Jesus Christ in the kingdom of God on earth, do you suppose it would have been much of a surprise to them when Christ told them of the reward? Nay, verily, they were expecting a reward all along, and they were looking and longing for that glorious time to come when they could enter into the triumphant kingdom and reign with the Lord, where the assassin's knife would never be used, where the bloody sword would never be taken up, and where peace, tranquility, and eternal felicity would ever reign throughout the ages of eternity. They expected that reward. And do you suppose for a moment that they would ask such questions in surprise? The Lord says, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me;" and that is the grand harmony that existed between Christ and the brethren. Inasmuch as you do a good deed unto a disciple of Jesus Christ, ye do it unto Christ himself. That is a principle of justice. Which one of you mothers, or you fathers, who has a son (or a daughter), perhaps, struggling with the warriors down in the Philippines, and who of you would not rejoice and feel glad to remunerate an individual down there who, when they saw your son or your daughter in deep distress, down in the valley and shadows of despondency, would take them by the hand and help them up? Who of you if you had a son on the battlefield, lying there with gaping wounds and his lips parched for the precious water that runs along the little brook a few yards away, and some one would give him a glass of water, who of you would not feel to praise and thank that individual because he had helped your son in the time of need? You feel as well over it as if they had done it unto you, would you not, mothers, fathers? That is the beautiful harmony that exists between Jesus Christ and his brethren, and that is the sweet stream of life that emanates from God and permeates his true followers, that when you do it unto one of his struggling brethren here upon this sin-cursed earth, struggling in sin, struggling in the grasp of the evil one, and many times almost overcome by the evil temptations surrounding you, and some good moral man—perhaps he has made no profession—comes along and he sees that you are hungry, tired and weary, and says, You are a stranger; you are traveling this hot day, and you look tired and weary; won't you come in and take some refreshments? And he goes in, and the good house-wife prepares

him a fine meal and so ministers unto his natural wants. He sits down and enjoys that good meal, he feels refreshed and invigorated to pursue his journey to save souls for Christ. But he feels that he has been blessed by that good moral man. Do you suppose that Jesus Christ is going to turn away from that individual when here on earth he ministered unto his disciple when he was in need? Nay, verily. Just as much as he did it unto his disciple or minister here in this life, Christ will minister to him, increased by the eternal reward hereafter. That is what is meant by the sheep—those who minister unto my brethren, those who visit my brethren here on earth, those who clothe them when they are in need. I love to contemplate upon that kind of a Christ. I love to think upon that kind of a Redeemer, who is going to reward every good deed.

It has actually been said—I have actually heard men stand up in the pulpit, men claiming to be disciples or ministers of Christ, and tell us that a good moral man was worse than a murderer. Have you heard that expression in any of your travels? I see two or three heads nodding yes. Lord, have mercy upon any one who will make such a blasphemous statement against the divine mercy of God! Why, the Hindoo God is regarded better than that. The Mohammedans have a better conception of their God than that. I asked a gentleman who advocated this idea that a moral man was worse than a murderer one time, Friend, if you were going to locate somewhere, and you go into a town where there are no professors, but they are all moral men. Moral man means a great deal. It does not simply mean a man who does not belong to any particular church, or that keeps in at nights instead of running around—there is more attached than that to a moral man. A moral man is one who loves virtue and who is always willing to help his neighbor. While morality does not take in and comprehend Christianity, yet Christianity brings morality. Do not get that thought in your minds, friends, that morality is equivalent to Christianity. The morality of Jesus Christ covers everything that is good and holy. I said to this gentleman: Instead of running around at nights they stay at home and read their daily papers—if not the Bible—and they go to bed quietly, and everything is quiet. They get up and take a walk out in the neighborhood or abroad, and they hear of no bank robberies, no murders, no adulteries, no drunkenness—that all means morality; that all means the moral man. But you enter another town where immorality is rampant, and on one corner of the street is a church, and on the other corner a saloon. And passing down the street you will meet a preacher with a Bible under his arm, and further on a man with a jug of whiskey under his arm. And going on still further you may hear sweet

anthems sung of Jesus. And you go on to the next place you may find a band of drunkards; and going down a little further, a man lying in the gutter. Where would you rather locate? "Well," he said, "I would rather go where the moral man was." The same individual said that a moral man was worse than a murderer. Give me that moral man every time before the murderer. I will tell you, friends, when we begin to contemplate God in his true light, it means a great deal. It means more, perhaps, than we have an idea at first.

Now the goats were going to be punished. Here is another thought that I want to emphasize, and I want it taken down just as I deliver it, and that is that you are going to be punished for every bad thing you do, every evil thought, every evil deed. You will be punished for what you do, but will only be punished until you pay the penalty. I want my good opponent to put that down and make reply to it. I want to get into the heart of everything attending this discussion. And if he did plug me on the last proposition I can knock the plug out on this one—that every evil deed that a man does on this earth he will have to suffer for in the world to come. But he will suffer just in proportion to the evil deeds done in this life, as I have read to you here in a number of texts.

Again I turn to Eph. 4: 10.—"He that descended is the same also that ascended far above all heavens [heavens, in the plural], that he might fill all things." He ascended up far above all heavens. Jesus Christ ascended up far above all heavens—a clear statement that there is more heavens than one. Turn to 2 Cor. 12: 1, 2.—"It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth); such an one caught up to the third heaven." Now I would like to ask you if there were three heavens, would there not be two and one? There seemed to be one, two, three there, and Paul says he knew a man who was caught up to the third heaven. My opponent may try to make it appear that these mean aerial heavens, but we will show that it does not always mean aerial heavens. When Stephen was dying he said he saw heaven opened, and Jesus Christ sitting on the right hand of God—looked up into the heaven where God was. We read again in 1 Kings 8: 27 that the heaven of heavens can not contain the glory of God. All through the Bible we see this thought clearly carried out, that there are more places than just the two.

Now a great many people believe that as soon as we die we are going right into the presence of God. I want to disturb some of your minds on that. Sometimes you have got to disturb a man in order to get him

to look around. Now then, if any of you good people have the idea that as soon as you die you go right into the presence of God, I want to undeceive you now, before you die. Now I am going to prove to you that when you die, you do not go directly to heaven, but there is an intermediate state where you go. I will read the evidence of this in Luke 23: 42, 43, where the thief says: on the cross, "Lord, remember me when thou comest into thy kingdom." And Jesus said, "This day shalt thou be with me in Paradise." Oh, says one, what is that but heaven where God dwells? Bless your dear souls, no, it is not heaven at all. There is an intermediate state, and I am going to prove it to you. Now then, Christ says to the thief, "This day shalt thou be with me in Paradise." Now we will see if Christ then went to heaven. In John 20: 17 we have this language: "Jesus saith unto her, touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and to your Father; and to my God, and to your God." Do you catch the point? Jesus Christ says to the thief, "This day shalt thou be with me in Paradise;" three days later he says to the woman at the sepulchre, "I have not yet ascended to my Father." Go tell my brethren that I will, in the future, ascend to my Father, and to your Father; and that ascension was about forty days afterwards. So that is conclusive evidence that Jesus Christ instead of going to God immediately after he departed this life, he went to Paradise—just where you and I and every one will go; that is, those who are righteous; that when we die we may have favor with God. Of course, the wicked will go to their place, as we shall see after a while.

There is an intermediate place where man's spirit goes and there awaits the resurrection, and at the resurrection that spirit and body is reunited—and he has not gone to God yet. I say that in the resurrection it is when he gets that new glorified body fit and prepared to enter into the presence of God after the thousand years reign upon the earth, as we proved the other evening. So then, dear friends, do not get discouraged because you are not going into the presence of God as soon as you pass off this earth; for Christ did not get there; and Christ being our leader in all things, I do not expect to go any faster than he went. He went to Paradise, an intermediate state, and there his spirit was in Paradise awaiting the resurrection, and when his body was resurrected there were thousands of others resurrected also, as you will find in the 27th of Matthew, where it says that many of them that had died long before were resurrected, and they appeared on the streets of Jerusalem.

There is another evidence that I want to impress upon your minds; that there is an intermediate state between the present and the judgment. That the wicked do not go directly

into hell. (Here Mr. Ebelling asked how much time remained, to which the chairman replied: one minute and a half.) I have not got time to conclude this thought that I had in mind, that the wicked were going to be cast into hell as soon as they die. There is a place prepared for them also. Is it to be the great burning lake of fire spoken of in Rev. 20? I say no. I will take this position right now, I will stand upon it, I will prove it, that there is not one single soul from the days of Adam to the present who are yet in that big lake of fire. Put it down, brother, and bring your proof; I will come with proof too. I say again that there is not one single soul—I mean mortals—I mean those who lived on earth—who are in that lake of fire and brimstone spoken of by John the Revelator.

(Time.)

Accuses Dowie of Fraud.

CHICAGO, Nov. 18.—Samuel Stevenson, a brother-in-law of John Alexander Dowie, the "faith healer," today entered suit to have a receiver appointed for the Zion lace industries, one of Dowie's enterprises for which he imported fifty lacemakers from England. Stevenson himself came from England and alleges that Dowie has withheld from him remuneration which had been promised. His bill claims that Dowie offered him a bonus of \$50,000, \$100,000 of the company's stock and the superintendency of the business at a good salary. He further alleges that he got nothing but the superintendency and that Dowie beguiled him into signing an innocent looking document which really gave Dowie entire ownership of the lace company.—The Kansas City (Mo.) Journal, November 19.

"INCURABLE" HEART DISEASE SOON CURED.

FRANKLIN MILES, M. D., LL. B., WILL SEND \$2.50 WORTH OF HIS SPECIALLY PREPARED TREATMENT FREE TO ANY PERSON WHO REQUESTS IT. To demonstrate the unusual curative powers of his New Special Treatment for diseases of the heart, nerves, stomach or dropsy, Dr. Miles will send free to any afflicted person, \$2.50 worth of his New Treatment. It is the result of twenty-five years of careful study, extensive research, and remarkable experience in treating thousands of heart, stomach and nervous diseases, which so often complicate each case. So certain are the results of his New Treatment that he does not hesitate to give all patients a trial free. Few physicians have such confidence in their skill. Few physicians so thoroughly deserve the confidence of patients as false inducements are ever held out. The doctor's private practice is so extensive as to require the aid of forty associates. His offices are always open to visitors. Col. N. G. Parker, Ex-Treasurer of South Carolina, writes: "I had broken completely down, my head, heart, stomach and nerves had troubled me for years. I feared I would never recover, but after six eminent physicians of Chicago and elsewhere had completely failed," Mrs. P. Courtman, of Pontiac, Ill., says: "Several years ago when I sent to Dr. Miles for treatment, three physicians said I could not live two weeks. I could not walk six feet now I do all my work." Do not lose hope. Write for testimonials from Dr. Miles, Clergymen, Bankers, Farmers and their wives, will be sent free. These include many who have been cured from incurable diseases. Address, Dr. Franklin Miles, 201 to 203 State St., Chicago, for free treatment. Please mention this paper.

"Apostasy of the Church," by Elder J. W. Wright, 10 cents.

OUR AIM, MANKIND TO BLESS. DAUGHTERS OF ZION. MRS. H. B. CURTIS, EDITOR.

The Daughters of Zion is an organization in the charge of women and others who are interested in the welfare of our times. Under the supervision of the general society, local societies are established, where they may meet to consider their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not start one? Send to the corresponding secretary for contributions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send together with names of members to the recording secretary.

ADVISORY COMMITTEE. Mrs. Mary E. Holmes, President, Independence, Mo. Mrs. H. H. Robinson, Corresponding Secretary, No. 910 West Electric Street, Independence, Mo. Mrs. B. C. Smith, 214 So. Spring St., Independence, Mo. Mrs. Luena Etzenhouser, 507 Massachusetts Bldg., 10th & M., Mo. Mrs. Clara Frick, 208 So. Fuller Ave., Independence, Mo.

Mrs. Callie B. Stebbins, Recording Secretary, Leona Murphy, Treasurer, Independence, Mo.

Editor's Address, 1210 West Short St., Independence, Mo.

LET YOURSELF GO.

[CONCLUDED] The sincere man has power back of his sincerity. His sincerity is the open groove through which he projects his power. If he can add to his sincerity, directness of method, he may let himself go. When one sees a young employee watching his employer's face to know whether the thing he is saying is well received, one cannot help feeling that he is wasting part of his power. He should be positive of the thing he has to say, and of the sincerity of his motives, and then, in the most direct way consistent with courtesy, go to his point. The employer grows tired of following the windings of a tortuous mind, and the effect upon the mind itself is the worst possible,—for the habit of expressing oneself with a margin of meaning in reserve, upon which one can change the purpose of the expression if it is not acceptable, is the very art of sophistry,—using words in two senses, teetering upon an action and not quite sure which way it will tip. All these things belong to the hesitation which Lowell describes in "The Courtin'." "He stood on one foot and then on t'other, And on which foot he felt the wust He couldn't ha' told you nuther." The unstable equilibrium that comes to the character that wishes to be approved instead of wishing to discharge its task, leaves the mind a jelly, and turns the muscles to pulp. What the world really wants is an unselfish, direct, sincere and energetic set of workmen, to do its work. The statement is forever true, that "he who would save his life, shall lose it." One of the highest attainments that can come to the mature man is that he may be settled well in his mind that it really does not matter what becomes of him, provided the thing he has sought to do has been achieved; and this attainment, in the mature life, begins in the young man when he lets himself go upon his task

with an abandon that makes work a delight, study a rapture, recreation an unsullied joy, and the relations of friendship a chivalrous passion as real as that over which, in the romantic days of boyhood, we were thrilled with enthusiasm while reading of the knight who was "without fear and without reproach." Selected.

SUGGESTIONS.

Many ask questions; few think. Don't be in a hurry, don't get tired. When you can put personal earnestness into your work it brings forth desirable results. Some times loving will do more good than spanking. Success is worked out of everyday common ideas. A small interest indicates a safe principal. If taught well they will talk well. Some successful people are greatly surprised over it. Don't judge all humanity by any one person. Save a little and it is easier to save more. Too many commands dull the ear-drums. Consistency is a jewel but persistency wins it. The washer woman's boy with a soap-box for a desk and book-case and perseverance for a guide can give himself a \$10,000 education. Life is full of contradictions, and in order to win we must know how to handle them. The human hand is used to polish a piano, but one rub alone will do no good. Your money, muscle and mind amount to more if you re-read what you read. "Now that the women's clubs have passed through the transitional period of working for self culture and literary growth, there is no doubt that there is a growing conviction in the women's clubs all over the country that the most profitable and altruistic work for them to do is to consider the best methods of training children in and out of school. The scientists and philosophers are turning to the development of the child to help them solve the problems of life, and all that has been done and is yet to do may well occupy the serious attention of women in or out of clubs, for that matter. The awakening of women throughout the country is shown by the congresses of mothers that have been held during the past few years, which were devoted almost entirely to matters pertaining to the best development of the child; and the work of the collegiate alumnae has for a long time occupied itself with child study. "Here, as everywhere in woman's work, there also enters that element of sacrifice without which no real achievement is possible. To secure a great end one must be willing to pay a great price."—Modern Culture.

Why So Many Women Are Invalids.

The insane desire of fond parents that their children shall "shine" in their studies and accomplishments is one topic vigorously dealt with by Edward Bok in his editorial in The Ladies' Home Journal for September. Regarding the girl's side of this widespread evil he says: "There are parents who, not content with the studies which their daughters have to grapple with at school, load them down with a few special studies in the finer arts. I have in mind now several young girls between the precarious ages of twelve and seventeen, who, after they return from school, have an extra dose of painting, music or languages. But my daughter must know something of these things," is the protest of the fond mother. "She must be able to hold her own with other girls of her set." Of course, the girl at this tender age, with such a mental load, soon goes to pieces. She becomes anemic, listless and nervous, and then the mother wonders why! To build her up everything under the sun is tried except a lessening of mental work and the unnatural strain upon the nervous system. The girl develops into what? A bundle of nerves encased in the most fragile frame, her physical vitality sapped almost to the last drop. And in this condition she enters the marriage state! And yet we wonder why there are so few women absolutely free from organic troubles. Is it so inexplicable?"

Know that strength is yours in proportion to your progress, enough for each day, be it mental, physical or spiritual. Realize that there is a reward for every labor, rest after every task, and rise for every faculty developed. Your reward may not be what you expect; probably it will be much better. The power which comes from trying is more than worth the effort.

Neither a borrower nor a lender be; For loan oft loses both itself and friend, And borrowing dulls the edge of husbandry. —Hamlet.

Floral Fetes of Japan.

All Japanese boys and girls are born with three good instincts. The first is to love their native country; the second, to reverence their elders; and the third is to take delight in flowers. The love of the Japanese for flowers has seldom been told with the delicacy that marks the article by Sir Edwin Arnold in the December Delineator, entitled "Floral Fetes of Japan." One is inclined to believe that during Sir Edwin's residence in Japan he absorbed more than the usual share of the national sentiment. The article is illustrated in colors with a daintiness and feeling and as rare as they are attractive; from a mechanical standpoint the execution of the work is perfection itself.

"The More Excellent Way," by Elder T. C. Kelley, 10 cents each.

When the Rod Was Not Spared

The change of thought and conditions of mankind are no better illustrated than by the history of the rod, says the December Deliverer, in an article on the morals of the child, by Dr. Grace Peckham Murray, which mentions a Suiabian schoolmaster who had during his fifty-one years of superintendence of a large school had given 911,500 canings, 121,000 floggings, 209,000 custodes, 136,000 tips with the ruler, 10,200 boxes on the ear and 22,700 tasks by the heart. He had made 700 boys stand on peas, 6,000 kneel on a sharp edge of wood, 5,000 wear the fool's cap and 1,700 hold the rod.

ELDER W. S. MACRAE, Nathan, Arkansas, November 4. Five sessions of the Jackson-Spurlock debate past. As people were assembling Saturday morning [2d] two men met to settle an old grudge. One was killed. Debate postponed until November 26th.

HOMES FOR SALE

By order of its Board of Directors, the STATE SAVINGS BANK, of Lamoni, Ia., will act as agents for the buying and selling of FARMS AND TOWN PROPERTY in and near Lamoni. We have already a desirable list of properties for sale and we invite the correspondence of all who desire to purchase a

HOME in or near LAMONI

Write and tell us what you want and you will be answered promptly and we assure you the information given can be RELIED UPON.

LIST OF DIRECTORS. Wm. Anderson, Mrs. David Dancer, Alton P. Dancer, A. K. Anderson, G. W. Blair, Oscar Anderson, W. A. Hopkins. Address all communications to the State Savings Bank, Lamoni, Iowa.

THIS WILL INTEREST MANY

To quickly introduce B. B. B. (Botanic Blood Balm), the famous blood purifier, into new homes, we will actually send free 1,000 treatments to readers of ZION'S ENSIGN who have not already tried B. B. B. B. B. B. quickly cures old ulcers, scrofula, painful swellings, aches and pains in bones or joints, rheumatism, catarrh, pimples, festering eruptions, boils, eczema, itching skin or blood humors, eating, bleeding, festering sores and even deadly cancer. B. B. B. sold at drug stores for \$1.00, including directions for home cure. For free treatment address Blood Balm Co., 86 Mitchell street, Atlanta, Georgia. Describe trouble and free medical advice given until cured. Medicine sent at once, prepaid. B. B. B. cures the worst and most deep-seated cases, after all else fails. B. B. B. heals every sore and stops all aches and pains and makes blood pure and rich.

H. B. CURTIS,

PHYSICIAN AND SURGEON, SPECIAL ATTENTION GIVEN TO DISEASES OF THE SKIN. Office over McElroy's Grocery. Residence, 1210 W. Short St. TELEPHONE 189-5.

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of Lamoni, Ia., Solicits the BANK DEPOSITS of all Ensign Readers, and will pay 5 per cent interest on same. Correspondence Solicited. D. F. NICHOLSON, CASHIER.

LUMBER

Saints, it will be to your interest, when contemplating building, or repairing an old building; to figure with me. All kinds of lumber and finishing material in stock. Also Lime and Cement on hand.

A. E. ELLIOTT, 317 W. LEXINGTON ST. INDEPENDENCE, MO.

U Never C Such Bargains B 4

Here they are and be sure and get in first while they last. New razors, most any make, 65 cents each three bars 10 cent shaving soap for 10 cents; sharpener to sharpen 25 pairs skates, also 100 knives and shears, to advertise, 10 cents; novelty pants button, also for bicycle clamps, also used for a dozen, 25 cents each or 3 for 10 cents; been selling for 10 cents each. Agents wanted for these goods. Six drawer Domestic, makes beautiful stitch in perfect order, \$6 75; outfitting Singer \$7 50; New Home, \$7 25; all worth double. Kimball ten stop organ, high top, \$17.75; in good order; mandolin or guitar in case, \$3 50; \$12.00; \$15.00; overcoats, \$6.90, as low as \$2.25; Davis sewing machine, oak, nearly new, \$9.50.

Enclose stamp for answer, to Wm. C. CUMMINGS, 491 First Madison St., Chicago, Ill.

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Special attention given to diseases of Women and Children. HOMEOPATHIST AND OSTEOPATHIST. Office, S. S. Square. Residence, 909 W. Kansas St.

For Exchange.

Heralds, Saints Advocates, Autumn Leaves, Olive Branch and other church papers wanted in exchange for papers of the same kind. If any reader has extra numbers of some volume and lacks other numbers to complete his volumes, write and tell me what numbers and volumes you want and what numbers you will exchange for them, and we will both be helped. I have 284 numbers of Herald's, volumes 17 to 44, and numbers of other church papers I wish to exchange.

MARK H. FONSOURT, Nebraska City, Neb.

A BIG BARGAIN

D. F. Nicholson, Agt., Lamoni, Ia.

NOW READY.

The public discussion between H. M. Riggs of the Church of God and Elder F. J. Shelton upon the following questions: First two nights upon the nature, extent, establishment and subsequent location of the kingdom of God. Four nights upon the punishment of the wicked and final destiny of man. Two nights upon the origin and authority of the so-called Church of God. Two nights upon the harmony of the Reorganized Church of Jesus Christ of Latter Day Saints with that of the Bible. Much important history will be found in this book which cannot be found outside of the leading libraries. It contains over 600 pages and is substantially bound in cloth. Price \$1.25; to the ministry 90 cents. Send all remittances in money, order to F. J. Ebeling, Publisher, Crawford Co., Pa.

SUBSCRIBE FOR THE Lamoni Chronicle

The Leading Local Paper of LAMONI, IOWA. Official Paper of Decatur County \$1.00 Per Year. P. A. Silsbee & John Scott, Publishers.

For Sale, Exchange or Rent.

A 120 acre farm in Wright Co. Mo., and one of 160 acres in McDonald Co., Mo. Responsible Latter Day Saints can write Dr. S. B. Gowell, 555 Walnut St., Kansas City, Mo., or Elder Henry Sparling, Springfield, Mo.

Church Books For Sale.

Works advocating and works opposing the faith of the church, the value of which students and debaters will best appreciate. These books have been collected in Europe and America during the past fifty years, and some of them are very rare. I have also works on history, science, biography, theology, archeology and philology, and about fifty volumes of the poets, which I will sell at less than half what they cost me. I sell not from choice, but from necessity. I need the money now. If you are prepared to buy, this is a chance you may never have again. Write and state what you want, enclose a stamped, self-addressed envelope, and I will tell you what I have in the line you need. Address, MARK H. FONSOURT, Nebraska City, Neb.

STILL ON DECK

THEY TALK. \$12.00 buys a 20 ounce, heavy, strictly all wool black \$20.00 Prince Albert suit, and \$9.00 a sack suit from same cloth. I send them prepaid to any address. Where is there another man who can do it? E. T. ATWELL, CUMORAH, MO.

DRESSMAKING AND HAIR SWITCHES.

You can have first-class work, promptly and satisfactorily done, at reasonable prices by Mrs. Gerome Pugs, 1030 W. Maple Ave. Independence.

Sandhedens Banner.

An effort is being put forth to again issue the Sandhedens Banner monthly in the Danish language, and it will be done if sufficient subscribers can be secured to support it. Price 50c per annum. All persons wishing to help the Lord's work in this line please send their names to the Herald Office, Lamoni, Iowa, and the money now or when they receive the paper.

R. R. TIME TABLES.

Table with columns for TRAINS WEST, TRAINS EAST, and LIBERTY STREET DEPOT. Lists various routes and times.

CHICAGO & ALTON.

Table with columns for EAST BOUND and WEST BOUND. Lists routes like Local Way Freight, Mo. State Express, etc.

No Desire for Tobacco: IT CURED HIM.

Evanson, Ill., July 16, 1901. Mr. Ordway—I will drop you a few lines in regard to your Quit-Lo-Lo, and must say, after the use of one box and a half, I am completely cured; have no desire for tobacco at any time. It cannot be recommended high enough. Thos. J. Shelly, Box 92. Three boxes, postpaid, only \$1.50 with POSITIVE GUARANTEE to cure or money cheerfully refunded. U. S. postage stamps taken. Address, (Bro.) B. F. ORDWAY, 226 Hancock St., Peoria, Ill.



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BANNERMAN'S GERMICIDE SOAP advertisement with image of soap box and text describing its uses for various ailments.

CANCER CURED advertisement with text 'WITH SCOTT'S EMULSION OILS' and 'Cancer, Tumor, Glands, Piles, Fibroid, Leucemia and all Skin and Womb Diseases'.

WHAT IS THIS? Reduced to only 15 cts. a year!

GOSPEL BANNER. SEPT., 1901. Subscription, 15c Per Year. THE BOOK OF MORMON. Evidence of its Divinity. BY ELDER H. C. EVANS.

It shows the size of the "GOSPEL BANNER" issued every quarter, with several additional numbers between the regular issues, containing splendid sermons delivered by prominent Elders on Gospel themes. Subscription is ONLY FIFTEEN CENTS A YEAR, Payable in advance. Send us coin or stamps NOW before you forget it and receive these sermons regularly. Just this thing to get your friends investigating.

The Gospel Literature Bureau

Those who desire reading matter pertaining to the Latter Day Saint Church, or those who could distribute such literature to good advantage, please write me what you would like and I will supply you or see that you are supplied. Those having literature for distribution please write me what you have and I will inform you where to send it to best advantage. Those who can and feel so disposed may remit for postage on literature and same will be used in sending literature to others.

J. R. ERPPSON, 1723 Walker St., Des Moines, Ia.

CONFERENCE MINUTES.

The Massachusetts district conference convened at Somerville, Mass., October 6, 1901, at 2:40 p. m., vice-president G. H. Gates in the chair, presidency made, F. O. Coombs, R. Bullard and G. H. Gates.

Midwifery reported: Wm. H. Kelley, F. O. Coombs, G. H. Gates, R. Bullard, M. H. Bond, U. W. Greene, D. A. Anderson, N. R. Nickerson, George Burbanck, C. H. Rich, I. B. Ames and A. N. Hokio.

Report of Bishop Bullard: Balance January 1, 1901, \$161.78; receipts, \$1799.61; expenses, \$1799.70; balance on hand, \$161.59. Report signed by the auditing committee.

Collections for Graceland College by Bishop show total: \$205.10 since Jan. 1, 1901; Saints' Home, \$5.00 total; \$210.10; forwarded to E. L. Kelley, \$165.85; balance on hand, \$14.75; signed by the auditing committee.

District treasurer, M. C. Fisher, reported: Balance February 1901, \$67.00; receipts, \$19.10; expenses, \$51.70; balance October 1st, \$34.40. Signed by the auditing committee.

Resolutions were drafted by John Gilbert, G. H. Gates and M. H. Bond on the death of President McKinley and ordered published in local papers.

Statistical reports had from all the branches in the district except Denzilport.

The appointing of M. C. Fisher as district historian by Historian H. C. Smith was ratified by the conference.

The following resolution carried: Resolved, That hereafter all elders in this district shall be required to report to each district conference, and that elders not so reporting be required to surrender their licence to the district authorities, unless such omission to report shall be proven unavoidable.

Recommendations from the Boston branch for the following ordinations, which were ordered by the conference and provisions made for such: C. H. Rich to elder; M. C. Fisher to elder; H. D. Simpson to priest; E. L. Traver to teacher; A. L. Crocker to teacher; R. W. Farrell to priest; Wilton Wood to deacon.

Bill for tent work by R. Bullard and G. H. Rich of \$20.30 ordered paid; also \$1.50 for printing.

An appeal to district conference was heard from S. W. Ashton and charge made against the Fall River branch for not sustaining charges against M. H. Bond. The appeal and charge were referred to a committee of all the elders of the conference, who later referred it to the Fall River branch, which was adopted by the conference.

Next conference to be held February 8, 1902, at call of president thirty days in advance. Auditors reported books of reunion committee and district treasurer O. K.

M. C. FISHER, Clerk.

Minutes of Kirtland conference held at Kirtland, Ohio, October 6 and 7, 1901: district president, Richard Baldwin, in the chair. After opening exercises Elder W. H. Kelley was chosen chairman of the conference; A. H. Parsons and Richard Baldwin associates; S. Allen secretary pro tem.; F. G. Pitt chorister.

Ministry reporting: Elders W. H. Kelley, F. J. Ebeling, A. H. Parsons, Richard Baldwin, S. F. Cushman, Wm. Kimball, F. G. Pitt, Priests D. S. Allen, Eben Miller, J. H. Houghton and Eben Curry.

Branch reports: Cleveland, Ohio, last report 59, loss 4; Kirtland, Ohio, 81, loss 5; Sharon, Pennsylvania, 46; Youngstown 25, gain 3; Blakes Mills 101, gain 9; Conneautville, Pennsylvania 36, gain 3; Washingtonville, Ohio, 28.

The following resolutions were adopted. That this conference request immediate action on the part of the missionary in charge, sub-missionary in charge and district president in regards to the Toledo branch trouble.

That this conference reconsider the resolution of last conference in disposing of certain tent funds, together with tent, and that Bishop's agent be authorized to collect this money; and that this conference authorize the purchase of the tent that has been used in this district the past summer. Sr. G. T. Griffiths was by resolution made historian for the district.

Bishop's agent's report was read and approved, as follows: Total expenses, \$387.03, total receipts, \$746.00, total on hand October 5th, \$111.03.

Bro. Richard Baldwin was sustained as district president; W. J. Baldwin district secretary; Eben Miller Bishop's agent. Bro. W. J. Baldwin was ordained an elder and Thomas W. Thomas was ordained a priest.

Preaching Saturday at 7:30 p. m. by Bro. S. F. Cushman. Sunday morning prayer meeting in charge of L. S. Holman and Wm. Kimball. Preaching at 11 a. m. by F. J. Ebeling; at 2 p. m. by Elder W. H. Kelley and sacrament meeting, Brn. F. G. Pitt, Henry C. Smith and W. H. Kelley in charge; at 7 p. m. preaching by Bro. Pitt. Adjourned to meet in Sharon, Pennsylvania, February 22, 23, 1902, W. J. BALDWIN, Dist. Sec.

Conference of the London district met with the Spirits of the Ellice branch at Rostock, Ontario, September 25th-30th, Elders R. C. Evans, E. C. Longhurst and John H. Taylor were chosen to preside, Bro. John L. Burger and Sr. Floralice Miller, secretaries. Committees were appointed as follows: Auditing committee, A. E. Mortimer, Jos. Blackmore, and Geo. Buschlen; credential committee, J. McKenzie, B. St. John and D. Smith; press correspondents, F. Gregory, A. C. Barnore and D. McGregor.

Reports were read from thirty-two branches, showing an increase in membership of about 65; two new branches had been organized.

Reports from fifteen missionaries and elders were read. Most of them reported preaching to large audiences and a large interest throughout the district. A number of new openings had been made and several new branches will probably be organized soon.

Credential committee reported 62 delegates attending conference, representing 17 branches, with a total vote of 245.

Secretary's report from October 6, 1900, to June 15, 1901, was read as follows: Number last report 2032, present number 2209, gain by baptism 168, by letters from branches 41; loss by death 10, by removal 21, by expulsion 1. Ministry: 1 apostle, 1 high priest, 4 seventies, 43 elders, 42 priests, 33 teachers, 28 deacons. 16 new ordinations, 20 marriages, 5 new branches organized, viz.: Chilliwack, Colpoys Bay, Listowel, New Westminster and Spy Hill. 2 branches disorganized: Alliston and Grand Valley. 29 branches reported to June conference.

A resolution was passed that each branch in the district be requested to take up collections the first and second Sundays in October for the purpose of buying tracts for the missionaries. Officers were elected as follows: Elder R. C. Longhurst, president; Elders John H. Taylor and Nathan Overholt, vice presidents; Bro. John L. Burger, secretary; Bro. Samuel Pope, treasurer; Elder A. E. Mortimer, district historian; Elder R. C. Evans, bishop's agent.

Resolved, That we, as a body, take steps toward the publication of a mission paper in Canada.

Resolved, That a committee of five be appointed to see about ways and means of publishing the mission paper. Elders R. C. Evans, F. Gregory, D. McGregor, A. C. Barnore and A. E. Mortimer were so appointed.

Resolved, That Elders R. C. Evans and D. McGregor be sent as delegates to General Conference and that they have the privilege of choosing any others to act with them who are there from this district.

Resolved, That we petition the first presidency of the church to return Elder R. C. Evans to the Canada mission, this to be forwarded by the district secretary in due time.

Resolved, That next conference convene in Port Elgin the second Saturday in June 1902.

District treasurer's report was as follows: Balance on hand last report, \$20.00; total receipts, \$34.63; total expenditures \$44.82; balance in treasury \$9.81.

District secretary's financial report read, audited and adopted: Received from June conference \$10.00; received for two branch records, \$2.00; total expenses from June 5th to September 25th \$11.80; balance on hand, 20 cents.

Resolved, That we purchase British Columbia gospel tent, providing total expense of buying and shipping do not exceed sum of \$65.00.

Resolved, That this district hold an annual reunion, the first one to be in September, the exact time to be left in hands of presidency of mission and district.

Sunday, 7:30 a. m., prayer and testimony meeting. At 9:30 the sacrament was administered by Elders McGregor and Russell, and Priests Moore and Hattley. Elder A. C. Barnore, assisted by Elder John H. Taylor, spoke to Saints at 10:45 a. m. Elder R. C. Evans, assisted by Elder R. C. Longhurst, preached to the largest audience of the conference at 3 p. m. Elder Frederick Gregory, assisted by Elder D. McGregor, spoke to another large audience at 7:30 p. m.

Conference collections' report was read at Monday's session, total collections being \$21.10.

A report was read from London district Kelgio, showing eleven delegates present, representing five societies, with a total membership of 131.

Resolved, That we give \$10.00 to district secretary for ensuing term's expenses. The balance of conference collections, \$11.10, to be paid to General Conference delegates.

Resolved, That branches in district be taxed \$60.00 for delegates expenses to General Conference.

Resolved, That Elder R. C. Evans be editor in chief of mission paper, Sr. Maggie McGregor, first assistant; Elder A. E. Mortimer, second assistant; Sr. Floralice Miller, corresponding editor; and another one to be chosen from Chatham district.

Resolved, That editor and assistants have privilege of choosing an advisory committee.

Resolved, That name of paper be "The Canadian Messenger," and that it be published semi-monthly.

A vote of thanks was tendered Rostock Saints for kindness and hospitality to Saints attending conference. Conference then adjourned to meet again as pre-arranged.

JOHN L. BURGER, { Clerks, FLOREALICE MILLER, }

Convention Minutes.

Northern Michigan Sunday School Association convened at Whitmore, October 11, 1901, at 10 a. m. Called to order by Supt. E. A. Goodwin.

The following schools reported: Boyne City 52; Alpena 40; Integrity 42; Whitmore 35; Prescott 25; Zion's Hope 54; Greenbush 18; Inland 30; Bellaire 61; South Boardman 64.

E. A. Goodwin was elected superintendent; H. J. Badder associate; C. B. Joyce secretary; Alice Joslyn treasurer.

E. A. Goodwin, J. A. Grant, Adolphe Grant, J. H. Peters, B. McNamery, Joseph Sheffer, John Hodgins, J. H. Lake, J. J. Cornish, Mrs. J. J. Cornish, were elected delegates to the General Convention.

E. A. GOODWIN, Supt. C. B. JOYCE, Sec.

November 12.

"Three Bibles Compared," by Elder R. Etzenhous, 25 cents each.

"Faulty Creeds," by Elder R. C. Evans, 20 cents each.

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ZIG-ZAGS NO. 4. ELDER J. W. GILBERT.

[CONCLUDED]

The pilot had been called by signal, and the news of the assassination of President McKinley had been transmitted to shore by the same process. In a short time the pilot came in a small row boat drawn by four oarsmen who were natives. The pilot wore a band of black crepe around his left arm in mourning for our president. Then began the process of taking the ship into the harbor. The time consumed in turning a large vessel around is astonishing to a novice; I think they were over an hour getting her turned to face the entrance by a series of backing and going ahead. When we got well under way we met the governor and a few of his friends in a small boat drawn by six oarsmen. The governor's family, consisting of wife, daughter, and two sons, with the governess, were on board as passengers; hence, his anxiety to meet them. He could not come on board, however, until the health officer made his inspection. But he soon met us, and the ship's doctor met him on the swinging ladder that had been let down, and gave him the documents that showed that all on board were in good health. Then the governor and his party came on board bringing his own flag which they hoisted at the mast-head for him at half mast in honor of the president of the United States. This we thought very nice of him, and we appreciated the honor shown.

In a very short time we arrived at the anchorages, and the

rumble of the great anchor chain marked the end of our journey, which had been a very successful one from start to finish. No one of our party was sea sick; for this we were indeed thankful. The weather was ideal, and the sea was not very rough at any time, although it was pretty choppy for about two days about the time we crossed the doldrums. But in all it was an exceptionally smooth and pleasant journey; so much so, that the officers remarked concerning it several times; and the stewardess said we must have had it ordered for our benefit. It was not rough enough at any time to require the dish rack for the table to prevent the dishes from sliding and tumbling over. We were now anchored and they had gotten her up alongside the wharf, and we were ready to go ashore. More by and by.

Your Hair

"Two years ago my hair was falling out badly. I purchased a bottle of Ayer's Hair Vigor, and soon my hair stopped coming out."

Miss Minnie Hoover, Paris, Ill.

Perhaps your mother had thin hair, but that is no reason why you must go through life with half-starved hair. If you want long, thick hair, feed it with Ayer's Hair Vigor, and make it rich, dark, and healthy.

\$1.00 a bottle. All druggists.

If your druggist cannot supply you, send us one dollar and we will express you a bottle. No euro and give the name of your nearest express office. Address, J. C. AYER CO., Lowell, Mass.

# ZION'S ENSIGN

"OUR CREED: ALL TRUTH"

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, NOVEMBER 28, 1901.

NUMBER 48

## ZION'S ENSIGN.

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W. H. GARRETT, EDITOR.  
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B. C. H. Independence, Mo.

## THE LORD'S WORK.

The designs and works of the Lord as they are comprehended by man, under the revelation of the divine Spirit, are truly marvelous and wonderful. Indeed even some of the inventions of men are so esteemed; but when an enlarged view of the purposes of the Creator is permitted, we can join in the sentiment expressed by the psalmist, "O Lord our Lord, how excellent is thy name in all the earth" (Ps. 8: 9). Men are generally willing to concede the Lord's claim as recorded in Isaiah 55: 8, 9. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," but, it is, with few exceptions, comparatively speaking, an acquiescence in an unreflective way, without an intelligent comprehension of the designs of the Lord with regard to his work among men, such as it is within their province to have in order to co-operate with him, and place themselves in the condition in which he can make use of them to that end.

For instance, neither the Jews nor the gentile world had scarcely an inkling of the scope of the mission of the Lord Jesus to mankind. They utterly failed to correctly estimate the work he came to do, and because of such misunderstanding he was greatly hindered in the accomplishment of its purposes, even among his own followers. Who can tell the depths of the sadness he felt when he uttered this rebuke on one occasion, "I have yet many things to say unto you, but ye cannot bear them now" (John 16: 12). They were as children, and seemed to make but slow progress in comprehending the work they were in-

tended to do, at that time; but he promised them that the Comforter would be sent to lead and guide them, to open their understandings that they might do the work committed to them, and that was necessary to be done for the salvation of the human family. This statement was not made in the beginning, but towards the end of his three years work among them; it was made after they had enjoyed unusual privileges of learning the mind and will of God as revealed through His Only Begotten Son, from which it is evident that he was to that extent hindered in his work. It is self evident that had his persecutors had even a faint understanding of his real character they would not have so cruelly distressed and crucified him, when his whole life was spent in an effort to bless and exalt them. His prayer while on the cross, suffering as he was untold agony, and in which is revealed the depths of his great love and mercy, recognizes that they acted without a thought of the awful crime they were thus perpetrating, when he prayed, "Father, forgive them, they know not what they do."

As both Jews and gentiles failed to comprehend the wonderful import of the mission of Christ to the earth, even his Saints seeming to have had but a limited conception of the plan of redemption, so today, do we find existing an almost exact counterpart of the conditions prevailing in New Testament times. Notwithstanding that it is apparent to all Bible students that an apostasy from the faith as revealed by Jesus the Christ, has taken place as foretold, and that it is so plainly shown in Revelation 14: 6, that a restoration was to come through the ministrations of a heavenly messenger—an angel—and notwithstanding that by all rules of logic and common sense such restoration could only be manifested in the same kind of an organization in faith, doctrine, and practice as formerly existed, when such claims are presented for the consideration of men, they for the most part are prone to antagonize the claims; it remains just as in the Savior's day, for the few, the minority, to acknowledge the light and to manifest a disposition to walk in it. But deplorable as is this state of affairs, it in no wise invalidates the truth of the claims made. If men fail to appreciate what the gospel is intended to do for them, so that they lend their influence to the hindering of the blessings it is designed to bring them, they are to be pitied—they are the losers thereby.

But, as under the gospel plan in the days of Moses the land was to be blessed as an inheri-

tance for God's people and was to be placed in such condition that it would further the ends of the gospel in blessing the people, so again do we find that under the gospel plan, in the dispensation of the "fullness of times" is even the land on which the Lord's work is to receive a marked manifestation of his power, to be especially blessed, and fitted for the furtherance of the plan of salvation, by which the gospel shall be sent forth and its knowledge be spread abroad among the nations of the earth. The patriarch Jacob—or Israel—testified that his blessings had prevailed above the blessings of his progenitors (Abraham and Isaac), "unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." (Gen. 49: 26). The 22d verse states that Joseph's branches ran over the wall (sea), locating the inheritance of his posterity in the land of America. It is also shown that this inheritance is to be fruitful in "the blessing of heaven above [the law of God, the gospel], blessings of the deep that [lie] beneath." (Minerals, etc.) and for multitudes of people, the very essentials to the existence of a mighty nation or power in the midst of the earth. The constitution of this great country has been the admiration of the greatest statesmen of the age. It is said that Mr. Gladstone, one of the greatest statesmen of the British Empire, known the world over as the "Grand Old Man," once said of it that it was the greatest document written by man, or statements to that effect; and it is manifest that there was the inspiration of the Almighty in it, for it has stood the test of time and experience, and still remains in the foundation of the republic.

The Lord has truly blessed this land, because of the important part it was to occupy in his work of redemption and salvation of the human family. We have recently published, at different times, statistics gathered by the treasury department of the United States, showing the growth and development of the country in its commercial interests with other countries. The conflict with Spain served to advance this country in the eyes of every nation, calling attention to her wonderful resources and power, and today the United States ranks as one of the greatest powers in the world; and recent developments are making it apparent that the probabilities are by no means doubtful that it will yet become the greatest of all nations on the face of the earth. This country has not yet reached the zenith of its power

in resources; new developments and advancements are continually being made, and so great has been the progress made in placing its manufactured articles and food products upon the markets of the world in competition not only with the home markets, but also of countries nearer to them, that the home manufacturers of other countries are becoming seriously alarmed for their own supremacy.

In this connection we invite the reader to a careful perusal of the leading editorial of *The Kansas City (Mo.) Journal* for Wednesday, November 20th, entitled, "An American Protectorate Over England," found on the 5th page of this issue, in which it will be seen that while the Russian writer is not justified in all his conclusions, yet so far as commercial affairs are concerned, the United States by reason of its vast resources and immense productive territory in minerals and food stuffs, is destined to become, in the not distant future, the foremost nation of the world. This fact some of the English writers are recognizing, and while it is not a pleasant picture to the people who have so long held the primacy in the commercial world, the change is inevitable and must be conceded when the facts are demonstrated so forcibly as they are now being done. But this supremacy will not alone effect England. The German kingdom is feeling its force and so will Russia. The former, as one paper states, is getting almost hysterical in its efforts to counteract the growth of the trade of this country in their markets. Russia has not in the past nor is she now, with all her vast territorial possessions, able to provide food stuffs for her own population. How often in the past has this country gone to the rescue of her people with contributions—free gifts—of grain, to keep her subjects from starvation, and even now there is a terrible famine in that country as will be seen by the article on that subject on page 5 of this issue. The conclusion must be that every nation, apparently, will yet be dependent upon this country for the necessities of life to a considerable extent if these conditions continue to prevail.

Every Saint, no matter of what nationality, must rejoice in the thought of the greatness of the Zion land. It has been chosen by the Almighty for a special purpose, and he is blessing it to the end that it may be known throughout the world as a place of refuge, of peace and plenty under his guiding hand. True, under present conditions, many imperfections exist, and in some quarters iniquity abounds. But

that is not the fault of the laws particularly, but because men work evil. But the land is a chosen one and some time a perfect government will exist upon it, and from it shall the law go forth to all nations. The Lord is working to this end, and while every man is loyal to the land that gave him birth, and protects his interests whether it be America, England, Scotland, Wales, Germany, France, Denmark, or any other nation, those who obey the gospel from a sincere love of the truth, will, first of all, render homage and devotion to God, and when he chooses a certain portion of his own footstool for his special favor and work, all Saints, of every nationality and clime, will find that spot first in their hearts because it is first in the heart of their heavenly Father, and because they are, first of all, loyal to his government. It is a certain result that wherever the influences of this land are felt, there the gospel has free access, and the people may "hear the joyful sound." Great events to this end are to be revealed, and every Saint will rejoice in the thought that our heavenly Father is moving for the supremacy of his kingdom and ultimate universal reign.

## EDITORIAL ITEMS.

BRO. J. M. RUDD, secretary of South Missouri Sunday School Association, calls attention to an error in the next convening of the conference of that district as published in the *ENSIGN* for November 7th. He states the date should be December 21st and 22d instead of the 26th as there given. He states the first full moon in December falls on Tuesday, December 24th, and conference convenes the first Saturday before that event. To this, Bro. McGuire, secretary of the district, agrees.

## Extracts from Letters.

ELDER WILLIAM LEWIS, missionary to Wales, writes from Liverpool, England, November 10th, 11 a. m.:

We arrived last night 10 o'clock. Sailed from New York 10 a. m. November 20th on Cunard liner Campania, but the weather forecast was that we would run into a severe storm. On the 2d, 4th and 5th we passed through the worst storm in the history of this boat and she has made 90 round trips. For 24 hours we only made 240 miles; we should have made 500. The night before the storm I dreamed that we had reached Wales. When our gallant boat was ploughing through the high waves it brought to my mind our snow plows pushing through the drifts. It was a trying time on the ocean wave and most of the time we were under them. The dream gave me comfort and was fulfilled though at times it looked as though we could not make it in the face of the storm that drove 70 to 80 miles an hour.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Thanksgiving services will be held in the church today (Thursday) at 11 o'clock.

Bro. John C. Grainger, of Kansas City, has been appointed solicitor for the Ensign Publishing House for the Kansas City and the other territory in the Independence Stake. Give him your kindly attention and support when he calls upon you for subscriptions for the ENSIGN and for orders for tracts and other publications of the house.

Bro. and Sr. J. A. Robinson, Sr., and Bro. and Sr. Orville James have taken up their abode in Kansas City, Missouri, for the winter months. Bro. and Sr. J. A., Jr., occupy the parental home.

After months of patient endurance of severe afflictions the prayers and earnest desire of our aged brother, Elder Charles J. Clark, were granted, and at half past four p. m., Tuesday, he passed peacefully to the realities of the better life, retaining his mental faculties until the last. He was born October 8, 1828, at Jared Cross, near Westminster abbey, England, and was there fore seventy-three years, one month and 18 days old. He was a resident of Keokuk, Iowa, over forty years, removing to Chicago about seven years ago, where he remained for five years. Later he came to Independence where he has resided for about two years. He was firm in the faith and died in the assurance of a glorious resurrection. His devoted wife, five daughters and two sons are left to cherish his memory. The funeral will be held today, Thursday, 2 p. m. President Hulmes delivering the discourse.

The Saints of Independence and the Kansas City's (Missouri and Kansas), should read President J. D. White's letter in this issue and respond enthusiastically in the effort to assist in building up the work permanently in new places. Bro. White has been an indefatigable worker, and with his brethren, has done a splendid work in the Kansas Citys. Let every one who can do so, assist in this needful and very laudable effort he and our Argentine brethren and sisters are making. Encourage them by your presence on the occasion mentioned as requested by our brother, and you will in no wise lose your reward in so working for the Master, even though it should require a small sacrifice to enable you to attend. Come in the Spirit of the Master and give pleasure and cheer to those noble workers.

Bro. J. C. Silvers, of Wheatland, Missouri, and R. S. Catlin, of Webb City, Missouri, were callers at the ENSIGN office Tuesday. The latter is 74 years old and will probably stay in Kansas City, Missouri, this winter. His testimonies of the work are always interesting. Bro. Silvers left for home Wednesday morning.

Don't miss the musicale at R. G. Smith's on Friday evening. Proceeds for Religio piano fund.

Neither rain or snow since last issue, a couple of days have been threatening in aspect, but for the most part it has been clear and pleasant. It is certainly a remarkably fine season though there is a shortage of water in some places. There yet remains a few green leaves on some of the peach trees.

Gracia Fern, the infant daughter of Bro. Sidney J. and Sr. Jessie Luff Preston, was blessed at the Sunday afternoon service, Bro. Joseph Luff and G. H. Hilliard officiating.

Sunday the Saints were favored with two splendid discourses from Bishop Hilliard at the morning hour on "Unity," and Bro. Joseph Luff at evening on the means of salvation. A fine interest in both efforts was manifested. There was a specially large attendance at the afternoon service and an excellent meeting was enjoyed, which should be a testimony to the Saints that their duty lies in the assembling of themselves at the appointed hour and place of worship. They were admonished to heed the teachings of the servants of the Lord, and they should be blessed in so doing.

## ST. JOSEPH, MISSOURI.

Our Geiger hall meeting still continues with good interest. By vote of the congregation last night we will continue another week. Some are deeply interested, and some of the brethren and sisters are standing nobly by us in our efforts. It may result in a permanent mission.

We had a pleasant Sunday School and meeting at South St. Joseph yesterday, where we are trying to build up the work through the kindness of Bro. and Sr. John Nanney who furnish the room.

We were called to Cameron on Saturday to preach the funeral of Grandma Maria M. Powers, widow of Apostle Samuel Powers, who preceded her in death since 1878. She was nearing her seventy-eighth birthday when she passed away. Was baptized in 1852 by Father Gurley. Having a great anxiety to come to Zion, she removed with her daughter, Sr. Chas. H. Brooks, to a farm just north of Cameron, Missouri, last September, where after a short illness she passed away on Thursday, November 21, at 9:55 a. m., firm in the faith. Her son, Ambrose C., of Beloit, Wisconsin, her daughter, Sr. L. E. Hills, and husband, of Marion, Iowa, were in attendance at the funeral which occurred at the Delano branch church, where she was interred. Elder J. S. Constance took charge of the rites. Elder Hills expected to remain and preach for them on Sunday.

Bro. H. O. Smith took a south bound Burlington on Thursday evening to re-enter his field, his first point being a conference in the Indian Territory.

The missionary companion of the writer has been sorely afflicted with la grippe for over a week. She is now some better. Sr. Neidory has been very sick. We hear of the sickness of Sr. Best also.

Bro. C. E. Guinaud preached at the church last night. The six o'clock prayer service was said to be better than the average.

J. M. TERRY.

2005 Holman St., Nov. 25.

## FIRST KANSAS CITY BRANCH.

2324 Wabash Ave., Sunday School 9:30 a. m.; preaching at 11 a. m. and 7:30 p. m.; social service 12:15 p. m. D. F. Winn, pastor, 2306 Bellfontaine; telephone 205 Union. Superintendent Sunday School, E. Elzenhouser, 507 Massachusetts Building, Telephone 618. Missionary in charge, John D. White, 609 Main St., telephone 1358.

The sisters of the branch were disappointed in not getting a suitable room in which to hold their social last week, consequently it has been postponed until the near future; they have many nice articles of their own hand make which they will try and sell before Christmas.

All our meetings Sunday were good and well attended. Elder F. C. Warnky preached at 11 a. m., and Elder D. F. Winn at 7:30 p. m. Bro. E. J. Scott preached at the east mission.

Pres. J. D. White is holding a revival meeting at the west branch, 23d and Holly streets, preaching every night this week. Some of the Saints from here intend to assist in making it a success.

Elder Warnky will leave us this week to go to Montevideo, to hold the discussion with Rev. John Geddens, of the Christian church, and will not be back for some time. The prayers of the branch go with him that his labors may be crowned with success.

November 20.

## SECOND KANSAS CITY BRANCH.

Corner 23d and Holly. One block south of Observation Park line.

We were glad Sunday morning to listen to Bro. J. A. Robinson, Sr., and although suffering from throat affliction he delivered an interesting and we trust profitable discourse. In the evening our series of preaching services was commenced, Bro. J. D. White being the speaker. A large and attentive audience listened to the effort which was good. Bro. W. H. Pease was announced for Monday night and Bro. J. D. again for Tuesday. The choir is doing all it can to make these services interesting and in all we hope for good results.

Our afternoon prayer and testimony meeting was a "shower" of spiritual blessing, the Saints without one exception we believe being cheered and edified; at least the expressions heard indicated this.

We rejoice at present with the family of Bro. McIntosh who have just passed through some sore afflictions. Their son Alex., for whom the doctors entertained no hope, is now, by the mercy of the Lord in the ordinance of his gospel, able to be out and is rapidly mending. Last Friday Sr. McIntosh, the mother, was taken suddenly ill with something that seemed to hold her life in a balance for several hours, but through the administration of one of the elders she was as quickly restored, and we rejoiced to have her meet with us at all the meetings Sunday.

Bro. Chas. Cleveland and family, of Reed City, Michigan, have taken up their abode one

block northwest of the church. This makes a nice little addition to our numbers.

Sr. Malisa Clark and daughter Sr. Mattie Shippy Ball, are visiting with relatives in our branch.

A joint entertainment of the Religio and Sunday School will be held on the 10th of December, and as it is for a worthy cause we hope to have all who can make it convenient attend.

A. C. K.

Nov. 26.

## SAN FRANCISCO, CALIFORNIA.

Services at "Druid's Temple," Cor. 14th and Folsom Sts. Sunday School 9:45 a. m.; preaching 11 a. m. and 7:30 p. m. Sacrament meeting on first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

Sunday, the 11th inst., the writer had the pleasure of addressing the Saints at the morning service. There was a good attendance, as there always is, at the morning hour. Bishop C. A. Parkin went to Santa Rosa and preached there. He also spoke for us here in the evening.

There was a good turnout at the Wednesday evening prayer meeting, and a good refreshing time was had.

Friday evening the "Religio" gave an open meeting at the residence of Bro. Parkin. There were sixty people in attendance, and a very pleasant evening was spent. The "Book of Mormon" lesson was considered, and a good literary and musical program rendered. All were well pleased.

We miss several of our members of late. Arizona seems to be growing attractive for them. Bro. Balshan, Rbewald and Johnson have gone there.

At 11 a. m. yesterday we had a very fine sermon delivered by Elder John A. Saxe. It was timely and instructive. In the evening Elder J. A. Anthony occupied the pulpit. Bishop Parkin preached at Oakland at the morning session.

Fred B. Blair is quite sick and has been for several days. Last week our elders went over twice and administered to him. He is better but is still confined to the house.

Elder Thos. Daley is very sick at Middletown, Sonoma county. Bro. Fred Ursebach, is quite low at Petaluma.

Elder Albert Haws is still pushing the mission work he has established at Stockton.

Elder George Daley has returned from Sacramento to Santa Rosa.

All usually well with us here.

Geo. S. LINCOLN.

Nov. 18.

## CHICAGO, ILLINOIS.

First Chicago Branch, 8 So. Wood St., Sunday School at 1:30, preaching at 3 and 7:45 p. m.; Central Branch, 3411 Cottage Grove Ave., Sunday School at 9:30 a. m., preaching at 11 a. m. and 7:30 p. m.; West Pullman, preaching at 10:30 a. m., followed by Sunday School, preaching at 7:30 p. m.; Graves' Mission, 2458 State St.

Our visitors from out of the city in attendance on the west side yesterday, were Elmer Kaler and Walter McBell, of Wilming ton, and Mary Anderson, of Mission.

Bro. Hackett preached yesterday at West Pullman, and at the south side in the eve. The Sunday School on the south side un-

der the care of Bro. W. I. Cochran is moving along nicely. Bro. Elmer Johnson has been worse during the past few days, the weather has been unfavorable.

The debate at the Religio on the west side, brought out a number of outsiders, all agreed that Bro. Mead took the white plume.

Bro. Earl preached on the south side and Bro. Sheehy, Kier, and Shearman on the west. Bro. Cochran has been attending meetings held in private houses, in the interests of the Shiloh people.

Bro. Strange and Sheehy accompanied him last week and each made a speech. The Shiloh movement has inscribed on its banner the angels' message of Rev. 14:6. Their headquarters are on the banks of the Androscoggin river, near Lisbon Falls, Maine. They are about to introduce the feature of having apostles and seventy, etc.

These later attempts to apotheosize the significance of that message are too late in the day, and in point of time, savor of the counterfeit.

Why did not some of these claimants antedate the claims of the "Choice Seer" and save themselves the chagrin of trying so clumsily to imitate him and his work? Well "it won't do" the Seer of Palmyra totally eclipses these smaller magnitudes.

Prof. Nathaniel Schmidt, of Cornell University, lectured here yesterday on "The ethics of Jesus." The Prof. is spoken of as one of the leading young Biblical scholars of the country, in sympathy with the modern scientific and social spirit. He canvassed the historical value of the New Testament from the Greek, Roman and Jewish viewpoints and readily concluded that the New Testament was of no particular value; that many of the writings that were not canonized, as well as the apocryphal ones were just as good. After showing that about all the writings thereof were gotten up at a later period, and those that were from originals were so plagiarized, that they did not properly reflect what this excellent young Jewish religious genius did convey, he concluded with an excellent apostrophe to Jesus, admitting all that is claimed for him by his disciples, in point of moral excellence. It looked incongruous that so grand and peerless a character as he finally represented the Christ to be, could be gleaned from such a mess of lies, plagiarisms and such an awfully mistaken set as these New Testament fellows were. I guess the wisdom of the wise will have to perish on some times surely.

NOVICE.

Nov. 25th.

LETTER DEPARTMENT.

OCHELATA, I. T., Nov. 9.

Dear Ensign—I thought I would drop you a few lines from this part of the Lamanite country. Though living alone and never having the privilege of hearing one of our elders I am yet strong in the faith and am ever looking with faith to the redemption of Israel. The Ensign is ever a welcome visitor with its sermons and letters from the dear brothers and sisters. It gives me such pleasure and hopes to read the dear letters from the brothers and sisters, and I pray God that the ENSIGN may long have as a beacon of light to those who are willing to follow its teachings.

I want to also thank through the Ensign the dear brothers and sisters who have sent me a lot of reading matter. I just received eight parcels by mail *Autumn Leaves*, *Sunday School Hopes*, *Saint's Herald*, and *ENSIGNS*. I want to say dear brothers and sisters, it cheers and strengthens and helps me onward in the paths of duty to receive such kind consideration from you. It shows me that I am not alone in this warfare for the truth: God bless you dear ones; after reading all you have sent I shall give them to others and try to get others to see the truth as it is in Christ Jesus.

How pleased I would be if it was so that one of our elders could come through here so I could bear some preaching; I would try and get them a place to preach in, and I would like to go with one over in the Osage country as there are some who seem to be interested and are investigating. I have done all I could with them by talking and letting them have literature to read. Will some elder note this down, and if possible come? Now, dear Ensign if this is worthy of publishing, please give it space.

I am as ever your brother in the one gospel,

JOHN D. TENNEY.

WHITLAND, MO., Nov. 18th.

*Editor Ensign*—The Chatburn and Carlin debate is now an experience of the past, but not of the character to be soon forgotten by the Saints here and many others who attended first ten lectures delivered by Elder A. Carlin against what he was pleased to call "Mormonism." That is, in his lecture he tried to class the church organized in 1830 by Joseph Smith that existed in organization till 1844, at the Prophet's death, the Utah apostasy, and the Reorganized church as all being the same; representing the Saints as thieves, liars, counterfeiters, and in fact capable of, and willing to do any mean act that could be conjured up in the mind of man. We attended all the lectures taking notes so that when Bro. Chatburn came, these served as captured artillery to use against the enemy.

We had three or four hundred bills struck, which were scattered among the crowd, also presenting Mr. Carlin with one, embracing the two church propositions. He would not accept these, but wrote out two to suit his own idea; these he afterward acknowledged had such a trap in them that he had no idea that our man would sign them. He said in the lectures he had been following up our elders for nine years and could never catch up with them; that they were like fleas, when he thought he had them they were gone. He also repeatedly said he could not talk on what he called Mormonism and be religious. He also expected to follow lecturing this way as long as he lived. He waxed very earnest towards the last of his lectures and made a statement like this: "I tell you brethren, if you will work shoulder to shoulder it won't take but a little while to exterminate 'Mormonism' from Hickory county." Many in the large crowd said amen, and we wondered then how they would go about it. The night before Bro. Chatburn came he made the statement that Bro. Chatburn was the most gentlemanly disputant he had ever debated with except Elder Sawley—myself. I debated with Mr. Carlin four years ago.

The greatest excitement prevailed and fuel was added to the flames when Bro. Chatburn arose in the audience and introduced himself as the gentleman he had referred to the night before, and that he had come to let the people find out that there was another side to the question. After much gabbling and real genuine squeezing to avoid a debate by Mr. Carlin, he was finally forced into the conflict, agreeing to debate twelve two hour sessions; but the discussion closed two sessions short, because we could not hold him any longer. After all his great boasting, crying coward against the Saints; he said he could not, and had not for the last nine years lectured anywhere against us, but what we were always right after him, so he could not lecture peaceably on "Mormonism."

For fear that this article is already too long, I will close by saying that Bro. Chatburn did nothing in defending our cause. Many substantial friends were won over to our side, who were anxious to begin with. Two were baptized at the close of the debate. Others have given their names for baptism, others are earnestly investigating, and, best of all, the Saints were greatly strengthened, cheered and comforted; new life was enthused in them, and the grand work of the Lord is moving as it never moved before in these parts. Who will be the next to shake the "mustard stalk" to scatter the seed, and in a sense, cause the truth to shine the brighter?

I close feeling that I have come far short of telling all the interesting features, because of not wanting to intrude on the space given in our noble *ENSIGN*.

Respectfully,  
ELDER F. L. SAWLEY.

RAYMOND, IDAHO, Nov. 13th.

*Editor Ensign*—I am still on the deck of the old ship Zion, battling for the truth; but, like many others of like precious faith, have to contend for every inch of advantage over the enemy. Since coming to my field of labor I have been very busy traveling and preaching the gospel of God's dear Son; labored in Utah and Idaho until about the first of October, when I crossed over into Wyoming, where I have since been laboring in new fields making new openings. Am meeting with a degree of success; and although meeting with some opposition, yet the Lord has stood by me, and opened the way before me, so that I have not lacked for anything necessary to enable me to place the gospel before strangers for their consideration. And I am pleased to be able to say I have found friends wherever I have labored, who kindly cared for me, and not only this, but they nearly always use their influence with their friends and neighbors for good.

My labors in Wyoming have mostly been among the Mormon people, and I wish to say that I have been treated very kindly by them. Not only have they open their houses of worship for me to preach in, but sometimes have furnished a choir to sing for me, and have taken me into their houses, fed and sheltered both myself and team; and although opposing me on the issues between the two churches, yet generally the opponents were gentlemanly. In Star Valley I was challenged to meet a man of their choice in public discussion. I told them I would accept the challenge provided we could agree on the time and propositions. But for the present I would have to decline on account of not being in good health, having at the time a severe cold, lagrippe or something of that nature, and it required an effort on my part to preach. So I came home for a few days of much needed rest, leaving my address, with a request for them to write to me, sending propositions to discuss. I consider the outlook for this mission brighter and better than for years.

Yours in bonds,  
A. J. LAYLAND.

INDEPENDENCE, MO., Nov. 21.

*Editor Ensign*—Can we have mentioned in this week's *ENSIGN* a notice of an entertainment to be given in Argentine, Kansas, December 6th, for the benefit of a new church? The few Saints there are working hard to get the gospel to the outside world, and are doing fine considering all they have to meet. We have just recently completed a series of meetings with good results. Several have asked for baptism which will be attended to Thursday (Thanksgiving).

Several lots have been tendered us for reasonable prices, ranging from \$75.00 to \$350.00 each in good locations. We can build a small church for about \$100.00. We now have in view over \$200.00 in cash subscription, besides promises of labor from several. We were compelled to meet in private house last winter. This fall we were successful in getting use of the Union mission hall (a small store room) a portion of the time, but are excluded on every Sunday night when the most people can come, and are now about to be excluded entirely on account of

doctrine. No other rooms or halls in that location can be secured, and we can see no sure way of success without building a little room and let the good word (the gospel) continue to sound. "Build up Zion, gather in the regions round about," etc, is the command.

Saints of Independence, A. Armstrong and other Kansas City branches, can you not help us in Argentine? Buy a ticket for 15 cents. You will enjoy the trip on car line. Several of our young people from Independence, 1st and 2d Kansas City branches are to render the program which is recommendation that you can be entertained to your satisfaction. We need your help, not alone in finance, but your presence will add to future results. The city people can see the class of citizens that forms the L. D. S. church.

The few at Argentine have for years been rendering assistance in other localities to build up the church, but now by reason of missionary labors in their locality, are continuing the struggle at home. They will appreciate the presence of our near by Saints.

Yours for the Master,  
J. D. WHITE.

LAMONT, IA., Nov. 19.

*Editor Ensign*—Through the courtesy of the *ENSIGN* management, your paper now makes its regular and weekly visits at our home, and is, I believe, duly appreciated. But as I am opposed to becoming simply and only a receiver, so long as I may be able, though but a slight extent, to be a giver, I contribute this note to your editorial inspection. My days for active ministerial work in the field appear to be gone, though I would gladly have it otherwise if I could. However, to learn to submit to the inevitable with good grace, because of our faith in God, is a very important and useful lesson, though sometimes a very difficult one to learn; but when learned it brings much peace to the soul.

I am pleased to express my confidence in the great gospel work which has come to us by virtue of a restoration from heaven, in fulfillment of the promise of him who cannot lie. It is true that, as yet, we know but little about the work; but the more we know about it the better are we satisfied with its claims, and the more we love it. But when it comes to the speedy redemption of Zion, and the triumph of the work now, or in the immediate future, I may not be so hopeful as some. This is my faith and hope: God will continue to burn and overturn till he has accomplished his work in his own way, and the victory will be complete. Neither the wisdom of man nor the cunning of the devil can do more than to defer the day of triumph. God will not change his purposes nor methods, no matter how promising the inducements which we may hold out to him.

Yes, more wisdom (God's wisdom), more purity and selfishness; a better knowledge of the principles of truth and right, with a corresponding desire and determination to observe them in all the affairs of life, must obtain before Zion triumphs. Let us give careful consideration to the following passages of scripture, considering their connections, purposes, and the times at which they were given, together with the circumstances calling them forth.

"Jesus answered, my kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."—John 18:36.

"The works, and the desires, and the purposes of God, cannot be frustrated, neither can they come to nought, for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are straight, and his course is one eternal round."—Doctrine and Covenants 2:1.

If in matters of traditional belief or in any manner of chains put forth, it is found that we are in conflict

with the plain statements of God's word, and we are not willing that that word should set us right, it is sad indeed. Or if while attempting to build up the kingdom of God, we remain in the spirit of the world and pursue the methods of the world which are in conflict with the word of God, our efforts will prove a failure in the end. In this way we can neither save ourselves nor them that hear us.

Your brother in the love of the truth,

J. R. LAMBERT.

SCOTTS CORNERS, N. Y., Nov. 8. *Editor Ensign*—Our conference of the Massachusetts district, held October 5th and 6th, was well attended, and a good time enjoyed. Bro. Greene and Anderson were the speakers and after conference continued the meetings through the week. On Monday night, however, there was no meeting, as the hour had been set apart for the marriage of Bro. Calvin Rich and Sr. Rena Busiel. The chapel was tastefully decorated with autumn leaves and evergreen, gathered by a party of friends of "Cal" and Rena. The church was full and at the appointed hour the bridal party marched slowly up the aisle to the strains of the wedding march. Bro. Richard Bullard performed the marriage ceremony that made Calvin and Rena one. A reception was held at the home of the bride's father, where an enjoyable time was had, and the next day Bro. and Sr. Rich left for Maine amid showers of rice, oil sashes, etc., etc. Well may the good Lord bless them abundantly.

The writer tarried a day or two longer in Summerville, and was kindly cared for by Bro. and Sr. Newcom and Sr. Lewis. Wednesday night found me at prayer meeting in Providence, and God remembered and blessed us. Preached in Providence on Sunday evening and took the boat for New York on Friday night following. Bro. Richard Bullard was my traveling companion. We thought of Bro. M. T. Short and wondered if he would want to preach to the people if he were aboard. Not very rough, just a little shaky. On arriving in Brooklyn we were informed that an attack was to be made on the faith by a Congregational minister at Long Ridge, Connecticut, so the writer, in company with Bro. George Potts, hastened to the place where the attack was to be made.

On arriving we found some excitement among our friends, and not a little anxiety respecting the possible result. Bro. Greene and Anderson had been laboring at Long Ridge and vicinity for some months, and at Scott's Corners had baptized a number into the fold. Quite a large number had become interested at High Ridge, so I presume the reverend gentleman thought something must be done, and as Bro. Greene and Anderson were well out of the country, it would be a good time to fire his little gun. I always like to see fire-works and hear guns go off, little or big, so was on hand. Well, Mr. Moon (that was his name) made a direct attack on the Reorganization, and charged the missionaries with teaching falsely, and concealing much that they did believe; also charging a lot of other things too numerous to mention. He said, "I challenge any body in this house, or on Long Ridge, to disprove one word I say." I thought that there were several words he had said that I might disprove if I had the chance, so quietly arose and respectfully asked permission to accept the challenge. I also said that I would be willing to affirm the usual church propositions if he would do the same. On the impulse of the moment he answered "yes," but afterwards denied that he said he would debate church propositions. I announced an answer to his lecture, and made an appointment with him to arrange for debate. I have often heard that there is no atmosphere on the moon, but there was enough atmosphere on this moon, although not much of anything else. We met, Bro. Stone, Bro. Bullard, a big deacon, a little preacher, the Rev., and the writer.

The moon was shining, but high up, and refused to come down to con-

sider anything longer than one night in debate. However, under the circumstances it was thought best to get him under fire one night anyhow. So the news was circulated far and near, and a large crowd came to hear the debate and see the Moon turn his wonderful light on "Mormonism" and show its horrible deformity. But alas, the moon shines, but with a borrowed light, and in this case the sun refused to lend its light, leaving Moon lustreless. To make a long story short, God was with us and many friends have been made for the cause. Some of his own church members are on our side and I think it will be a long time before he tries to show up Mormonism again.

Bro. Bullard and the writer are holding meetings at Scott's Corner, New York, this week. Bro. B. goes to Brooklyn for Sunday, the writer to Hunting Ridge, Connecticut, near a number of the followers of Mr. Moon. A good Methodist brother has opened his house for meetings.

In the conflict,  
Geo. W. Rowley.

IDAHO, Nov. 7th.

*Editor Ensign*—For a month past I have been out among the populous districts somewhat; spent a couple weeks in Jackson Hole, Wyoming, visiting with my brother John and family, and preached twice while there; but in this, the Teton Basin, I have preached almost every night for nearly two weeks, and we expect to baptize some before leaving; several have given their names. Bro. Adolphus Hendrickson, his mother and six brothers are living on Badger Creek at the lower end of the Basin and through the efforts of Bro. Adolphus, supplemented by four sermons I have delivered four of the family, his mother, two brothers, and a brother's wife, have confessed readiness, while twenty-five miles above some leading families are believing, and three or more are waiting the return of my brother John, when they expect to obey while he and I are together with them. Thus the good work goes on and we feel blessed by the Spirit of the Master.

Bro. John Condit hopes to do some labor for the Master this winter, and we feel encouraged with the general outlook. Trust the Saints throughout the district will take courage and move forward with tithes and offerings to sustain the work, as well as by example and precept, as the financial condition is too low to warrant an increase of missionary force, which this field sadly needs. Tithes should be sent, from this district, to Henry R. Evans, Malad City, Idaho.

I will be pleased to hear from the Saints in the various parts of the field and desire to visit as many of them as practicable and not slight the work.

Home address, Logan, Utah.

In bonds,  
S. D. CONDIT.

McLOUD, O. T., Nov. 22.

*Dear Ensign*—Will you give me a place in the *ENSIGN* at once to tell your many readers a few items of news. I left home on the 31st of October. My first stop was Ft. Worth, stopped with Bro. McFarland and noble family who know just how to make a missionary feel well. Our next stop was at Beaver, Wichita county. Here we met a goodly number of Saints in conference; had a good time; the Saints here also know how to treat an elder. Bro. A. J. Moore was in charge. The next stop was at Beaver, where Bro. Bryan, John Hawley and Wm. H. Smart did the balance of the preaching that was done at conference.

From there I went by invitation to Oklahoma branch, where I met another good lot of Saints and friends. I preached eight times to good turn-outs and interest; they wished me to stay and preach another week, but my arrangements would not permit it. I left these good Saints on the 15th inst, stopped off at Beaver again to see Bro. Moore, and folks, and other of the Saints there. I would have stayed longer than I did but had to hasten on my trip to Oklahoma, where I arrived at my brother's this morning. I find himself and family well and doing well, still strong in the faith and living the religion of Christ. We aim to hold some meetings. Hope for good results, will let you know later on. I am

Yours in bonds,  
B. W. NUNLEY.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

THE ISLANDS OF THE SEA.

BY ELDER C. F. BELKHAM.

Much has been said pro and con, in the last three years, as to the wisdom of acquiring, and retaining, as American territory, the islands of the sea, the result of the Spanish American war. It is the intention of this article to find, if possible, the key note of the whole drama. Was it a mere chance? Was it by reason of the fact that we, as a nation, held this power, that the aims of our nation were successful, or was it the working out of the Infinite mind? I believe it is agreed by our greatest scholars of an ecclesiastical turn of mind, that we are living in the last days, when the prophecies of Daniel are being fulfilled, just prior to the second coming of Christ. All nations come into existence for a purpose, and whenever a nation has failed to carry out that purpose, became lifted up in their own pride, and rendered not homage to him who brought them forth, they have gone down. And in looking back over the coast of time, we see them all a wreck on the same rocky shore.

Now, no one will deny the fact that in all these islands papal Rome has held her power supreme during the entire time of the christian era. Bear in mind, kind reader, there has not been a day during all this time that the angel's message could have been sent to those people. In Matthew 24: 14 we find a proclamation sent forth by the stainless Christ:

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

All great reforms come through war, and cannot we now recognize the fact that the time had fully come when this papal power should be broken, and make it possible for the gospel to be sent to this people? Remember the proclamation says it must be preached unto all nations, ere the end will come. We must also recognize the one fact that this government came into existence for a purpose of the infinite mind. First of all for the Restoration of the gospel, for it could not have taken place anywhere else, by reason of the fact that the records of its fullness were here. And who of all nations should be more competent, or under more obligations to the divine One who brought them forth, to break this Roman power and make it possible to send the angel's message to these islands, than the United States government?

Now, kind reader, carefully survey the events of the Spanish-American war, and you cannot escape the conclusion that the United States was the unconscious agent to break this Roman power, and make it possible to send the gospel to these islands, for these people are a part of the world where this

gospel must be preached for a witness ere the end shall come.

Let us take a look at Spain at a time when she stood at the zenith of her power. It has been said by the historians that the sun did not set where she did not rule, so vast were her possessions; but like the great Roman empire, standing at her very heights, and surveying her grandeur and power, she rendered not devotions to her God, but bowed to him who sat in the papal chair. Amid great display she sent her navy to fight her battles; around that fleet that went to Santiago clustered the hope of a nation, but you all know the results. After struggling amid shot and shell three hours, a nation's only hope and pride lay a wreck on the beach, with their dead and dying, while on our side only one man was killed, and our noble fleet uninjured, ready for another battle. Kind reader, can you not see the hand of God moving upon the waters, as our protector in time of battle? And cannot I say again that the American Union was working out another great problem of the Infinite mind, that this gospel might be preached there for a witness ere the end shall come?

Should not we, as Saints of the kingdom, be among the first to recognize these stubborn facts. And should not we be among the first to preach this message ere the people become perplexed with the "isms of the age? And are we not facing a grave duty, and an obligation that we cannot throw off without standing under condemnation before our God? I believe we, as a church, will be held accountable for more, yes, doubly so, than any of God's people that ever pursued the walks of men before us, by reason of the fact that we see where God's people fell before, and as the final restoration, I believe, has come, we have the greater light.

Now, if we, as the American people, will render devotion to God, who brought us forth as a nation, where the old flag has been once reared as a standard it will never be furled and hauled down. But if we, like the great Roman empire, fail to render our devotions to our God, who brought us forth and maintained us as a nation, we must still remember God is no respecter of persons. The events of the last five years are startling. We then, as a nation, reached from the Atlantic to the Pacific, but now reaching out into the eastern hemisphere. Even there, 10,000 miles away, the old flag is waving for the protection of the missionary; how long will that people have to wait for this message? The hastening time is upon us, brother, great events stare us in the face, will we be able, as God's chosen people, to meet them?

Russia in The Holy Land.

Bejruth, Syria.—Sept. '03.—To the majority of people what takes place in the Orient is practically unknown, and yet there is considerable activity in those historic lands that are so closely

associated with the origin of christianity and so dear to the heart of Christendom. At the present time this hallowed portion of the world is the scene of much intrigue on the part of several nations.

The Russians are systematically invading Galilee, their evident design being to extend their influence by means of the orthodox schools which they place at the disposal of the Greeks resident in the country. At Nazareth there is a largely attended normal school directed by Greek instructors, and managed under Russian discipline. The directors actually wear the Russian national costume, and the moral atmosphere of the place is thoroughly Russian. In cases where the Greek priests refuse outright to concede to the invading Russians their ancient schools, the latter erect them next door at their own expense. The fact that the Russians seem to have unlimited funds strengthens the impression that the Czar's government is behind them in their schemes of proselytization, which are in line with the unswerving Muscovite policy of territorial expansion.

Another striking and systematic invasion of this sacred country is that of the Jews, who aspire to reconquer their native land, and dream of a reconstituted Israelite nation in the land of their fathers. Jewish societies with this end in view have bought immense tracts of land near Mount Tabor. They have, moreover, built a fine road up the mountain, so that it is now possible for the first time to make the ascent in a carriage. Plots of land have been sold by installment with the understanding that in fifteen years the purchasers will own them.

A similar combination has been formed near Magdala, to the north of Tiberias, and another near the city of Jaffa, where there are already many Jews. To offset the influence of the Jewish emigrants in Palestine the Turkish Government is considering giving free tracts of land to the nomad tribes. These aggressive people are roused up on to keep the Jew's at arm's length and to prevent them from getting a foothold on the soil.

The Protestants have a share in this competition for proselytes. They have established schools in the villages of 500 inhabitants, just as the Greeks, Russians and Latins have. They have opened orphan asylums, and, as fishers of men, they have taken care to bait their lines with pieces of gold.

The French religious communities, which have accomplished so much in these lands, are opposing these recent invasions as best they can. They make extraordinary efforts and sacrifices to maintain their ground, and remain undiscouraged at the cynical neglect with which the Christian world regards them.

The Turkish government, which scatters protection and favors with a lavish hand upon the Russian and English schools, refuses all help and countenance to the French establishments. The recent threat of France,

through its Minister to Turkey, M. Constant, to coerce the Sultan, will probably still further prejudice the cause of the French missions in the Orient.

This very interesting extract from a typical Russian organ shows the attitude of the Czar's government toward the great project of Leo XII, and reveals an absolute determination to dominate the Holy Land to the exclusion of the Catholic influences which have thriven under the protecting regis of France:

"The religious character of the mission of the Russian people imposes upon it the duty of opposing incessantly in the Holy Land the great progress of the Catholic and Lutheran proselytism. Leo XIII is working too earnestly there. The progress of Catholicism in the Indies and in Japan, the blood of the martyrs which has enriched the Catholic church, have not sufficed to console the Papacy for the loss of the half of Europe, nor for the schism of the Eastern Church. The recent attempts of the Vatican have not attained their desired object. The letters of the Pope, precisely those addressed to the Apostolic Delegates, reveal the fact that his desires of union look to the Latinization of the Orthodox Churches, which he desires to attach to the wheels of the Papal chariot."

Another point of extreme interest at this time, and which seems to have been entirely overlooked by the secular press, is that the determination of the Czar may possibly sow the seeds of dissension between France and Russia, whose interests now seem knit together in an iron-bound alliance. What may be regarded as certain is that Russia will abate no jot of effort in her attempt to dominate Palestine—not even at the behest of her highly valued ally, France. The reason for this is clear. The Czar has no choice in the matter. His policy in the Holy Land has behind it the strongest of all influences, religious fanaticism, before which everything gives way. The Orthodox Russians passionately point to history in proof that they have been cruelly robbed of the custody of the Holy Places, and they are resolved in regaining them. This fanaticism, gathering into a torrent, may sweep all before it, and, backed as it is for a need by the bayonets of Russia, it deserves to be taken into consideration by the statesmen who govern France.

If such opinions as those quoted above from a Russian newspaper were generally known in France, there would, perhaps, be a little less enthusiasm over the Franco-Russian alliance, which is now the most popular issue in France. How does this sound in French ears? It is taken from the organ of the Imperial Russian Society of Palestine:

"To Russia has been confided the great mission of Orthodoxy. The French Protectorate (in the Holy Land) is on the point of disappearing. It has lasted long enough in the East; the dissonances of the Latin missionaries

have brought it within a few steps of the grave. Upon us devolves the duty of turning all our thoughts toward Palestine, in order that it may again become, as in the past, the land of Orthodoxy, with Russia as its faithful guardian."—The (New York) Catholic News, Oct. 23.

NO CLAIM TO CATHOLICITY

In the course of his sermon last Sunday in St. Francis Xavier's church, Brooklyny, of which the Rev. D. J. Hickey is pastor, the Rev. Dr. William F. McGinnis, president of the International Catholic Truth Society, alluded to the efforts of the Protestant Episcopal Convention in San Francisco, to discard the name by which that church has hitherto been known, and assume the title of the Catholic Church in the United States. He said:

"If an individual delays finding out his name until his declining years, one would be tempted to fear that there was something wrong with his birth record." Dr. McGinnis also referred to an article which appeared in the Brooklyn Eagle "as a specimen of the loose, incoherent sort of argument with which the pretensions to Catholicity by the Protestant Episcopal Church are frequently bolstered up."

As was afterward learned, Dr. McGinnis had in mind the article in the Eagle on "The Proper Name of the Church," by the Rev. Wm. T. Fitch.

To an Eagle reporter who called on him afterward, Dr. McGinnis said:

"The Eagle did well to state in its headlines to the article in question, that the Rev. Mr. Fitch discussed the subject interestingly; but the interest was rather psychological than historical. It is a long time since we have seen such a combination of arrogant claims and puerile reasoning. The contention of the writer and of those who share his conclusions is that the present Protestant Episcopal Church is the legitimate child of the old church in England, which existed from Apostolic times. I readily admit that the gospel of Christ was known in Britain at the beginning of the second century, but from that time down to the dark divorce days of Henry VIII, the clergy and laity of the Catholic church in England were united to the chair of Peter precisely the same as any other people in Europe. The English church was then Catholic because it was a part of the Universal church governed by the Bishop of Rome, and how a man could read the history of England for ten centuries and then say that the supremacy of the pope was not acknowledged by England; that during these ages the English Church was an independent entity, is to me incomprehensible.

"Is the Episcopal church recognized today by the Catholic world? Rome has condemned her orders; with the Catholicity of Roman Catholic countries she has no part, and the Greek church has plainly said: 'You have no part with us; we have seven sacraments, you recognize but two.' Cardinal Newman

recognized the utility of such claims to Catholicity and recalled the fact that the attitude of the Church of England toward Rome was a repetition of the behavior of many ancient heresies.

"Let me give a few facts, and, if necessary, I could give a few thousand: The Pelagian heresy was making some progress in England, and Pope Celestine, about the year 433, sent his two Bishops, Germanus of Auxerre and Lupus of Troy, to arrest the progress of such doctrines. Later on Pope Gregory the Great (577), sent missionaries into England, and by them was Ethelbert instructed and baptized. Later on Augustine received the pallium, the mark of archiepiscopal power from the pope. Ere long the English nation brought Peter's Pence to the Bishop of Rome.

"If the pope did not rule in England, as elsewhere, why did St Anselm (1094) bring his dispute with the King of England to the court of Rome and beg permission to resign his see? Why did King Henry and Thomas a Becket refer their differences to the Bishop of Rome if the ancient Church of England believed, as the Rev. Mr. Fitch contends, that his authority should not extend beyond Rome or Italy? We would be surprised to see the present King of England or his successor asking the pope for a dispensation from a matrimonial impediment, and yet Henry VII begged Julius II for such dispensation for the marriage of his son, Henry, with Katherine, and not until late the following year, July 6, 1504, did the pope grant it, 'when he had considered the case maturely.' And why did this Henry VIII spend six long years in his futile efforts to have his marriage annulled by Clement VII? Why did his messengers, Dr. Knight, Stephen Gardner and Edward Fox, plead in season and out of season; why did they even attempt to bribe Cardinal Quatuor that the marriage tie be annulled if Clement were not supposed to have spiritual authority 'outside of Rome and Italy?'"

"As I said before, these are but a few instances out of thousands that might be given to show that the Church of England recognized the pope as the head of Christendom.

"The Rev. Mr. Fitch argues that Protestantism no longer means what it once did, but to me it means today what it did in the eventful year 1529—a protestation against the authority of the Roman Catholic church. I would suggest that Catholicity must also have changed its meaning, according to the Rev. Mr. Fitch. It used to mean universality, and the Catholic church was the one which taught everywhere, to all peoples, the same doctrines. I would like Mr. Fitch to designate the doctrines to which all ministers in the Protestant Episcopal Church subscribe. I have heard that some of them that in the Holy Communion the faithful receive a piece of bread, others that it is the actual Body of Jesus Christ. Recently in New York City an Episcopalian minister denied the

mystery of the Trinity and the Incarnation. This is not Catholicity, even though such discordant doctrines were taught by the Protestant Episcopal church from pulpits in every city and hamlet on earth."—*The Catholic News* (N. Y.), Oct. 23.

**THE LOUISIANA PURCHASE**

The approaching centennial celebration of the Louisiana Purchase [at St. Louis, Missouri], has suggested to the Treasury Bureau of Statistics the compilation of some data regarding the present condition and productions of the territory included within that purchase. This statement which will be published in the October number of the *Monthly Summary of Commerce and Finance*, shows that the land area of the Louisiana Purchase exceeds that of the original thirteen states, being 864,944 square miles, against a total land area of 820,944 square miles in the original thirteen states. The states and territories which have been created in whole or in part from its area number fourteen, and their population in 1900 was 14,708,616, against a population of less than 100,000 in the territory at the time of its purchase. Their total area is nearly one-third that of the entire union, and their population about one fifth that of the entire United States.

**AGRICULTURAL PRODUCTS.**

They produced in 1890 164 million bushels of wheat, and in 1900 264 million bushels, at a value in 1900 of 152 million dollars, their total wheat production being over 50 per cent of that of the entire United States. They produced 602 million bushels of corn in 1890, and 1,013 million bushels in 1900, with a value in 1900 of 314 million dollars, their total corn crop forming in 1890 40 per cent, and in 1900 48 per cent of the total corn crop of the United States. Of oats they produced in 1900 311 million bushels, or 98 per cent of the total product of the country, with a valuation of 71 million dollars. Their production of barley in 1900 was valued at over 10 million dollars, and of rye over 2 million dollars; while their production of potatoes in 1900 amounted to over 25 million dollars, that of hay 180 million dollars, and that of cotton 50 million dollars in value. The total value of the agricultural products of the States formed from the Louisiana Purchase, including in that category simply wheat, corn, oats, barley, rye, hay, potatoes and cotton was, in 1890 670 million dollars, and in 1900, 755 million dollars. The wool product of these states amounted to 61,871 pounds in 1894, and in 1900 to 100,990,982, or 35 per cent of the total wool product of the country, with an estimated value of about fifteen million dollars, or equal to the cost of the entire area. The value of the farm animals in these states in 1900 was 722 million dollars, and in 1900, 825 millions. Add to these easily measured farm products the estimated value of the wool, the sugar, the dairy and poultry products, and the proportion of the live-stock annually turned into pro-

visions, and it may be safely estimated that their agricultural products during a single year amount to one hundred times the original cost of the area; or, in other words, that its cost is repaid by 1 per cent of the agricultural productions of each recurring year.

**MINERAL WEALTH.**

The products of the mines is also very great. The coal produced in this area in 1899 amounted to 22 million tons, against 14 million in 1890; the iron ore to 8,491,000 tons in 1900, against 1,869,000 tons in 1890; the silver product of 1899 \$50,300,768 in coining value against \$44,799,998 in 1890; and gold \$87,712,400 in 1899, against \$10,650,000 in 1890.

**BANKING STATISTICS.**

The prosperity evidenced by these figures is further evidenced by the banking institutions of the states formed from this territory. Their capital stock amounted in 1900 to over 80 million dollars; their circulation to \$36,600,000 in 1900, against \$15,644,000 in 1890; their loans and discounts to \$317,563,000 in 1900, against \$269,016,000 in 1890; and their total resources, \$1,099,111,000, in 1900, against \$746,903,000 in 1890; while a still more gratifying evidence of the prosperity of this section is in the fact that individual deposits in national banks in 1900 amounted to \$229,669,000, against \$216,609,000 in 1890, an increase of more than \$110,000,000 in individual deposits during the decade.

**EDUCATIONAL CONDITIONS.**

A study of the educational conditions shows equally rapid and gratifying development. The pupils enrolled in the public schools in the states in question in 1890 numbered 2,580,495, and in 1899 3,161,112; the teachers employed numbered in 1890 39,558, and in 1899, 102,202; and the expenditures for public schools in 1890 was \$80,284,752, and in 1899, \$37,185,881. The number of pupils in attendance at high schools in 1899 was 119,847, with 4,937 teachers; at normal schools 15,843 students, with 625 teachers; and at higher educational institutions, 40,249 students, with 3,925 teachers. The total figures for schools and educational institutions in the fourteen states formed from the Louisiana Purchase show: teachers in 1890, 95,365; in 1899, 111,689; attendance, in 1890, 2,670,541; in 1899, 3,331,051.

**NEWSPAPERS, POSTOFFICE AND RAILWAYS.**

The number of newspapers and periodicals published in this area in 1890 was 4,759, and in 1900, 5,618; the number of post-offices in 1890, 12,919; and in 1900, 16,228; the miles of railway in operation in 1890 numbered 51,323, and in 1899, 59,324, or 81 per cent of the total railway mileage of the country.

**FUTURE POSSIBILITIES CONSIDERED.**

The power of this vast area, with its agricultural and mineral wealth, to sustain a population much greater than that which it now supports is suggested by a comparison of its area with the area and population of the pros-

perous countries of Europe. The total area of the Louisiana Purchase (including land and water surface) is 875,025 square miles, and is slightly less than that of the United Kingdom, Netherlands, Belgium, Germany, France, Spain, Italy and Switzerland, whose total area is 885,978 square miles, with a present population of 202,368,578, as against a present population of 14,708,616 in the territory under consideration, whose agricultural and mineral possibilities fully equal those of the European states named.

**RUSSIA'S FAMINE.**

**Relief Wholly Inadequate.**

St. Petersburg, Wednesday, Nov. 6.—It is becoming apparent that the famine is worse than the government seems to have anticipated, or at least than the means now available will suffice for.

From the zemstvos (local government boards) of many provinces and provincial districts there are being sent in daily reports of deep and increasing distress and an appalling scarcity of grain and provender. Not one-half the demands that are made upon the central government can be met from the funds that have been assigned for relief work, and recently there has been a large increase in the number of petitions. Simbirsk asks for 180,000 poods of grain, 200,000 roubles to buy grain with, 35,000 roubles for medical relief and 10,000 roubles for public works in each district.

Furthermore, one district of this government which had hitherto not been proclaimed in famine condition is reported to be in dire distress, as the winter grain sown this autumn failed to sprout and the populace is helpless. The reports from many provinces show that the dry autumn has disastrously affected the new sowing. From Tomsk, West Siberia, are reported local crop failures and a flight of the peasants back to European Russia. The assignment of money (15,000 roubles) and grain is declared to be insufficient, and the hungry peasants have been driven to robbery and even murder. Deeds of violence are declared to be of daily occurrence. But this is not a new symptom, public safety being but insufficiently guarded in many parts of Siberia.

The zemstvo of Perm, where subordinate officials, in the governor's absence, reported everything all right, has held an extraordinary session in the presence of the governor. It asserts that the famine is worse than it was in 1891, but not quite so bad as in 1898. The average crop per dessiatine (equal to 2.7 English acres) during ten years, including the famine years, was 46.5 poods. This year it is only 27.31, and in two districts, Shadrinsk and Irbit, the crop is only from 34 to 36 per cent of the average. As a result, live stock is being generally sold and grain is dear. In 1898-99 3,400,000 poods of grain was distributed and 224,000 roubles were expended for public works and

156,000 roubles for provender. The central government also gave 1,591,000 poods of grain and 156,000 roubles. This year nothing is promised. The zemstvo demands 1,890,000 roubles as a loan and has decided to take 700,000 from its fire insurance capital.

At the extraordinary meeting of the Veronej zemstvo three districts were declared to be in desperate straits, six to be suffering and only three in satisfactory condition. Credits were demanded for public works in five districts, and for the purchase of grain and cattle amounting to 250,000 roubles, and the Red Cross Society was asked to vote 28,000 roubles for medicine and free restaurants.

The municipal council of Yekaterinboorg wants 100,000 roubles to organize a public grain market.

Epidemics of scurvy and typhoid fever are making steady progress in many governments. Between October 1st and 23d, 373 cases of scurvy were reported in 11 villages of the district of Kvalinsk. Both diseases have re-appeared in the government of Kherson, where they raged last year.

The Red Cross Society is receiving practically no support from the public, which treats it as any government institution, and its subsidies and other sources of income appear to be far from sufficient. Up to now the Red Cross has voted comparatively small sums. It is stated today that it has ordered 35,000 roubles to be expended in the government of Samara, 21,200 in Kazan and 15,000 in Tobolsk.

**An American Protectorate Over England.**

The London correspondent of the St. Petersburg, Novoye Vremya writes to his paper that to all practical purposes England "must be considered to be under an American protectorate." In elucidation of this novel and startling idea, the correspondent says:

"The United States will not permit any radical change in the territorial status of England. Indeed, the relation of the United States to England is similar to that of Germany to Austria. Just as Germany has used Austria for her own purposes, while guarding her from external violence, so does America take advantage of British needs and weaknesses, caring for England only insofar as self-interest prompts. The British have lost all pride in their relation to the United States. They admit that they cannot successfully resist the republic. They no longer trust to their own strength, but place their reliance on the social, racial and literary ties which attract the Americans to England. In this surrender to the American there is a sentimental motive as well as a practical one. Losing her maritime, commercial and even financial primacy, England can bear with more resignation the passing of its primacy to a nation akin to her in language, civilization, and even blood."

This would seem, at the first

glance, to be an unjustified statement of conditions by an enemy of England with the purpose of humiliating her, but it will not appear so in the light of an article recently published in the London Daily Telegraph...

Our Englishman starts off with the statement that the speech of President McKinley at the Buffalo exposition marked the date when America "finished up her growing time and entered upon her strength."

As interpreted by this Englishman the speech of the president announced the intention of the United States to enter at once upon three projects which are destined to give the United States the financial and commercial supremacy of the world.

England, says this English writer, finds her position determined by the external attribute of sea power, for which the United States is now to become a competitor.

completely self-contained in an economic sense than any society ever before seen. At our present stage we are compelled to import our food, our ore, our raw cotton. To be cut off from our source of supply in these respects would mean ruin.

The writer affirms that there is not the slightest doubt that the United States will accomplish the three proposals enunciated by President McKinley—that we shall dig the Nicaragua canal, build a merchant marine, and revise our tariffs in a manner that will extend American trade.

A Tale Almost Too Good to be True.

During the blizzard of '90 I started one day from the central office of the Bureau of Charities to distribute money to some cases reported for "instant relief."

An inch of rainfall, the drops frozen as they form into delicate crystals, will make ten inches of snow.—December Ladies' Home Journal.

Monroe Doctrine Again Applied.

There has been little disposition of late years to dispute the Monroe doctrine, on the part of the great powers of the world. It is not surprising, therefore, to find the influential London journals giving unequivocal indorsement to the doctrine in its application to the present Colombian rebellion.

The Monroe doctrine is very clearly emphasized in the attitude of our government toward the Colombian rebellion, but the emphasis comes chiefly in connection with what might be called the corollary event.

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THE CELEBRATED SPECIALIST, FRANKLIN MILES, M. D., LL. B., WILL SEND \$2.50 WORTH OF HIS NEW TREATMENT FREE.

Our afflicted readers will certainly never have a better chance to try a new and highly recommended treatment for Heart Disease, complicated with Headache, Dizziness, Dulness, Neuralgia, Backache, Weak Stomach, Nervousness, Sleeplessness, Prostration, etc.

Dr. Miles' Individual Treatments are the latest result of twenty-five years of laborious investigation and extensive experience.

Many hundreds of prominent people have testified to the almost miraculous results of these new treatments. The Doctor has for years been well and abundantly known as a leading specialist in the diagnosis and treatment of all cases of heart disease.

Hundreds of so-called "incurable" cases have been cured by this new system of personal treatment by mail. A thousand references to and from Bishops, Clergymen, Physicians, Lawyers, Farmers, etc., sent upon request.

Dr. Miles certainly has the largest practice in treating heart diseases of any physician in the United States. He has an able and extensive corps of physicians and investigators in his private offices. His patients are in every State, Territory, Canada, Mexico, South America, Alaska, Africa and New Zealand.

You may never have another such opportunity. Do not fail to write for \$2.50 worth of free treatment. Address The Dr. Franklin Miles Association, 201 to 209 State St., Chicago. Please mention this paper.

OUR AIM, MANING TO BLESS. DAUGHTERS OF ZION

MRS. H. B. CURTIS, EDITOR.

The Daughters of Zion is an organization in the churches, mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character.

ADVISORY COMMITTEE. Mrs. Mary E. Hulmes, President, Independence, Mo. Mrs. H. H. Robinson, Corresponding Secretary, No. 910 West Electric Street, Independence, Mo.

Mrs. Callie B. Stebbins, Recording Secretary, Lamoni, Iowa. Mrs. Anna Murphy, Treasurer, Independence, Mo.

Editor's Address, 1210 West Short St., Independence, Mo.

A BOOK FOR GIRLS.

Sometime ago the Advisory Board of the Daughters of Zion appointed a committee of three, consisting of Mrs. M. Walker, Lucy L. Resseguie and Frances W. Davis, who are so well known in the church for their work in behalf of the young, to prepare the MS. of this book, "Fireside Talks With Girls."

The work of the sisters of this committee has been freely given and we are grateful to our heavenly Father for all the aid thus rendered.

Please send orders to Herald Publishing House, Lamoni, Ia., Lock Box E, as soon as possible, in order that we may be prepared to publish other books.

ADVISORY BOARD. INDEPENDENCE, MO., NOV. 25.

"Few of Christ's parables contain a more important lesson than the parable of the talents. It applies to everyone. The servants possessing five talents and two talents were commended when they reported that they had doubled the talents, but they were commended not for their success, but for their faithful-ness. The Master's words were: 'Thou good and faithful servant, the mar with one talent would have been commended as highly had he been equally faithful. Had he used his talent it would have been doubled and the doubling of his talents would have continued so long as he continued faithful in their use.'

"The reason so many one-talented people fail is that they make no effort. They are unfaithful to the trust imposed

in them. If they used the one talent, they would soon find that they were accomplishing something. The world is more indebted to men who started in life with but one talent than to men who started with five talents.

"Harriet Hosmer, when a child, became conscious of the possession of a talent for sculpture. In her play she came across a clay-pit near her father's home and this she turned into a studio. This use of her talent made her the most famous woman sculptor the world has known.

"There have been many instances of faithful one-talented servants in the kingdom of God. Among these was Wm. Carvoso, who could neither read nor write until he was more than sixty years old and yet was the means of leading so many souls to Christ that he is known in Methodist history as the Soul-winner. God asks for the faithful use of our talents, whether one or many. For that we shall receive our reward. He alone can tell what the result of our labor will be."—Sci.

GRACIOUSNESS is the pilot that guides our barks aright upon the broad sea of social and religious life. In our intercourse with one another how often this pilot deserts us and our craft runs counter to another.

Of what does graciousness consist? Is it not based upon the broad principle of living and letting live? It seems so. When we break the divine command to "judge not," when we fail to have pity for a wrong, when we harbor ill feeling towards our neighbor, when we fail to bridle our tongues, so often we depart from the pleasant paths of graciousness, incurring the displeasure of God and our fellow man.

Graciousness does not imply insincerity. It is not required of us that we state pleasant untruths any more than we are being honest when we voice every unpleasant truth we may hear or know. Graciousness is looking for the good and clothing the evil with the mantle of divine and holy charity, having for our sincere desire the fulfillment of that injunction to "love our neighbor as ourself."

Especially should woman cultivate this royal gift. The world looks to her for the finer qualities, and in no way will it be more disappointed than at a cross, fault finding, sarcastic, uncharitable woman. She may have a powerful intellect and great executive ability, but if she be uncivil, with little charity for our weaknesses (and if she censures others, we know she will censure us sometimes), her power for good is lost and we learn to avoid her.

Should we deem it necessary to speak truths that are unpleasant, it still can be done in a helpful way if we bear in mind that we are to love instead of hate, and to forbear in all kindness to one another.

Mrs. Sangster's Advice on Book Borrowing.

One need have no delicacy in asking a person to return a borrowed book. Books are property, and when borrowed they should be carefully protected from injury and promptly returned to their owners.

A Chance to Make Money.

I have been selling Perfumes for the past six months. I began myself at home and sold to friends and neighbors. Have made \$710. Everybody buys a bottle.

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"Faulty Creeds," by Elder R. C. Evans, 20 cents each. ENSIGN PUBLISHING HOUSE.

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NOW READY.

The public discussion between H. M. Riggle of the Church of God and Elder F. J. Ebbling upon the following questions: First five rights upon the nature, extent, establishment and subsequent location of the kingdom of God. Four rights upon the punishment of the wicked. Final destiny of man. Two rights upon the origin and authority of the so-called Church of God. Two rights upon the harmony of the Reorganized Church of Jesus Christ of Latter Day Saints with that of the Bible.

Much important history will be found in this book which cannot be found outside of the leading libraries. It contains over 500 pages and is substantially bound in cloth. Price \$1.25; to the ministry 50 cents. Send all remittances in money order to F. J. Ebbling, Palmer, Crawford Co., Pa.

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A 120 acre farm in Wright Co. Mo., and one of 160 acres in McDonald Co., Mo. Rent \$100.00 per year. Mr. Salinas can write Dr. S. B. Gowell, 655 Walnut St., Kansas City, Mo., or Elder Henry Sparring, Springfield, Mo.

Church Books For Sale.

Works advocating and works opposing the faith of the church, the value of which students and debaters will best appreciate. These books have been collected in Europe and America during the past fifty years, and some of them are very rare. I have also works on history, science, biography, theology, archeology and philology, and about fifty volumes of the poets, which I will sell at less than half what they cost me.

STILL ON DECK

\$12.00 buys a 20 ounce, heavy, strictly all wool black \$20.00 Prince Albert suit, and \$9.00 a sack suit from same cloth. I send them prepaid to any address. Where is there another man who can do it? E. T. ATWELL, CUMORAH, MO.

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R. R. TIME TABLES. MISSOURI PACIFIC—MAIN LINE DEPOT.

Trains West: 95—Wichita and K. C. Mail, 1:02; 9—Kansas and Nebraska Lim., 4:33; 93—Texas, Joplin & K. C. Ex., 8:15; 3—St. Louis Express, 6:33; 78—Lexington Branch Pass., 9:35; 7—Fast Mail, 10:00.

LIBERTY STREET DEPOT. TRAINS WEST. No. 78—Lex. Branch Pass., 9:30 a.m.; 71—" " " " 6:40 p.m.

CHICAGO & ALTON. EAST BOUND. No. 116—Local Way Freight, 7:45 a.m.; 14—Mo. State Express, 8:30 a.m.

WEST BOUND. No. 61—Mexico Accom., 5:51 a.m.; 10—Chicago Vestibule Lim., Stops on signal for Marshall & east., 6:25 a.m.; 12—St. Louis Vest. Lim., 9:25 a.m.

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Here they are and be sure and get in first money while they last. New razors, most any make, 6c cents each; three bars 10c shaving soap for 10c; shaver for 25c; 25 pairs skates, 10c knives and shears, to advertise. 10 cents; novelty pants button, also for bicycle clamps, also used for a dozen purposes, 5 cents each or 3 for 10 cents, being selling for 10 cents each. A large quantity of these goods. Six drawer Domestic, makes beautiful stitch in perfect order, \$6.75; oscillating Singer \$7.50; New Home, \$7.25; all worth double. Kimball ten stop organ, high top, \$17.75, in good order; mandolin or guitar in case, \$3.50, \$1.50 overcost, \$2.00, as low as \$2.25; Davis sewing machine, oak, nearly new, \$9.50.

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For Exchange.

Heralds Saints Advocates, Autumn Leaves, Olive Branch and other church papers wanted in exchange for papers of the same kind. If any reader has extra numbers of some volumes and lacks other numbers to complete his volumes, write and tell me what numbers and volumes you want and what numbers you will exchange for them, and we will both be helped. I have 284 numbers of Heralds, volumes 17 to 44, and numbers of other church papers I wish thus to exchange. MARY H. FORSCUTT, Nebraska City, Neb.

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**Conference Notices**

The conference of the Spring River district will convene at Joplin, Mo., Friday, December 29, 1901, at 7 p. m. It is advisable that the branches have their reports and credentials in the hands of the secretary early so as not to impede the business of the conference.

T. S. HAYTON, Sec.  
1102 Bellevue St., Galena, Kan.

**Convention Notices**

To the Sunday Schools in the South Missouri District.—As it has fallen to my lot to serve you as secretary I take this opportunity of asking you to fill out your reports and send them to me at Pomona, Missouri, at least one week before the convention, which will be held December 20, 1901. Now Saints, to make our district Sunday School convention a success we must have your help. Come with your report and your delegates so we can do the work of the Lord aright, and by so doing honor his cause.

J. M. RUDD, Dist. Sec.  
November 16.

**The Gospel Literature Bureau**

Those who desire reading matter pertaining to the Latter Day Saint Church, or those who could distribute such literature to good advantage, please write me what you would like and I will supply you or see that you are supplied. Those having literature for distribution please write what you have and I will inform you where to send it to best advantage. Those who can and feel so disposed may recruit for postage on literature and same will be used in sending literature to others.

J. R. EPPERSON,  
1723 Walker St., Des Moines, Ia.

**CONFERENCE MINUTES.**

The Philadelphia, Pennsylvania, district Association met in convention at Philadelphia November 16th at 4 p. m. District superintendent H. H. Bacon in the chair. E. B. Hull secretary. Schools reported as follows: Philadelphia 5; gain 3; Baldwin 52, gain 12. Treasurer reported: Balance on hand at last report, \$2.24; collected since, \$2.90; expended, \$4.00; balance on hand, \$1.14. Bills to the amount of \$9.50 were presented and ordered paid.

The following officers were elected for the ensuing year: Superintendent, H. H. Bacon; associate superintendent, W. Heitrick; secretary and treasurer, E. B. Hull.

Elders Geo. W. Robley and W. E. La Rue were elected to represent this district at the General Convention; they to have the power to choose one more who belongs to this district and is in attendance at the General Convention, the two or three to cast the whole vote; but in case a division should occur, each one is only to cast their proportionate part.

In the evening a literary program was rendered to a very large audience. On Sunday services were in charge of Superintendent H. H. Bacon; preaching by W. E. La Rue and George W. Robley. Adjourned to meet the first Saturday in May 1902.

E. B. HULL, Sec.  
1248 Harold St., Philadelphia, Pa.  
November 21.

The Northern Wisconsin district conference met at C. H. Burr, Wisconsin, November 9, 1901; C. H. Burr, missionary in charge, in the chair; M. F. Gowell secretary pro tem.

Statistical reports: Reed branch 55; gain 3; Frankfort as corrected 65, loss 34; Evegreen 99, gain 2. New branches: Ono 38, Sears Prairie 11.

Ministry reporting: Elders A. V. Closson; C. H. Burr, baptized 3; A. L. Whiteaker, baptized 3; M. F. Gowell; Wm. Hutchinson, baptized 2; Sheridan Livingston. Preests Murry Shedd, O. A. Closson, O. A. Monson, Teachers M. A. Shedd, J. W. Hooker, Deacons O. A. Warren, Wm. Mair, Wm. Barnard.

Bishop's agent's report: On hand last report, \$12.55; received since, \$13.55; total, \$26.10; paid out, \$10.55; balance on hand, \$15.55; audited and found correct.

District treasurer's report: On hand last conference, \$3.25; received, \$6.25; total, \$9.50; paid out, \$9.50; report accepted.

It was moved that the tent and equipments be sold to the Southern Wisconsin district for \$12.00; carried. Bro. A. V. Closson was authorized to negotiate the sale.

Officers elected for the coming year were: A. V. Closson president; Wm. Barnard secretary; Murry Shedd as treasurer.

Bro. Wm. Hutchinson tendered his resignation as Bishop's agent, which was accepted and Bro. A. V. Closson recommended to the Bishop as Bro. Hutchinson's successor.

The appointment of Bro. C. H. Burr as historian for Wisconsin was ratified by the conference.

Four were baptized at the conference. F. H. Gilbert, one of the number, was called and ordained to the office of priest after his confirmation.

Preaching by C. H. Burr, A. V. Closson, A. L. Whiteaker and Wm. Hutchinson.

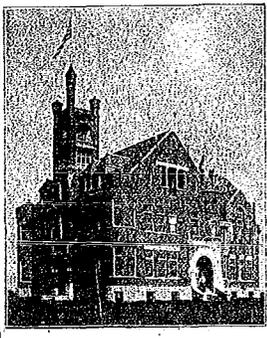
Conference adjourned to meet with the Frankfort branch, Saturday before the full moon in February 1902.

M. F. GOWELL.

November 18.

**EX VOTO.**

Yes sir! "according to vow" to perform every imposed duty in behalf of church interest, have again dipped my pen in ink to urge upon the attention of Saints the necessities of Graceland; and although my pen seemed to rest for the past month, my brain has not. Please note: the college building and grounds cost some thing to keep them up, and from



going to waste, and the school commenced the fore part of September, at which time began the expense of professors and janitor; later we have to add expense of fuel to keep the college comfortable for those attending, and as the amount received from students is not equal to the running expense we are under the painful necessity of BEGGING for aid in sustaining this church institution; and experience has taught us that to obtain must ask. Yes! every time we greet you with an appeal there is a response; but when we neglect this means of grace to stir up your pure minds to duty, and our want, then is there a perceptible falling off of receipts.

Having curtailed the current expenses, and with an increased income, we expect to be able to make a better showing, and a decrease of liabilities by next General Conference. Saints, will you help us?

We are making a TORTOISE race in paying the "college debt," but a few of the many are manifesting their willingness by contributing of their means for that purpose. Had there been prompt

and immediate action last spring, union in complying with God's word, money enough could have been saved to the church to have kept at least five active elders out in the mission field for a year. Truly procrastination is the thief of time, yea, more! Procrastination in paying an interest bearing debt is a waste of good money that might be put to a better use than to enrich the money lender, and impoverish the interest payer; of a truth are the "mammon." The art of business of the world-wise surpasses too frequently the rule employed by the children of light. When Saints! O when!! shall we reverse this long standing statement of the Master, for although positively true, it is nowise to our praise.

We ask, Saints, for a consideration of increasing the roll of our students for the winter term, for at Graceland the probability is your children will not be educated away from the faith of their fathers, or out of the church. As a college we are striving to give the youth every advantage to gain a useful, practical education, and as a branch we seek by the Sabbath School, divine service, and high moral entertainment, that that will be an incentive to a pure and noble life of usefulness in both the church and the world.

Think upon these things and act promptly and wisely for your own and the church's good.

In bonds,  
ROBT. M. ELVIN.  
Box 224, LAMONI, IOWA.

**BORN.**

PAGE.—Born at Gilroy, California, November 5, 1901, to Bro. and Sr. Walter A. Page of San Benito, a daughter.

**DIED.**

DUNCAN.—Charles R. Duncan was born at Mirable, Caldwell county, Missouri, May 8, 1863; died at his temporary home at Husted, Colorado, November 17, 1901, of pulmonary consumption. He was married June 12, 1892 to Sr. May Baker, to them were born two children, one of whom, a sweet little girl of four years, with her mother, live to mourn the loss of a loving husband and father. He was baptized April 6, 1878, by Bro. G. T. Griffiths. He was ordained to the office of priest in 1887, and an elder in 1890, and April 14, 1893, was ordained to the office of a seventy and became a member of the first quorum. He has traveled in the interests of the church as a missionary since 1888, and was quite well and favorably known to the church, as a valiant and able defender of the truth. He was serving on a mission to Colorado at the time of his death. Before departing this life he bore a strong testimony to the truthfulness of the restored gospel; Bro. Baker, who was watching by his bedside, wrote it down at the time. He said: "I want to testify before I leave you, this gospel which I have been presenting for so many years is true. Angels have stood by me in presenting it. The angel spoken of by John the Revelator, is the one who ordained Joseph Smith and Oliver Cowdery." When asked by Bro. Baker what he should tell the Coal Hill Saints, he replied: "Tell them I died in the faith;" then he said, "Now I'm going into a kind of stupor, if I rally, all right; if not, let her go, good-night," and waved his hand and closed his eyes in death. Funeral services were held at Colorado Springs, Tuesday 19th, in charge of Bro. A. B. Hansen, the sermon being preached by Bro. J. B. Roush, of Denver, and the remains taken to Lebeck, Missouri, to be interred at the Saints' cemetery at Coal Hill.

Rev. Irl R. Hicks is Not Dead. Notwithstanding a widely current rumor that the Rev. Irl R. Hicks was dead, he never was in better health, and never did a harder nor more successful year's work than that just closing. He has just completed his large and splendid Almanac for 1902 and, with his staff of able helpers, has brought his journal, *Word and Works*, justly forward into international reputation. For a quarter of a century Mr. Hicks has grown in reputation and usefulness as the people's astronomer, and the fore-caster of storms and the character of coming seasons. Never were his weather

**Dr  
Prices  
Cream  
Baking Powder**

Used in Millions of Homes.  
40 Years the Standard. A Pure Cream of Tartar Powder. Superior to every other known. Makes finest cake and pastry, light, flaky biscuit, delicious griddle cakes — palatable and wholesome.

PRICE BAKING POWDER CO., CHICAGO.

NOTE.—Avoid baking powders made from alum. They look like pure powders, and may raise the cake, but alum is a poison and no one can eat food mixed with it without injury to health.

DAMITZ.—Sr. Iva Damitz was born October 7, 1876, at Avon, Warren Co., Illinois; was baptized January 26, 1876, by Elder W. H. Mannering; confirmed January 27th by Elder F. L. Sawley. Died August 31, 1898; her funeral was preached by Elder F. L. Sawley Nov. 17, 1901, near Wheatland in Hickory county, Missouri, where she was baptized.

PIPER.—Mrs. Lizzie May Piper, daughter of Bro. Stephen and Sr. Elizabeth Davis, was born December 10, 1873, at Illinois City, Rock Island county, Illinois; died May 12, 1900, leaving a father, mother, brothers, sister, a sorrowing husband and young child. Funeral sermon at Huron, Polk county, Missouri, Sept. 15, 1901, by Elder F. L. Sawley, assisted by Elder W. H. Mannering.

ETZENHOUSER.—At Independence, Missouri, November 8, 1901, Sr. Ellen Fisher, wife of Bro. Henry Etzenhouser. She was born September 11, 1841, at Canaan, Indiana, and was baptized March 1871 at Vint, Indiana; was married to Bro. Henry Etzenhouser February 12, 1895. Funeral on Saints' church November 10, 1901; sermon by Pres. G. H. Hulmes. Interment in city cemetery.

GROVE.—Hannah Carter was born in Green county, Tennessee, June 18, 1807; died November 11, 1901, in her 95th year. She was married in 1834 to Jacob Grove, who died in 1843. With her husband she united with the church in 1841 and with the Reorganization in 1865, remaining faithful until death. Funeral service was held in the Saints' church, Thurman, Iowa; sermon by Elder Charles Fry, assisted by Geo. Kemp. She was laid to rest in Thurman cemetery to await a glorious resurrection.

Nov. Irl R. Hicks is Not Dead. Notwithstanding a widely current rumor that the Rev. Irl R. Hicks was dead, he never was in better health, and never did a harder nor more successful year's work than that just closing. He has just completed his large and splendid Almanac for 1902 and, with his staff of able helpers, has brought his journal, *Word and Works*, justly forward into international reputation. For a quarter of a century Mr. Hicks has grown in reputation and usefulness as the people's astronomer, and the fore-caster of storms and the character of coming seasons. Never were his weather

forecasts so sought after as now, his timely warning of a serious drought having saved the people from loss and suffering. Millions of bushels of wheat were harvested through his advice to plant crops that would mature early. The American people will certainly stand by Prof. Hicks, when it costs them so little and the benefits are so great. His fine Almanac of 200 pages is only 26 cents, and his splendid family journal is only one dollar a year including the Almanac. Send to *Word and Works* Publishing Co., 2201 Locust St., St. Louis, Mo.

Tobacco the Best Insecticide. Most of the insects common to house plants dislike tobacco as much as does the cleanly housewife. The best way to use it as an insecticide upon window plants is to secure a good handful of tobacco stems, place them in an old basin, pour boiling water upon them, and let them stand for several hours. Then drain off the liquid into a basin or tub deep enough for immersing the tops of your plants in, and dilute it with warm water until it shows only a faint tint of brown. Then take up the plants one at a time, and hold them, tops down, in the water, washing them clean.—December *Ladies' Home Journal*.

**Coughs**

"My wife had a deep-seated cough for three years. I purchased two bottles of Ayer's Cherry Pectoral, large size, and it cured her completely."  
J. H. Burge, Macon, Col.

Probably you know of cough medicines that relieve little coughs, all coughs, except deep ones! The medicine that has been curing the worst of deep coughs for sixty years is Ayer's Cherry Pectoral.

Three sizes: 25c., 50c., \$1. All druggists. Consult your doctor. If he says take it, then do as he says. If he tells you not to take it, then don't take it. He knows. Leave it with him. We are willing. J. C. AYER & CO., Lowell, Mass.

# ZION'S ENSIGN

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, DECEMBER 5, 1901.

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## ZION'S ENSIGN.

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W. H. GARRETT, EDITOR.  
G. ED. MILLER, BUSINESS MGR.

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When desiring your address changed, give both the old and new addresses.

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## BROKEN REEDS.

A study of the weaker side of humanity, its follies and foibles, can only be profitable when it is made the basis for education in an effort to avoid the pitfalls into which others may have been so unfortunate as to have fallen; or it may also serve in the minds of sincere and honest persons, conscious of their own imperfections, as an encouragement for perseverance in well doing, in view of the scriptural assurance, that notwithstanding that weakness has been manifested in worthy individuals of old, yet because those weaknesses were incidental and not the predominating characteristic in their lives, they have been accepted when showing repentance, and finally were permitted to enter into eternal life in joyful hope of a dwelling with God.

Take, for instance, the varied traits of character exhibited by the Apostle Peter; a man of splendid force and courage, selected by the Lord for important work in his service, and to whom he said, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16: 19). It was he who, under the inspiration of the Holy Spirit, standing up with the eleven, on that ever memorable and glorious Pentecost day, made that mighty defense of the Lord's work that carried conviction to the hearers, and added three thousand to the church; a defense which has thrilled the hearts of thousands as the ages have passed, and remains today a scripture that is as much, perhaps more, frequently referred to and quoted, than any other one passage. It was this noble character, who, in company with the Apostle John, was passing

into the temple through the Beautiful gate, on one occasion, and had his heart filled with compassion at the spectacle of the poor lame man, born a cripple, who was carried there daily for alms, by which he was moved to say: "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." (Acts 3: 6). It was this Simon Peter who, in the depths of his love for the Master, when that Master foretold of his impending persecution, under which all his disciples should be "offended," passionately declared, "Though all men shall be offended because of thee yet I will never be offended;" and when advised that the cock should not crow that night until he had thrice denied his Lord, replied with great earnestness, "Even if I must die with thee, yet will I not deny thee." (Matt. 26: 33-35, Revised Version). And when the mob came to take the Lord to the Judgment hall, it was he who signalized the sincerity of his devotion to him, by using a sword in his defense, smiting off the ear of Malchus, a servant of the high priest, which act gave emphasis to the declaration which the Savior afterward made to Pilate, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence." (John 18: 36).

But these grand characteristics of the man are sometimes overlooked in the judgment, which is often passed upon the weaknesses of humanity. It is true, according to the Record, that the Master's prediction was verified, in the thrice denial of his knowledge of the Savior; but who is there, among men, able to judge of the motives he had for his action at that time? Some have accused him of cowardice in the matter; but it was hardly the sense of fear of personal violence that moved him when he followed his Lord to the "hall of judgment," for he could better have manifested that feeling by going off and taking care not to be seen, as did some of the other disciples. But, true to his promise not to be "offended" at him, he, with another disciple, followed the Lord to his trial. It could not then have been the fear of the consequences to himself that caused him to deny any knowledge of the Master, and we must certainly seek farther for a motive, if indeed he did not speak from impulse rather than motive. Is it beyond reason to ascribe to him a good motive even in this apparently incomprehensible action, so inconsistent with the devotion and love which he had, under all circumstances,

hitherto manifested for the Lord? Is there not a possibility that he had the thought that his denial would, in some way, mitigate the persecution and suffering of the Lord, by making it impracticable for his enemies to make use of him as a witness? Surely his former devotion should weigh as evidence that whatever he did with regard to the Master, would spring from love and a desire to serve him. And when the Master turned and looked upon him, the thought that he had unwittingly done the very thing he had protested he would not do, and the thought that his motive might not be understood and appreciated, so oppressed him, that the tears shed would indeed be very bitter and oppressing. But supposing the motive was an improper one; it was simply an exhibition of how little human nature can be depended upon in emergencies; and his sorrow that he had in fact denied him whom he loved supremely, was sincere and earnest. When the true motive however is known, we opine there will be found in it more of commendation for his loyalty to God, than of condemnation for disloyalty to his Master.

But there was an occasion later on in his ministry, when he did manifest a weakness for which he was sharply called to account, by the Apostle Paul. He had gone to Antioch, and, as Paul had done, consorted with the gentiles, partaking of their hospitality. But when some of the other brethren of the ministry came from "James, (at Jerusalem) he withdrew from the gentiles, fearing the censure of his Jewish brethren; for this dissimbling, and inconsistent action, Paul rebuked him, because his example also caused others to err. Others of the ministry and laity also manifested that they were possessed of such weaknesses as to plainly indicate that the Saints of former days had the same warring with "flesh and blood" as has the Saints in this day, though many of them had sat under the inspiration of the teachings and presence of the Son of God, and later, were under the power and teachings of the Comforter, the Holy Spirit, as promised by the Savior, just before he left his disciples. In this historical recording of events as they occurred, may be found a lesson of encouragement to those who are making an earnest, persistent, struggle against the weaknesses of their natures, in the effort to keep faith with the Lord in the covenant made with him; for they are not called upon to endure that which others, in almost every age when the gospel of power was on the earth, have been called to meet: and if they

triumphed in the end through faith, and by perseverance in serving the Lord, wherein the atonement of the Son of God has been made effectual for them, so may and will every other child of God, who keeps steadily on, regardless of the difficulties that seem to confront him at almost every step.

None, however should find any consolation or encouragement in wrong doing, because these examples of the humanity of inspired and consecrated men of God, are recorded of them. It is well to bear in mind, that no man or woman has ever been exalted or made better because of wrong doing. Such exhibitions are no part of the gospel life or of Christ-like character. The gospel law is intended to counteract these influences for evil in the natural man, hence no one is justified in doing wrong, because it is recorded in the Scriptures that the Saints sometimes departed from right lines and allowed their humanity to exert itself. The Lord has said that he "cannot look upon sin with the LEAST DEGREE OF ALLOWANCE." Think of it, not the LEAST DEGREE of acknowledgment of the right of any one to sin, is given: why then should those who profess to follow Christ, whether they be young or old, find any relief for the pressure of their conscience, or the chidings of the Spirit when they are tempted to inconsistent actions, in the relation, or example of anyone, whatever his standing in the church, who may do things contrary to the spirit and genius of the gospel of Christ? No healthy person can touch fire without resultant pain and suffering; and no Saint can deliberately, willingly sin, without paying the penalty. "Obedience is better than sacrifice" (for sin), always, and in no individual, of whose life we have any detailed account, is there to be found an example wholly worthy of imitation, except the one man, Jesus Christ the Lord. He alone is the perfect pattern; and even he became such only because he made it the pleasure and work of his life among men, to do, not his own, but the Father's will; and any other individual who follows that course, will impress his individuality upon all men in the circle of his acquaintance, for good. The world will be better, for that life and influence, so far as that influence shall extend.

It is a reasonable proposition to which even the most hardened will accede, that it is safest to do right. There is never remorse of conscience to the one who thus acts; there is no fear of results in such a course, but a serenity of mind, and a peace of spirit, very comforting to those

possessing it. Let every one who has been baptized into Christ bear in mind that he is not his own, but the Lord's, having been bought with the precious blood of Christ. "Let this mind be in you, which also was in Christ," admonishes the apostle in his letter to the Philippians 2: 5. It is safe to heed this counsel, and the "recompense of reward" will justify such a course, when the accounting time shall come, as it will, for all men.

"And, Let every one that nameth the name of Christ depart from iniquity." [unrighteousness, Revised Version] 2 Tim. 2: 19.

## EDITORIAL ITEMS.

BRO. JOHN G. PACE, Box 539, Blairsville, Pennsylvania, says he is doing all that he can to get the gospel before the people of that place.

BRO. SAMUEL WOOD, Sioux City, Iowa, says that Elder T. W. Chatburn, his uncle, stopped over there recently en route to his mission field in Wisconsin and gave them a rousing sermon. The Saints were edified and cheered and he was greatly benefited by the advice and encouragement he received.

BRO. JAMES MCALISTER, Pleasanton, Kansas, thinks if an elder would come there he would do good. Some are interested through reading the ENSIGN, which our brother lends to them. He is one of the isolated class and would welcome the visit of an elder. He lives in the north part of the town; an inquiry at the post office will secure directions.

## Extracts from Letters.

SR. GRACE CURRIE of Crescent, Iowa, in sending renewal, says:

I think the ENSIGN is just splendid, especially the Daughters of Zion department.

ELDER W. S. PENDER, Beaver, Utah, November 19:

Bro. Harris and I had the pleasure(?) of experiencing with the people of Beaver a severe earthquake. The buildings most damaged were the court house, the Mormon tabernacle and the buildings of Brigham Young Academy. The tabernacle cannot be used till repaired. Bro. Harris and I were about one block from the court house when all four of its chimneys toppled over.

SR. W. W. BASS, Monegaw Springs, Mo:

I cannot do without the "silent preacher," it brings glad tidings of great joy to my soul. It was through its columns that I was brought to the light of the glorious gospel of the Son of God. O how I rejoice in this latter day work for I know it is of God. I am one among the isolated ones, and have not heard a sermon since last March, at which time my dear companion was taken home, and I am left sad and lonely though knowing we shall meet again. Pray for me dear Saints, that I may live worthy of the name I profess, and bring my boy up in the nurture and admonition of the Lord so that when he is old he will not depart from the right way.

GENERAL CHURCH NEWS.

INDEPENDENCE.

"Watchman's" article on page 8 of this issue, "A Query," should be given careful consideration; the law along the lines of the instruction given seems to be very plain so far as building is concerned.

Bro. I. N. White preached the sermon Thanksgiving morning, at the church. The day was delightful, and a fair sized audience was present.

Bro. M. T. Short returned home Monday morning from Kansas in poor health and suffering from an annoying bronchial cough.

The quarterly conference of the branch was held Monday evening, December 2d, Bro. Hulmes and Garrett presiding. The reports of officers showed an encouraging increase in active work being done. Bro. R. May, H. R. Mills and B. C. Smith, the committee appointed last meeting to consider a suitable financial system, reported in favor of the adoption of the plan in use in the Pittsburg, Pennsylvania, branch, with exception of the tithing fund. On motion their report and recommendation were adopted. The report of the reception committee was interesting, 14 visits were made and 4 visitors entertained. Report was adopted.

Bishop R. May, for the committee on substituting electric lights for gas now used, report progress. Owing to the necessary expense required to make the change, they thought it advisable to continue the present system of lights until further consideration could be given the matter. Bro. W. H. Murphy offered his resignation as presiding priest, being unable, on account of other duties, to satisfactorily fill the office. Resignation accepted, but no action was taken appointing his successor. Letters of removal to First Kansas City branch were authorized for Bro. Bernella Young, and her son Roscoe. Bro. Benj. Franklin Resch was received as a member of the branch on letter from Holden, Missouri, branch. On motion a special conference of the branch was called for the first Monday in January 1902 (Jan. 6), to hear report of Building Committee and elect new members. The decision of the chair that prohibitory legislation in use of the church for entertainments, applied solely to those who should require a part of the proceeds for their personal services, was appealed from, and pending its discussion, a motion to defer final action on the appeal until the next regular meeting in March, leaving the question of the use of the church for such purposes to the judgment of the presiding officers and their associate officers in the branch until that time, prevailed. Adjournment was then taken.

First snow of the season fell Wednesday night.

An athletic club of Independence has rented the old ENSIGN building for the winter. The laundry has moved to their new building on North Main Street.

Sunday Bro. Jos. Luff occupied the morning hour at the church and Bro. W. H. Garrett at the evening service. The afternoon communion service was excellent, the church being nearly filled, many taking part, until the close.

Sr. L. Z. Cook, of Coffeyville, Kansas, is visiting her daughter, Sr. Wesley Ballinger.

The street paving is about completed or nearly so. There are a few places where the sidewalk has not been laid, and owing to the freezing temperature, granitoid work has been suspended until warmer days come.

Bro. and Sr. D. Hougas, of Henderson, Iowa, are visiting Sr. Will Pitt, their daughter, and family. They are on their way to California for the winter.

Leroy Benjamin, infant son of A. B. and Blanche Clow, of Denver, Colorado, was blessed Sunday afternoon, Bro. Joseph Luff and Daniel Hougas officiating. A little adopted child of Bro. and Sr. Newlin, of Liberty, Missouri, was also blessed at that time, the same brethren officiating. Bro. Hougas being spokesman.

The funeral of our brother, Elder Charles J. Clark, took place from his late residence West Short Street Thursday afternoon at 2 o'clock, Bro. Hulmes preaching the sermon. The house was crowded with sympathizing friends, and the floral offerings were lovely. Interment in city cemetery.

Sr. C. J. Clark expects to go to Chicago shortly to visit her daughter Sr. Alma Pitt and family. Her long and faithful vigil of a year beside her suffering companion has greatly taxed her strength. We trust she may receive much benefit from rest and change of air.

LAMONI, IOWA.

North wind with cooler temperature is now the order.

The latest social event of the season was a reception given last Tuesday evening the 26th, by the Ladies' Gymnasium Club, to the gentlemen friends of the members of the club, which is in charge of Prof. Mina Cook Hart. Nearly one hundred persons were present, and every one enjoyed themselves. The ladies acquitted themselves handsomely in the art of entertaining, and their efforts were highly appreciated by their gentlemen friends. Success to the Gymnasium.

The Thanksgiving services held on Thursday were well attended, and a handsome offering of nearly \$60.00 was contributed for the benefit of the College debt. Many expressions of thankfulness were heard at the prayer service, which was held at the close of the Sunday School exercises.

An unusually good time was enjoyed at the Religio Friday evening in conducting the parliamentary program. This is an important feature of our work and should not be neglected by any of the societies.

On Saturday morning Bishop Kelley and wife arrived home from the European mission where they have been laboring for several months.

Pulpits were occupied on Sunday by the brethren as follows: Lamoni, at the morning service Bishop Kelley was the preacher, assisted by Bro. J. A. Gunsolley and H. S. Salisbury. In the evening Elder Heman C. Smith continued the historical lectures, assisted by Bro. J. A. Gunsolley and Jas. Allen.

At the Saint's Home in the evening Elder H. A. Stebbins occupied the hour. At Ellston, Elder R. M. Elvin; Davis City, Elders F. M. Weld and C. Scott, Elvergreen, President John Smith in the morning and Elder H. N. Snively in the evening.

December 2d.

ST. JOSEPH, MISSOURI.

After twenty-six sermons, five of which were preached by Bro. E. O. Smith, we closed our meeting at Geiger Hall, last night. Without it was a satisfactory effort. At times the Spirit's power was marked in delivering the word; at no time was it absent. The Saints were strengthened, and the honest confirmed. The prospects for a permanent mission is good.

Bro. and Sr. C. E. Heath are having a happy visit with relatives and Saluts at Neola and Missouri Valley, Iowa.

Preparations are in progress for three different Sunday School Christmas entertainments. At the church, at Aspey mission and at South Park mission.

Bro. M. Shaw occupied the pulpit at the church yesterday morning. The sacrament service in the evening was well attended, and the spirit of the meeting was good. Bro. H. D. Ennis, our branch president, and Bro. C. E. Guinand were in charge.

With a desire to stand with the pure in heart in Zion, I am yours,  
J. M. TERRY.

2005 Holman St., Dec. 2d.

DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening. Zion's Religio-Literary Society Sunday evening at 6 p. m. E. F. Shupe, pastor, 3633 Clayton St.

Dry, warm and dusty; the weather man has been promising rain or snow for several weeks, but it does not come.

Two of the prominent men of the state have died quite suddenly the past week. Ex Governor Waite, the noted Populist governor, and Prof. Winn, who, it is claimed, has discovered a process to make gold as plenty as potatoes.

Fire Saturday night damaged the city hall to the extent of \$75,000.00.

Bro. Wm. A. Wells, of Frazer, Colorado, was in the city a few hours last week, on his way to visit his children in northeast Kansas.

Bro. Bacon and wife, of Colorado Springs, have been in the city several days. Bro. B. was summoned on the U. S. Jury.

Sr. Minor, with her husband, of Oregon, are spending the winter in Denver, for Sr. Minor's health, which is much improved since coming here.

At the Thanksgiving service quite a good meeting was held,

and the bishop's agent will receive \$29.10 as a thank offering from the Denver Saints. If other branches in the district do as well accordingly, the finances will be much increased.

Bro. J. B. Wildermuth baptized a child of Bro. and Sr. Hutchins at Ni Wor, a few days ago, which was enrolled as a member of the Denver branch, Sunday, the 1st.

Bro. Bowden and his young sister, of Kansas City, were in attendance at the 6 o'clock service Sunday evening.

The sacrament service was largely attended, the house being almost filled. The young folks were present in numbers; they are taking quite an active interest in all the services of late, which is very encouraging.

December 2.

LETTER DEPARTMENT.

SAN DIEGO, Cal., Nov. 13.

Dear Ensign—I have been some time since I've written a letter to you, not that I have less interest in the work, no, God forbid. I am still as firm as ever, and often sit and think what I can do to advance the cause I love so well; but sorry to say I have nothing new to report at present. I have been still alone here until last spring, since which time a brother and sister have moved back again to San Diego, whom I was partly the means of bringing out of the Brighamite church into ours; and together with them, have been waiting all summer for some of the missionaries to come here and hold meetings; but alas, in vain, although Sr. Salter and I both have offered our houses for their disposal.

I should like so much to see a branch organized here. I have been praying and praying to our heavenly Father, to send some of his servants here, and I hope he will inspire some one to come; still we have to do our part also. It seems my husband is more favorable to the cause than he has been for some time; well I have the promise that if I am faithful those things which hinder me now shall be removed, and I think the time is coming. My husband will be glad to see the elders stop here with us if they only use good judgment and see how to handle him. Let us be wise servants and harmless as doves, especially so before the outsiders. I know my husband has great respect for our people and our church in general.

The other day a lady paid me a visit and brought back my Book of Mormon, together with other church literature which I let her have for investigation. And I wish some one could have listened to my husband in defending our church, while I was preparing dinner, it was wonderful; and he urged her to take more tracts with her and some ENSIGNS, and read the sermons, they are fine he said. I surely believe if we could have had steady preaching here, or more of it, he would have joined the church long ago; so brethren come along and don't let San Diego go to the winds. I know there are some honest in heart here, who would gladly come out of Babylon, don't leave it all to the Brighamites. Not long since I heard that fifteen in all had left the Brighamite church, for some trouble; they had quite a congregation here once, but it seems they don't make much progress now.

The ENSIGN is always a great pleasure to me, and the sermons I read with delight; but Bro. J. J. Cornish's sermon in the ENSIGN of August 22, 1901, was especially interesting to me as he had about the same experience about soul question as I had, and if I don't worry our good editor I shall tell my story as short as I can.

If the eyes of Bro. F. G. Pitt will fall on this letter, he will remember that before I joined the church I asked him two questions; I said,

"Bro. Pitt, if I join your church must I believe that Joseph Smith was a prophet of God?" He said, "No." Then I asked him, "Must I believe that I have an immortal soul?" He said, "No." "Well," I answered, "Then I am ready for baptism," as I believed all the rest of the doctrine to be all right. I was baptized during the week, and confirmed on the next Sunday before the service began, after which we had sacrament and testimonial meeting, and while others bore their testimony, it was as though somebody was forcing me to arise, which I did, and bore my testimony that I knew that this was the work of God and that Joseph Smith, was a prophet of God. After which, Bro. Pitt arose with a smile on his face, and said, "Any one that will do his will, shall know of the doctrine." Well, that settled that question so far as that was concerned, but as I had been a First Day Adventist for fourteen years, the immortality of the soul I could not yet believe, although I had read some good books on that subject. But in 1896, after we had moved to San Diego, there appeared quite a lengthy piece in the ENSIGN, dated September 12th, on the pre-existence of man, written by A. J. Headlee, Benton county, Missouri. It was the best piece, to my mind, I had ever read on that subject, the brother showed forth so plain the difference between the soul and spirit, and I could see clearly how I, and my dear Advent friends, had mixed up the two. I wish it was printed in tract form, it would do lots of good, I think; I have the ENSIGN yet. Although seeing plainly my mistakes, the good Lord wanted to make it plainer still, so I might never be entangled again with such doctrine. I think that same night, when I had read the ENSIGN during the day, I had a dream. I saw my body sitting upright in bed, and my spirit was standing before my bed; well, I was so astonished, I looked at myself (my spirit), then at my body, and so I did several times, and while so doing was thinking, Well, there are two personalities of yourself (the same like Bro. Cornish). Of course that settled the soul question forever, and I thank my heavenly Father for his goodness, and that he makes his promises sure, and that he sends his Spirit to guide us into all truth, if we are willing to be led. Now I fear my letter is too long, but as I don't come very often, I hope the good editor will pardon me.

Your sister in the gospel,  
MRS. ELIZ PICKLES.

OAKLAND, Cal., Nov. 21st.

Editor Ensign—On Sunday November 10th, Elder F. B. Blair preached two very instructive sermons, both morning and evening, although feeling much indisposed. Sunday morning was quite rainy, causing only a small attendance at Sunday School, but clearing away through the day, a full attendance at the Religio at 6:30 was the result.

On the discussion of "The condition of the Jews and Jerusalem at the coming of Christ, we were fortunate in having Dr. Sivarth, having lived in Palestine a number of years, explain its present condition and by colored charts illustrate the fulfillment of prophecy in the last days according to Ezekiel. Among other things he said if Jerusalem should grow to be a large city as predicted, it would be the most sightly city in the world being seen hundreds of miles from every direction.

Bro. F. B. Blair has been seriously and painfully afflicted for the past week, necessitating close confinement to his room. Bro. C. A. Parlin filling the pulpit Sunday morning, November 17th, and Bro. J. B. Price in the evening. A splendid session of the Religio was held, many visitors and non-members being present, all manifesting great interest in the exercises.

We were glad to see a number of the West Berkeley Saints at the evening services. Our Wednesday evening prayer meetings are usually marked with a good degree of the Spirit.

Mrs. E. Keelen.

LEAMINGTON, Ont., Nov. 17th.  
 Dear Ensign:—It is with the greatest pleasure that I go to the post office to get the ENSIGN, and if not there, feel very disappointed; but I am thankful to say, that it does not happen very often. My family and myself, are living on the shore of Lake Erie, near the pretty little town of Leamington; it is a lovely place, here in the summer to live, it being the most southernmost point in Ontario. We are the only family of Saints in this neighborhood, that we know of, the nearest branch of the church being, is about twenty miles away, at a place called Tilbury, so you see it is quite a long way to go to meeting. We have enjoyed a visit from our beloved Bro. Geo. Greene, district president, also Bro. B. St. John, and S. Brown, which revived our spirits considerably; come again brethren, you are always welcome. We have been living here nearly a year, and have been trying to warn our neighbors, but most of them, don't seem to take much interest in religion, although some of them are fishermen. I would like to see the district tent come down this way, next summer; it would be a lovely place for it on the bank of the lake, and I think it would be the means of doing much good, and if a branch of the church could be raised here, with the Lord's help, it would be a center place between Chatham and Windsor; from what I have heard, the gospel was preached through some of these townships, in the county of Essex, some twenty-five or thirty years ago, and if the gospel trumpet was blown again, it might have a familiar sound to some of the lost sheep of Israel, and be the means of making some of them rally around the standard once more.

Dear Saints, as I said before, we are the only family of Saints that I know of, here in this place: we miss the meetings of the Saints very much, but still we are not alone, for we know that our heavenly Father is watching over us, for I have had to call on him for help on several occasions, and he has answered my prayer, every time that I have gone to him in humbleness, and sincerity of heart; I feel thankful to God that I have had the privilege of obeying the gospel, and pray that I may have faith to endure to the end. We read in 1 Peter 1:13, that we are to be sober, and hope to the end; also 1 Peter 3:15, we are to be ready always to give an answer to every man that asketh of you a reason for the hope that is in you with meekness and fear.

As regards the ENSIGN, I really could not do without it, as I love to read what the Saints are doing in other places; also I gain much strength and knowledge from reading the different articles and sermons, and often wonder how families of Saints can do without it, or one of the church papers. I have been taking the ENSIGN and Herald for years, and do not intend to do without them if I can help it; I would say to every family of Saints, take the church papers by all means, if you possibly can, as they will keep you in touch with the church, and how it is progressing.

In conclusion I would say, read the 7th verse of Revelation 21, and let it be stamped upon the tablets of your memory, and in your mind; it reads thus, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." When we feel our temper rising, let us think of this verse, and pray for help to overcome, for the wise man has said, "Fear God, and keep his commandments; for this is the whole duty of man," and now with love to all my brothers and sisters, let us strive lawfully that all may have a right to the tree of life, and may enter in through the gates of the city, is the prayer of your brother,  
 JOHN SWAINSON.

HENDERSON, Ill., Nov. 16th.  
 Editor Ensign:—I don't remember of sending a letter this year to the ENSIGN, so thought it my duty to contribute some to your useful columns. I find the "silent preacher" in the homes of most of the Saints, I visit, which is as it should be: all God's

people should take the church papers, read them and then talk to their neighbors; in this way all can help build up the church and kingdom. We have not a very glowing account to report in our mission, only very discouraging things either, only the average experience of a missionary. We find some places where people will come out and hear the word preached, others where they will not. After the Rock Island conference of the Keweenaw district, Bro. O. H. Bailey and the writer moved the tent to Illinois City, and staid there for one week; good was done. Bro. E. A. Stedman and F. A. Russell came and preached a few times at the close of the meeting with good effect. The Saints of Buffalo Prairie branch brought tables to be used in boarding the preachers; Sr. Reeves did the cooking, and they gave money also; the Canton Saints sent money, so did the Peoria branch: this was in accordance with the conference resolution "that all the branches should collect money for the running of the tent." We feel thankful that the Saints did as well as they did in the matter.

In the first part of October Bro. Stedman and the writer went to Savanna, Carroll county, and found a little band of Saints doing the best they can under present conditions. They held meetings in a nice little hall on the outskirts of the town. Prayer meetings and Sunday School is the order of their services, as there is no one who holds the priesthood of their number. We tried to get a hearing in town by getting the old rink building up town; the Saints and preachers did all that could be done at the time. The tent is the only way to reach such a town.

From this place I went to Joy, and Bro. Stedman to Millersburg. I was told he did some grand preaching there. The two days meeting there was a success so Bro. O. H. Bailey tells me. We are holding meetings at this place in the town hall, the M. E. people would not let us use their church building notwithstanding they have used our church three miles west, at old Sopperville for years. I can see it is all for the best: our turnout on the first was very poor but getting better every evening. We will do our part, and trust in God. There are only a few families of Saints in this section, Bro. and Sr. Thomas Junk the two Bro. Williams John and Hyrum, and families and Bro. Brown and wife. Quite a number of the ministry have done work here in years past, and are not forgotten by the Saints. This Keweenaw district is not to be brought up in one year. I like thought expressed in a late Herald, by Bishop E. L. Kelley, that we should wisely and patiently work, and wait God's time for the ingathering.

The missionary force is all at work and doing all they can to do their part. Bro. E. A. Stedman is at Canton, Bro. E. A. Russell at Rock Island, Bro. O. H. Bailey and I at this place. I have written to all the Saints whose addresses I could get to learn if work could be done near them. I trust all will live so our lives will be examples for others.

Yours for truth,  
 J. ARTHUR DAVIS.

SOMERVILLE, Mass., Nov. 13th.  
 Editor Ensign:—Our Massachusetts district Sunday School convention held at Providence Saturday and Sunday last was a success, a pleasant and profitable gathering; not quite up to the standard of the one held six months before, however, we think, but good enough to show the interest and progress which is being made by our Sunday School workers in New England. Bro. Greene and Anderson being with us assisting materially in the exercises.

Monday evening following, the Providence Saints had planned to surprise Bro. Anderson; and about 8 o'clock a large share of the branch poured into the home of the writer, Chapin avenue, loaded up with material for stomach troubles etc. Phonograph, games, supper, closing with substantial tokens of appreciation and good will in the shape of a presentation of money to Bro. Greene

and Anderson, closed the old and opened the new day. These brethren going on to Haverhill, Massachusetts, to hold a series of meetings and to aid our work in this place. Bro. Anderson expects to return in about two weeks to Fall River and vicinity as with the brethren of that city a new opening has been effected, and interest awakened in our work, which we trust may be made permanent in character.

Bro. Anderson has been well received and is liked very much as a minister, his knowledge of music being also of great assistance. The help of these brethren has been timely and we believe effective for good, and we are looking forward to still farther improvement in church affairs in Providence, Fall River and elsewhere in the district. "What has been accomplished, as well as what is possible of accomplishment in the future in the way of permanent establishment of our work, has not been done without effort, painful and protracted effort, in opposition to those subtle forces, so carefully and cunningly concealed from the superficial gaze by the methods of the adversary and through which the well meaning but unwary, are often led to array themselves with their prejudices and sympathies in direct hostility and opposition to law and counsel of authorized or accredited representatives of the church; and in nothing is the work of the adversary made more clear and potent to those whose business it is to know and try the spirits that are commissioned to the work of overthrow of the success of this latter day work, than in his success of painting off spurious "manifestations" or imitations of the gospel gifts, dreams, visions, etc., etc., that are clearly opposed to the law, counsel, order or books of the church. The excellent advice and comments given by the bishop of the church and as contained in his "notes of travel" in current number of Herald are worth reading in this connection.

A "Saint" or convert, who is begotten, born, and grown in a day; a church planted, builded in a night or a week is liable to be short lived and go down when the storms strike it, or them. It takes time, and care, and wise and continuous pruning and training to bring forth fruit to perfection, and give the necessary experience to arm us against fraud and deception. It's a fine thing to have health and strength and vigor with which to go out and present to the stranger to our faith its glorious consistencies. But what a sorrowful proportion who at first "receive the word with joy," in time, because they "having no root in themselves," in time of temptation "endure for a season and then fall away" or into the snare of the adversary. The labor, anxiety, and cost of building surely, permanently, in a community after the work has been started has not been as universally considered as its merit or our safety or well being as a church demands; and we have been mocked and sometimes left to just reproach because of haste, vain glory and assumption which the law and facts could not warrant.

These lessons however are being learned by some through discipline in "the things they have suffered" in the past; but the sooner "Zion's watchmen see eye to eye" in these important matters, the sooner a uniform sentiment and general education of the masses as to the rights and privileges of the ministry and laity respectively are understood by all, the faster and more permanent will be our progress.

We came to this place last Wednesday expecting to be here over Sunday. Bro. O. F. Coombs is to occupy at Providence. The Utah representatives are again in evidence in Providence. Elder Rich lately in charge of southern mission having been there, with others; a few street efforts, and house to house canvass has been the character of their effort so far; we have tried to locate or hear them, but failed so far, but have got after them in the Providence press. We are, and have been trying to get them to say something about us in their travels and work. Hardly anything in our

favor to be expected of course, from their stand point of view, but a denunciation from them could hardly affect us otherwise than favorably as that would assist us in drawing the line between us, a thing they have studiously and persistently avoided doing, generally leaving this impression rather among, I may say, the majority, that they are the sole representatives of the belief, doctrine or practice of Latter Day Saints.

Notwithstanding obstacles, we are making progress in Providence. Some excellent people have united with us in the past year, and more are seriously investigating. There is far more unity and good feeling and desire to help further our gospel work and get the truth before the people, and we hope for and expect further progress and success in all lines of church work.

M. H. BOND.

COLPOYS BAY, Ont., Nov. 21.

Editor Ensign:—On Sunday, November 10th, one of the most substantial church buildings now owned by the church in Canada, was dedicated to the Lord by the Saints of the Port Elgin branch. It is a stone structure and is an evidence of what even a small number of persons can accomplish by united and persistent effort, as the branch only numbers about twenty-five, and some are children. About \$300.00 was all the cash the Saints had to expend. With their teams they drew the stone, sand, and other material gratis. They also burned a kiln of lime and a man—non-member—gave the logs for lumber at two dollars per thousand feet, while they would sell readily at ten dollars. Bro. Guyer cut the lumber in his mill: the others of the brethren handling the material to and from the saw. I cannot mention all by name who devoted time and energy to the erection of this building, but I must mention Elder J. L. Mortimer, who, as first mechanic, built the walls; and the young sisters, who, when the brethren could not leave the harvest, aided in handling stone; and one (since baptized), holding the profession of school teacher, did not think it beneath her to aid, and has since nailed on lath and painted woodwork.

The dedication occurred one year from the day the Rev. H. Dierlamm, of the German Evangelical church, gave his lecture "Exposing the doctrines of the Book of Mormon and the covenants of the Latter Day Saints church." Elder J. L. Mortimer and I attended; his only quotation from the Book of Mormon was, "A bible, a bible, we have got a bible, and there cannot be any more bible; but thus saith the Lord God: Oh fools they shall have a bible." He stopped here and says, "You see they call us all fools for believing the Bible." He read the revelation on polygamy from the Brighamite edition of Doctrine and Covenants and says, "What do you think of such men, can you trust such men?" While the users were taking up collection, I arose and asked the privilege to make an announcement. "No sir, you can't speak here," was the response. Immediately there were yells, "put him out," and a stamping of feet and a clapping of hands among his people; they being incensed against us by his slanders and misrepresentations. After his meeting was dismissed and the people going out Bro. Mortimer says, "It was the books of the Salt Lake Mormons he used; come to the town hall tomorrow evening." On the street we were followed by a rabble of boys and young men, making the night air hideous with their yells, and using abusive language. We replied to the lecture next evening in the town hall to about two hundred and fifty persons. The mob followed us again, this time throwing stones at us. The electric plant was broken and the nights pitch dark. Wednesday we were brought before the justice of the peace for "disturbing the public worship of Almighty God." Sunday evening Rev. Dierlamm, on oath, stated that Bro. J. L. got up twice and interrupted him; while the fact was, Bro. Mortimer never spoke till his meeting was dismissed.

Questioning the preacher on his

evidence I said: The Doctrine and Covenants you used "said" like Utah edition published in Salt Lake City? "Yes." You read the revelation on polygamy? "Yes sir." You meant me when you said what do you think of such men? Can you trust such men? "No sir, I did not know you were there." Well, you meant Elder Mortimer, you knew he was there? "Yes, I know him of old." Will you swear before this court that you did not read from those books and speak as you did purposely to prejudice the people and injure our influence? No response, although pressed for an answer. The magistrates stated they were satisfied we had no influence, but disturbing his meeting, but we had spoken; a commotion followed, and the law had been broken and was so strict they could not dismiss the case without establishing a bad precedent, but would exact the lowest possible fine. However, the town council and Rev. Dierlamm's own members paid the major portion of the fine and costs of court. While we felt bad over the injustice of the affair, yet it gave us one of the best chances had here to set forth the difference between the Reorganization and the Utah faction. We were indeed given in that hour what we ought to say, in fulfillment of Matthew 10:19. Many friends were won to the cause, and the Saints gathered and confirmed in the work.

The first preaching in this part done by J. L. Mortimer, some years ago. Elders R. C. Evans, Daniel MacGregor, Frederick Gregory, B. St. John, S. W. Tomlinson, and the writer have all labored some here. On July 28th, 1st, Port Elgin branch was organized by Apustic R. C. Evans, Edward Leeder was ordained priest, and James Phillips teacher. At the dedication a number of Saints were present from Warton, Colpoys Bay, Sauble Falls, Owen Sound, Kincaidine, and Bruce township. At 10 a. m. an enjoyable prayer service was held. At 3 p. m. Elder J. L. Mortimer opened the service. Mission President R. C. Evans preached the dedication sermon to a crowded house. It was a logical and well directed and was listened to with rapt attention. After the sermon the dedicatory prayer was offered by the writer. At 7:30 p. m. Elder Frederick Gregory gave the final benediction. He was assisted by Elder William Gerrie, of Sauble Falls.

Meetings were continued during the week by Elders Evans, Mortimer and Shields. The weather was very bad and interfered with the attendance, but a number are believing when we come to obey ere long, some of them members of the Dierlamm's church. Elder R. C. Evans has gone to Owen Sound to deliver a course of Lectures, Elder Mortimer to assist.

Yours in bonds,  
 JOHN SHIELDS.

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ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

A Missionary's Experience.

*Editor Ensign.*—Last week I held meetings in Sloan. Only a very few came to my meetings even after I had gone from house to house with tracts.

While in Sloan I learned that Holly Springs, a village not far away, was a new place, where the angels message had never been sounded, so I turned prayerfully to this place, expecting an opening. Two churches are here, Methodist and Christian, and both are fine buildings.

I was told that the Christian church was open to other denominations, and was directed to go to Mr. Winegart, one of the trustees of the church. So last Sunday morning I attended their morning service, and also to see the trustees. I met Mr. Winegart after service, and after an introduction and telling him my mission, he said he believed I could have the use of the church. He went to the other trustees and after consultation with them, he came with provision for me to use the house three nights, Monday, Tuesday and Wednesday. I found him to be a very fair man, and he being one of their leading men, I believe it was through him that I got the use of the church.

I requested that my meetings for the succeeding nights be announced at the evening service, which they promised would be done. But I learned long ago, if you want anything done *go*, if not, send; so I went to the meeting in the evening to be on hand should my meetings not be announced. What kind of a sermon had we in the evening? Well, truths were not held out for the consideration of the people, but darts were thrown into their minds, evidently to weaken their judgment, and to prejudice the people against "these genteel fellows who come among you with nice manners," etc. And Joseph Smith was held up as not being worth any consideration. New revelations were spoken of disparagingly. But a position or two was taken which became a very powerful weapon in my hands afterwards; such as, Hebrews 8:1 does not mean "Leave the principles of Christ's doctrine behind," but "Leave them as they are." Also, "We never get so far that we do not need our A B C alphabet. I explained, at the proper time, to the people what the A B C's of the gospel were, and that christianity was not to be superseded by another system like many systems of men have been, but should stand forever. The speaker declared emphatically that "the gospel is the power of God unto salvation," and stated repeatedly, and emphasized as positively, that the gospel was not preached before Pentecost, that Christ, John the Baptist and the apostles never preached the gospel.

Since he expressed his willingness to answer questions, I, at the close of his service, after

shaking hands with him, very quietly and kindly asked him, if "the gospel is the power of God unto salvation, and no one should use unfried means," as has been said, and it was never preached before Pentecost, by what was Abraham and Enoch and hosts of others saved? He looked down, appeared crestfallen, and with forced confidence, said, "By faith." Then is faith the gospel, I asked? "No." Then by what? "By the sacrifices that looked forward to Christ." Then the sacrifices are the gospel? "No." Then by what were they saved? "By—well, I suppose if Joseph Smith had had anything to do with it they would all have been saved?" (The trustees and several others had, by this time, gathered around in time to hear this profound answer). You have now attacked Joseph Smith publicly and privately, will you deny before the public that he was a prophet of God? "Yes, sir!" Then let us write it down. But he became highly wrought up, and he said their church had had enough trouble with our people. "Rather singular," I replied, "you people have never been any trouble to us." He must do something, so, "I will affirm that the Bible is the final and complete revelation of God's will to man." Very well, I replied, let us write it down. But would he? When he saw I did not cover or shrink in the least, he became indignant, and attacked my character. I have seen too much of the weakness of man to fear mortality, but may I ever fear God. He did not announce my meetings, so I went to the front immediately after the benediction, and requested Mr. Winegart to announce them, which he did.

This man's attacking Joseph Smith publicly, and not giving out my meetings, went back up on him like boomerangs. The former created within the people a desire to hear what Joseph Smith really did teach, the latter showed his christian spirit.

Monday night came bright and fair and to the church came a nice audience. I spoke on the "Restoration of the Gospel," and heralded some of its leading points. I endeavored to present what would be perfectly clear to all, to drive pegs which I knew could not be pulled. By Tuesday night the heaven had worked, for I received from Elder Rama, the speaker referred to, as I was about to step in the pulpit, the following questions:

- (1) Do you believe the Bible contains the complete plan of salvation? If no, where can I find it complete? If yes, what use have you for the Book of Mormon and Doctrine and Covenants?
- (2) What do you call the Inspired Translation of the Scriptures?
- (3) Was the gospel preached in its fullness before Pentecost?
- (4) Do you believe the book we call the Bible to be of divine origin, and do you accept King James' Translation as a complete rule of faith and practice?
- (5) If a man reads the New Tes-

tament and believes, obeys, and lives up to its requirements, will he have the Holy Spirit, will he be a christian? If not, what use have we for it?

(6) If the Holy Spirit operates independent of the word, what seed does he sow? Nothing can be produced without seed.

(7) If the Holy Spirit operates independent of the word, by what authority does he do it? Christ commanded his apostles to disciple all nations, they could, or could not, did the Holy Spirit supersede the apostles?

(8) Has the everlasting gospel been preached since the apostles, or was it hid until Joseph Smith received the revelation?

(9) Did "these signs," spoken of as "following them that believe" apply to all believers or only part, some certain portion of them that believe?

(Signed) H. E. RAMA.

As I read the questions to myself, light from above came to me, and if ever God was with me he was with me answering those questions. Of course one could answer them from a reasoning standpoint alone; but how blessed it is to have power from above to give life. It can be seen that the questions enabled me to bring out the work of God, and thus, indirectly, batter down finite institutions, on which are stamped, by man, divinity.

I read from their hymn book a verse of No. 40, "An Open Bible," and showed that it had in it divine sentiments and to follow an open Bible would be to follow the path of safety. I then took as a text, "Search the Scriptures," and proceeded to answer the questions. I would not leave them for the next night lest some would say I took time in order to evade the questions.

To answer the first question I said it would be necessary to know what the Book of Mormon is, in order to know what use we have for it. I turned to the Bible and then said: One reason we need it is because the Bible speaks of it. In answer to the question, if the Bible contains a complete plan of salvation, why do we need any more revelation? I asked, if Enoch had enough to save him why did God continue to reveal himself in succeeding generations? You see Elder Rama has shifted from his position taken Sunday evening, for he now asks if the gospel was preached in its fullness before Pentecost. I showed how "Christ went about all Galilee preaching the gospel of the kingdom," and how "the gospel was preached in the wilderness as well as unto us," and the people could judge as to whether Christ taught a full gospel, or whether there could be such a thing as imperfection come from God.

In answer to the sixth question I turned to 1 Corinthians 12, and showed the nine gifts. "Nothing can be produced without seed." Has the Holy Spirit sown any seed here? In answer to the 8th question I said it would be necessary to know what the everlasting gospel was and the true church. I briefly expounded what they were and then asked, Where is the church

of God, that heralds the same God, the same gospel, and the same results of nineteen hundred years ago? Where is the church that has twelve apostles? (Elder Rama has been on an uncomfortable seat for a long time, he must now say something). He speaks out, "We have them."

Where are they? "Right here" holding up his Bible. If the church of God was directed personally by the apostles nineteen hundred years ago and yours is directed in a different way now, it is weighed in the balance and found wanting. How many apostles have you in your church? (No answer). How many were there in the ancient church? "Thirteen." I will show you more than that.

"Fourteen, if you count Christ as an apostle." I will show you more than "fourteen" (people all astonished look at him). Turn to Acts 1:26 and you find Matthias chosen an apostle; Acts 14:14 Paul and Barnabas, Romans 16:7, Andronicus and Junia; 1 Thessalonians 1:1; 2:6, Silvanus and Timothy; Galatians 1:19, James the Lord's brother. Now then tell this people how many dead apostles you have in your church at a time. Also, if dead apostles will do, why will not dead elders? No answer came. I then told the people I stood before them sent of God or sent of men, and that I could not be sent of God unless revelation or light had come from above, and if sent of men I had no business to represent God. If no revelation comes to man now, I would like to know by what authority men represent God, let him answer, that will (This will not do). "By the recognition of my brethren," Elder Rama manages to say: By what authority? "By, by—I don't have to answer your question here sir." My friends, I said, you see how the matter stands. The baptism of John, was it of heaven or of men? Why was it of heaven? Because there was a man sent from God whose name was John.

I had spoken for about two hours under the light of heaven and things were being turned inside out. And he commenced to think, "This Paul is persuading and turning away many people, and says there be no God made with hands. So that not only is our craft in danger but the temple of the great goddess Diana is being despised, and they were full of wrath and cried out, Great is Diana of the Ephesians!" So Elder Rama answers and reads four propositions.

The first proposition was on the Book of Mormon, but he wanted me to affirm that the book was of divine origin, binding on mankind and essential to salvation. This I would not do, for for the book does not even claim it. The second was on the Bible being the final and complete revelation of God's will to man. I would accept this proposition and deny it. The third and fourth propositions were on the identity of the respective churches to the primitive church of Christ. The wording of the two last propositions were a little faulty, and I told him if he would correct them, and make

the first proposition read: "Resolved, That the Book of Mormon is of divine origin," I would accept them, that I asked for fairness only. But he said, "Take them as they are or not at all."

When I then stated two of my own propositions that were fair, so fair that the people could see it, he began to feel miserable: so he gets up and loudly says: "He came around here and went to those who knew nothing of their doctrines, that's how he got the use of the church. He is like a little boy who comes around with a chip on his shoulders and dares some one to knock it off. Braden and Bays have been the means now of breaking up nine churches in the state." Then you acknowledge if I had come to you I wouldn't have gotten the church? "Yes sir." Then I went to the proper party. You people have elders out trying to get places to preach in. "Do unto others as you would like to be done by." I never claimed to be any more than a boy, but it seems to me he is the one that put the chip on the shoulder and now he runs so that I can't knock it off. You have the honor of beating me running. But what is the cause of this ignorance among the brethren? Shame!

Last night we met again, my last night. Tuesday evening must have had an effect something like the day of Pentecost, for people came from nearly every house to hear and see, "this new doctrine." I could see all along that the majority of the people looked with favor upon my proceedings, and I told them that I had come to their village to give them light, not for the object of discussion; but I have been challenged and I am not here to run up a flag of truce, so here are four differently worded sets of proposition that I wish Elder Rama to take and read to you and show you, if he can, where there is unfairness in any of them. But he grew exasperated and would not take them. Then I said to the people I will read them to you myself and you can see where we stand. Elder Rama, when I started to read, then said, "I'm going home." He took his hat and went out. The people's eyes followed him till he shut the door. I went on and read the proposition and said the reason I am ready to stand by them is because I believe our work is of God. I then took up the thought, God don't speak any more; miracles are done away; the heavens were once silver but they are now brass, and turned to Zechariah 14 and said: If God's power is not yet to be shown forth, the Scriptures are false, because it says the Mount of Olives shall cleave in twain and there shall be a great valley; and the mount is now as it was when the prophecy was given; also that Revelation 11 speaks of two prophets who are yet to prophesy and have power to smite the earth with plagues; and if we say truly that prophets of God should not come, we preclude the possibility of the Scriptures being fulfilled. (But here comes Elder Rama in). I likened the church of God the night before to a train

that started out eighteen years ago, electrically lighted and run by power, and it should roll into our station now with a similar make up. And now we should not mistake a wheelbarrow for that train. Some looked at him as much as to say, he has the wheelbarrow. Others told me afterwards, when he went out and then came in, he lost even that. But after he got well seated I started on the authority question. If there is no revelation from God now how am I to know that he wants me to represent him. If men have not heard from God by what authority do they represent him? (People look at Elder Rama, so this went do). "By the authority of, 'Lo I am with you always, even unto the end of the world,'" answers Rama. Then, I asked, if God is with you always even unto the end of the world, why do you fear to meet me? Does a servant of God dare not meet a deceiver? This quotation referred to was spoken to the eleven apostles. Why don't you go and build an ark because God commanded Noah to build one. Or take the command of God to Moses, and go into the wilderness? "Here is my authority, the word." Then you have three authorities: first, the recognition of your brethren; second, what was given to the apostles; third, the word which is a record of what Christianity is. The church of Christ nineteen hundred years ago was built up without the New Testament, hence that is not the proper authority to bid men "go forth."

How true is the revelation, "Call upon your enemies to meet you, both in public and in private, and inasmuch as ye are faithful their shame shall be manifest." I was not harsh with this man, but when he gave me the questions and then interrupted me while answering nearly every question, I let the force of his remarks fall on his own head. In my closing remarks I said, "Now forever let everyone say nothing against the book of Mormon privately if they are afraid to deny it publicly when someone is here to tell what the books. And, my friends, when the Inspired Translation is spoken of reproachfully, demand that it be placed side by side with the King James Translation and its errors pointed out. Not a word was said to this, for the propositions had been read and they were afraid I meant what I said.

Thus closed an effort in a new place. The hearty handshakes, long holding of the hand and asking me to come back again, give encouragement to the messengers of truth. Several asked me to come back again, when the school closes. The school-house could not be obtained now for fear the books would be disturbed. There is consolation in the thought that our work cannot be proven false. More and more I see it is the angel's message.

Love to all,

PAUL M. HANSON.

HOLLY SPRINGS, Ia., Nov. 14

Splendid Sermon Tracts, your own selection from our published list, 25 cents per doz. (See page 7.)

CALIFORNIA CHRONICLES.

Editor Ensign.—My trip westward (if not too late to write of it) was pleasant. Stops at Colorado Springs and Salt Lake City were made very enjoyable by the kind and loyal Saints resident there. At the latter place I made fuller acquaintance with Bro. J. M. Stubbart; heard him preach, was entertained and made to realize he had skirminished among the disciples of the dominant church there. I stopped a half day each in Sacramento and San Francisco; who can do cities faster than that? Spent a Sunday at San Jose and away to Tulare to start the tent campaign. Bro. C. C. Joehnk was assigned the position of business manager and assistant in general. The Saints rallied nobly to the support of the work, so much so, that four months and one week of a steady run, occasioned a cash outlay for direct running expense of only \$5.65; expense enlarging the equipment something over \$20.00. I was convinced by this that tent work need not be expensive. So much for a good business manager.

The tent was pitched at nine places. Saints came from short distances to twenty-five miles to attend, and nearly all were thoughtful to contribute to supply for the tent, many taking extra pains to do their share. It is pleasant to labor among such. The hearing on the whole was not large despite any kind or amount of advertising. Bro. Benjamin F. Dailey, who was one of us in the sixties, had only occasionally been at meeting, whether to regain lost time or not, with more or less of his family, attended forty-five services. Six of the family were baptized; left a widower a few years since, he found, in due time, an excellent woman, of Baptist faith, who, with two of her children, were of the six. Sr. Ellen Dailey-Evans-Cox is also a staunch Saint and has excellent standing as a useful as well as kind member of society. She enjoyed the tent meetings much. Samuel, of the family, is dead; George never accepted the truth. Old acquaintanceship did not call him out to a single service, although two places were near by. So much for those who, with me, knew and associated with these in the sixties.

Bro. Joehnk felt obligated to attend the reunion and did so, afterward joining the forces of the northern district. Bro. John F. Wiles, though not ordained, volunteered to finish the season as a helper and did so, with the exception of two weeks, being called to the bedside of his mother in sickness. Brn. Joseph Flory, E. F. Dailey and Charles Deuel conveyed the tent from place to place. We scarce waited an hour on them for a long or short haul.

The last set made was at Traver, the home of my brother John. Annie, my sister-in-law, had not known of the faith favorably and did not favor it. Intended to kindly assist in other ways, but not attend much,

becoming interested, attended all the services but three, and did battle for us when assailed by others. She furnished the table liberally while in camp there. Proposed to read up and investigate more fully. At this point eight of the cheap edition of the Book of Mormon were sold, also several of the "Manuscript Found."

On October 13th the tent was stored; conference at Monterey shortly after, with other things effecting the close of the campaign. I called at Fresno, visiting a few Saints who propose to open the work there as soon as they are furnished a preacher. Bro. Thos. Daley hoped to be there ere this, health permitting. They shall be supplied not long hence. Brn. Keeler and E. P. Schmidt were transferred to Northern District, and at close of tent work Bro. Keeler has been detailed to the Southern district. Bro. J. B. Carmichael and self to supply the Central district, as matters now stand.

The conference at Monterey, Oct. 25-27, though very sparsely attended, was a peaceful session. All branch reports were in at first session. A gain of twenty since the spring conference, for a district of small membership, not a bad showing perhaps. Migratory life, so common in California, disturbs church conditions much. Santa Cruz branch is almost depopulated, yet Sr. Anna Smith conducts a flourishing Sunday School there, as report showed. The San Benito and Jefferson branches are well depleted from the same cause. The Lone branch and the San Jose are adding to their numbers. Delivering one hundred and thirteen discourses during the heated term, consecutively, with the exception of one evening, with accordingly as much effort in other ways, depleted my physical forces, which, with a little of "unwell" mixed in, almost unmanned me at the conference time. Brn. F. H. Lawn, Chas. Hawkin, and E. Keeler did the preaching acceptably. I roamed the beach for ten days to recuperate, fishing betimes; landed one hundred and twenty one day. Wished I could as successfully fly the gospel net. Came over the Coast range with Bro. Nat Carmichael and family by team. Enjoyed the trip.

I embraced the privilege of visiting Mt. Olivet—the Burton Mt. Olivet—rapped on the door but got no response, remembered they had sailed for the isles, so took the echo to my rap as a response, good naturedly. Soliloquized that the Burton's had not so much of an earthly estate as to deprive them of a large future heritage. Mt. Olivet, however, is a lovely spot mid the hills and vales. Sr. Burton, in her late laudation of this Mt. Olivet, no doubt rated it on the scale of, "Be it ever so humble, there's no place like home."

Rev. I. H. Hazel has signed up to discuss the church propositions, he representing the Disciples at San Jose. The time not yet set and the usual uncertainty attaches.

Principal contributors to *Herald* and *ENSIGN* are not yet telling us where to find useful quotations they furnish. Very recently we are referred to *Christian Evangelist*. Will you editors and contributors please be particular in this? Name of book or other publication, volume, page, etc., is needed. Don't give it once and omit it twice and think you are complying. Some rain has fallen. One of the subjects of speculation is, Will it be a dry year? Grain was harvested by the harvester process, the machine that does both at once, in this month (November) here. Harvest began in June. Who can beat California?

At work and in the conflict,  
R. ETZENHOUSER.  
SAN BENITO, Cal., Nov. 23.

CHURCH ETIQUETTE.

"It always has been given to the elders of my church, from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit; nevertheless—"

This provision of God's law should never be lost sight of. This precludes a stereotyped form of worship; it prevents ritualism, and debars perfunctory service. Set forms and stereotyped phrases are inimical to a spiritual service. While this is true, it does not give license to obtrude our vagaries and objectionable eccentricities upon the people for "all things must be done in order" in the church. While no one is warranted in laying down set rules for service, still we can offer for your consideration that which experience and the Spirit's promptings have brought time and again, to our attention.

First. We should bear in mind when we are in the church, that we are in God's house; we are his guests and should govern our actions so that we will not do injustice to his hospitality. It is a house of prayer and praise, and not one for idle talk and gossip. Above all else it is not a place to visit.

Second. Those in charge of the preaching service should endeavor to be on hand at least fifteen minutes before the time appointed for commencing the service. This interval can be profitably employed in the service of song.

It indicates a very unfortunate condition of things when the one in charge is compelled to announce with a loud voice, "The house will now please come to order." This clearly evidences that they have been out of order, and that in God's house, which is clearly intended to be a house of order. No loud talking, no gossiping, no visiting, save to inquire as to the health of another or the immediate friends, should be indulged in. No man can go to church and for fifteen or twenty minutes talk about the weather, and the crops, and the defects of his neighbor and, at a moment's notice, bring himself into a worshipping mood.

Absolute quiet should reign when the minister in charge, or the one assisting him, arises to announce the opening hymn. This hymn should be announced

in clear full tones and repeated so that every body in the audience can hear. It is best on ordinary occasions to forbear reading the hymn, and particularly so if one is a poor reader.

It is distressing to see different members of the congregation rise, in straggling groups of two and three during the opening song service. It detracts from the beauty and order of the meeting. At a given signal all should endeavor to rise simultaneously. If the one in charge of the service has a certain amount of tact and leadership, this mistake can be easily avoided. It is better, under ordinary circumstances, to permit the audience to remain seated during the singing of the second hymn.

In a compact audience, where it would be practically impossible for all to kneel, it is best to have the audience seated and then, all having bowed their heads, let the one offering the opening prayer, kneel, not behind the pulpit for then the audience can not hear what he says, but a little to one side of the pulpit. It is best to announce before the singing of the first hymn the attitude that you expect all to assume during the following prayer. If possible, let all kneel; otherwise permit them to resume their seats at the close of the hymn. I think this far preferable than to have some kneeling; others sitting bolt upright and others in an attitude of indifference on the floor. I have several times seen sisters practically sit on the floor and lounge with their head on the seat during the prayer. Uniformity in attitude will bring the more readily unanimity in spirit.

The opening prayer should be short, concise, and to the point. This prayer should not include all human wants and earthly needs. The burden of the prayer should be for that particular service. The preacher, the audience, should be of paramount consideration. Many times I have listened to the opening prayer where the party forgot the preacher entirely. Outside of the particular needs of the hour, special solicitation for the sick, the poor and distressed, the spiritual authorities of the church and the general needs of the gospel work can be incidentally mentioned. It is distinctly out of place for the brother to proceed to preach a sermon to the audience over the Lord's head. The prayer is offered to God and not to the audience. The one offering the prayer should be, so far as possible, entirely oblivious of the audience. How often has it seemed that the one offering the introductory prayer was endeavoring to make a favorable impression upon the audience instead of penitently supplication the Almighty for grace and power. We should not be like the Pharisee, "pray to be heard of men." We should not "be heard for our much speaking" either.

When the speaker is unknown to the audience it is very proper to make a formal introduction. The stereotyped and oftentimes meaningless phrase, "I have the pleasure of presenting for your

speaker this evening," can well give way to the statement, "Bro. Joseph Smith will be the speaker," or "As previously announced Bro. Kelley will address you this evening."

Where the speaker is well known an introduction is entirely unnecessary. Let the one assisting open the meeting; he is never introduced, and likewise permit the speaker to proceed at once without any formality. Do not think it becoming to use the terms President, Apostle, or High Priest. The term Brother is all sufficient. It is painful to note how these titles and handles are used in some of our church publications.

The service should not last over one hour unless the Spirit suggests otherwise. Ten minutes for opening; sermon forty-five minutes; closing five minutes.

Immediately after dismissal the people should quietly disperse. Prolonged gossip or visiting should not be tolerated by the deacon. Whispers during service, writing notes, making a bed of one's chair, scraping the feet, looking at the watch, yawning, nudging, turning around to view new comers, coming in late, scrutinizing others clothes, unnecessary hawking; these are all marks of ill breeding and should be avoided.

There are many little things which contribute to make a meeting a success which, if avoided or ignored, grate harshly on the sensitive and refined. It is just as easy to be refined as to be boorish or uncultured, and it is much more spiritual, for the gospel is purely a refining influence.

The one who opens the service is properly the assistant. Everything should be subordinate to the wishes of the speaker. The song service and the arrangements. Everything should be contributed to his ease and encouragement. He should be consulted in all the features of the service and particularly in the selection of the hymns. Certainly, if he has nothing special in mind he will leave the selection to the chorister but, if he has a special subject, there may be certain hymns which the Spirit may suggest to accompany the same. It is just as appropriate to select hymns and practice the same for a given service, as it is for the preacher to write and rehearse his sermon before hand. Let the singers become efficient in the rendition of all the hymns of the church and be prepared for any emergency. This will not refer to anthems and difficult pieces for certain seasons and occasions out of the ordinary. Sometimes the speaker feels that he can best appear before the people and God by offering the prayer himself. When services are left in his hands, and the brother associating is considered as an assistant, which he really is, the best results will be realized. He can easily turn the music over to the chorister and the introductory services entirely to the assistant if he feel so led; or he can do part himself. Sometimes I have seen the speaker so discomfited by the bungling man

ner in which the introductory service has been conducted that he was compelled to quit after making the attempt to speak. The opening and closing may well be considered half of the service. Other churches make these the drawing cards. With them an ordinary speaker with a nicely rendered accompaniment is far more desirable than the reverse. A well delivered spiritual sermon is enhanced in value by appropriate accompaniments, as a good dish is made more palatable by a suitable sauce.

EXPORTS.

The United States Leads the World.

The United States continues at the head of the list of the world's exporting nations. The comparative figures prepared each month by the Treasury Bureau of Statistics, exhibiting the imports and exports of each of the principal countries of the world and the average per month during a given period, show that the domestic exports from the United States are greater than those from any other country, and that the monthly average during the year 1901 has been higher than that of any other country. For the nine months ending with September, our exports of domestic products were \$1,024,605,181, against \$1,018,845,768 from the United Kingdom, the next largest exporter of domestic products, in the same period. While a comparison during the same period with Germany, France Russia, Netherland and India, which follow in the order named in the magnitude of their exports, is impracticable because their fiscal years are not co-terminous with that of the United States; the totals of their exports during the latest available years show not only that the United States is clearly in the lead as an exporter, but that the growth in her exports has been more rapid than that of any other great exporting nation. In the calendar year 1900, for which the statistics of most exporting countries are now available, the figures for the United States were \$1,453,018,659 of exports of domestic products, against \$497,263,737 in 1875, an increase of nearly two hundred per cent during that period; while those of Germany were, in 1900, \$1,050,611,000, and in 1875, \$607,096,000, an increase of seventy three per cent; and those of the United Kingdom, in 1900, \$1,418,348,000, and in 1875, \$1,087,497,000, an increase of about forty per cent.

The very latest available data for comparing the commerce of the United States with that of other countries, however, are furnished in a statement just prepared by the Treasury Bureau of Statistics, which shows the monthly exports of domestic merchandise from each of the principal countries of the world during that period of its fiscal year for which statistics are available. This shows that the monthly average for the United States is greater than that of any other country, and that

the figures of 1901 show in the case of the United States a material increase over those of 1900, while those of the United Kingdom and Germany show a decrease. The average monthly exportation of domestic merchandise from the United States in the nine months ending with September 1901 was \$113,935,020, against \$112,529,440 in the corresponding months of last year, an increase of about one and one-half millions per month; while those of the United Kingdom were in the same months of 1901, \$113,205,085, against \$113,132,533 in the same months of 1900, showing a decrease of about five millions per month; and those of Germany were \$37,831,833 per month for the six months ending with June, 1901, against \$38,520,833 for the corresponding months of the preceding year, showing a decrease of a little less than one million dollars per month.

Knew What to Expect.

At Wichita [Kansas] the other night a revivalist said: "Oh, yes, we have hypocrites and liars and such in the church. Nod your heads, why just look at the heads nodding. You have them here, too, do you? (Laughter) Why, yes of course you have, if some of you don't steal from me it will be the first meeting I ever held that some one didn't. I expect some one has walked off with one of our song books already, but I'd rather risk them here than concert tickets in every seat at a circus, wouldn't it you?"—The Kansas City Journal, Nov. 27th.

In almost every place where young women are at work they meet strangers, and the woman who is not thinking of herself, and is absorbed in her duties, is seldom annoyed by unwelcome notice or attention.—December Ladies, Home Journal.

HEART DISEASES TREATED FREE!

THE CELEBRATED SPECIALIST, FRANKLIN MILES, M. D., LL. B., WILL SEND \$5.00 WORTH OF HIS NEW TREATMENT FREE.

Our afflicted readers will certainly never have a better chance to try a new and highly recommended Treatment for Heart Disease, complicated with Headache, Dizziness, Fullness, Neuralgia, Backache, Weak Stomach, Nervousness, Sleeplessness, Prostration, etc.

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Many hundreds of prominent people have testified to the almost miraculous results of these new treatments. The Doctor has for years been well and favorably known as a leading Specialist in these diseases, and his offer should be accepted by our afflicted readers.

Hundreds of so-called "Incurable" cases have been cured by this new system of treatment by mail. A thousand references to and from Bishops, Clergymen, Physicians, Lawyers, Farmers, etc., can be sent upon request.

Mr. C. M. Buck, a prominent banker of Portland, Me., was cured after six eminent physicians of Chicago and New York had failed. Mr. J. S. Zent of Indianapolis, State Representative of the New York Life Insurance Co., was cured after failure of many physicians.

Dr. Miles certainly has the largest practice in treating heart diseases of any physician in the United States. He has an able and extensive corps of physicians and investigators in his private offices. His patients are in every State, Territory, Canada, Mexico, South America, Alaska, Africa and New Zealand. He cordially invites the afflicted to write to him. Candid advice given without charge.

You may never have another such opportunity. Do not fail to write for \$5.00 worth of treatment. Address The Dr. Franklin Miles Association, 201 to 209 State St., Chicago. Please mention this paper.

DAUGHTERS OF ZION

"OUR AIM, MANKIND TO BLESS." Mrs. H. B. CURTIS, EDITOR.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the auspices of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

ADVISORY COMMITTEE.

Mrs. Mary E. Hulmes, President, Independence, Mo. Mrs. H. H. Robinson, Corresponding Secretary, No. 910 West Electric Street, Independence, Mo. Mrs. B. C. Smith, 214 So. Spring St., Independence, Mo. Lucia Fitzhouser, 507 Massachusetts Bldg., Kansas City, Mo. Mrs. Clara Frick, 208 So. Fuller Ave., Independence, Mo.

Mrs. Callie B. Stebbins, Recording Secretary, Lamoni, Iowa. Mrs. Anna Murphy, Treasurer, Independence, Mo.

Editor's Address, 1210 West Short St., Independence, Mo.

It is said, "You may judge the character of a nation by its women."

Time was when woman was burdened with civil and religious disabilities and degraded by social customs. She had no voice in the government of her family and no control over her property or life.

But with the dawn of Christianity a new conception was created of woman's true position. Under the influence of Christianity, wonderful changes began. First, the absolute power of the husband was broken, the guardianship of woman was abolished and she had rights in property, she became a recognized factor in the church, a heroine at the stake, and in the arena, for the love of Christ.

Since that time civilization has advanced with rapid progress and all that ingenious workmanship could invent, has been to lighten her burdens and beautify her surroundings. With the prejudice of the ages confronting her on every hand, she has pushed steadily forward and the stone wall of opposition is beginning to crumble. Ever since woman began to think for herself, ever since she took her life in her own hands, the dawning of a great light has flooded this world. We are the mothers of men. "Show me the mothers of the country and I will tell you of its sons," are the words of one. Is there not much depending upon the woman of today, for in her hands holds she the destiny of nations.

It will please our young girls to know that Max O'Reil, a celebrated French wit, recently made the assertion that if he could choose his nation and his sex, he would choose to be an American woman. Occupying this enviable position what should be her deportment in looks, manner, speech and dress?

What shall be a wise course of conduct must ultimately be determined by the young woman herself. No two are situated alike, but we may erect a few

guide posts along this untrodden path that the young girl may be warned of the dangers near her.

First we will speak of dress. That the goddess of fashion reigns supreme none can deny; we see her devotees on every hand, within the church and without. It is a form of servitude that enslaves the mind, prevents expansion of thought and development of the higher life. To keep pace with all the latest fads imposes upon woman the most constant attention to her toilet. There is a jingle which says:

Ladies must have All manner of things, that a woman can put On the crown of her head or the sole of her foot, Or wrap round her shoulders or fit round her waist, Or that can be sewed on, or pinned on or laced Or tied on with a string, or stitched on with a bow, In front or behind, above or below, Bonnets, mantillas, capes, collars or shawls, Dresses to eat breakfast, and dinners and balls, Dresses to sit in, and stand in and walk in, Dresses to dance in, and flirt in and talk in, Dresses in which to do nothing at all.

If this interminable list of articles of the toilet were left for the possession of the exclusively fashionable woman, it would not so much matter; but the girls, far from having wealth at their command, are to a great extent affected by these mandates of fashion—they will try to imitate their—to them—more fortunate sisters, thus sacrificing their independence of thought and their womanliness.

It may seem a great sacrifice on the part of our young girls to attire themselves in plain clothing in keeping with the commandment of the Lord, while their friends and associates indulge in ornamentation to their heart's desire; but do our girls esteem less highly the approval and blessing of the Lord than the opinion of the world? Let some one of you be an example, and if your conduct in all other things agrees with the spirit of the gospel, see if you will not have a following.

Now about "Manner." There is a little rhyme which reads: True politeness is to do and to say, The kindest thing in the kindest way.

There are certain conventionalities necessary in society, not only in society abroad, but in the home. Politeness cannot be done for certain occasions, and doffed at one's will. It must emanate from the heart, or its shallowness will soon be discovered. Be sure to be polite with the growing, perhaps rude brothers of the family. If they are careless and coarse in speech let them never hear the same from you. "Speak gently, 'tis a little thing," but kindness is a power. The tender heart, the gentle manner, and unselfish spirit go to make up the womanly woman.

"Looks" comes next. It seems almost a waste of time to dwell upon other than the beauty of the soul. "She is not beautiful, however complete on the out-



JOTS BY THE WAYSIDE.

BY T. W. CHATBURN.

Dear Ensign:—Since jotting you from "Voree" and through the kindness of our amiable missionary, H. C. Smith, we have enjoyed a furlough from our field, the first one since being a regular missionary. Immediately on arriving at Independence, Bro. I. N. White desired we should meet one Abe Carlin, who was lecturing in Hickory county, Missouri, against our church. Of course we complied and met Carlin, resulting in a complete victory for our cause, of which you have been apprised. We now return to Voree and pick up the thread of our story.

Under the leadership of J. J. Strang, the movement receiving impetus from the appointive letter claimed by Strang, Voree grew to be no unimportant city; but like all other factions running without tidings, came to grief in a few short years. Rumors of fraud in reference to the letter of appointment, also to the finding of the plates, and the utter failure of prophecy given by James were soon current among the Saints, which finally evolved a vigorous opposition to the Strang movement. An opposition paper was soon launched the "New Era" in which Strang and his methods were fully ventilated. The seceding party were called "Pseudos" by the "Loyal" party and thus the war raged.

Such men as Gurley, Marks, Davis, Gaylord, Briggs and others were among the seceders, who relying on the promise that "by their fruits YE SHALL KNOW THEM," made the opposition a fierce one; so much so that finally Strang and the "loyal" ones under a revelation of Strang's hid away to Beaver Island, situated in Lake Michigan, where James was crowned king and was afterwards called "King James." Polygamy and its kindred evils were rife; matters going from bad to worse until the king was shot and the loyal scattered from Beaver Island. Strang returned to Voree and there died of his wound, and thus ended the career of one of the main factions created at the death of Joseph the Seer.

Returning now to the "Pseudos", who were partially organized and now members of the Zarahemla branch—a branch established during the life time of Joseph the Seer—forming a nucleus around which dissenters could gather, with the avowed understanding to follow no faction; regarding Strang, Brigham and others and firmly standing on the principles as given by Joseph the Seer, would wait the time of the Lord when the seed of promise should take his father's place. Conferences were called and organization effected as nearly as could be under all the circumstances, God acknowledging their efforts by prophecy, tongues and miraculous healings.

It was given oftentimes by the Spirit, "To this branch would young Joseph the promise seed come;" and in the fall and winter

of 1859 revelation was had and given in various ways that at the next spring conference (1860), appointed at Amboy, Illinois, Joseph would come and take his father's place. At the appointed time Joseph was there—"not by my own will, but by a higher power," was the mission he bore to this band of faithful ones who, with streaming eyes and joyful hearts, received him in due form as Israel's guide and deliverer, to build up the waste places and to occupy "until the name of Latter Day Saint was made honorable among men. And thus can be traced the footprints of authoritative truth with those who were with Strang for a season and who had the right under the promise to know the fruit of the good tree, who stood fast in the liberty that made men free, and thus the links of the gospel chain are intact from Joseph the Seer to Joseph's son, and we are more convinced and more fully persuaded now than ever before of the truthfulness of the position of the Reorganization and feel we can better defend our position as against all others. They were merely side issues, man made, known as Brighamism, Strangism, etc., etc., and never should be known as or called "Mormonism." I pause for the critic.

TOMAHAWK, Wis., Nov. 23.

A QUERY.

Editor Ensign:—Having had our attention called by an article in the ENSIGN of November 23th to a notice of an entertainment to be given in Argentine, Kansas, December 5th, for the benefit of a new church; and having read the notice, it set me to thinking, and I desire to express a few of those thoughts.

First, had we not better consider the method by which we work? It was stated several years ago by the chief quorums of the church, that in building church houses the bishopric should be consulted. Argentine is in the Independence Stake, where they have both a bishopric and high council. Have they been consulted? If not, why not? Argentine has no branch organization to take this matter in hand, and this being a financial enterprise, in an organized Stake, who will be responsible for it, if not the bishopric? In Sec. 122:6, the bishopric seem to be made responsible, and if there tells us who they should consult in their work. It would be well to read this carefully. This being in a Stake, and the Stake permanent, it might be thought wise to build a better house than "about \$400" would build; or it might be thought best to wait until an organization is effected and a permanent branch assured. Then would it not have been better for the Saints of Independence, Kansas City and Armstrong, (other than those rendering the program) to give the amount of car fare and the 15 cents, which would be 35 cents from Independence and 25 cents each from Kansas City and Armstrong, rather than give the greater amount to the street car company, (if thought best to build). "Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself." We do not want to build out of harmony with the law, lest the Master rejects our building. No doubt all mean well, but the Master has said: "Wherefore, now let every man learn his duty, and to not in the office in which he is appointed, in all diligence.

WATCHMAN.

"Three Bibles Compared," by Elder R. Etzenhouser, 25 cents each.

"Apostasy of the Church," by Elder J. W. Wight, 10 cents.

Conference Notices.

The Central Illinois district conference and Sunday School convention will convene at Taylorville, Illinois, December 28 and 29, 1901. It will be soul cheering for all scattered Saints to attend these conferences. Come prepared for a spiritual feast. M. R. SHOEMAKER, Dist. Pres. Beardstown, Ill., Nov. 25.

The Far West District conference will convene with the St. Joseph branch Saturday and Sunday, December 21st and 22d, at the usual time. We again call the attention of branch secretaries and the ministry to have their reports sent to the secretary one week prior to convening of conference. Please do not neglect this for by thus sending ahead the district secretaries can have the reports and credentials properly arranged, saving work and expediting the business of the conference.

CHARLES P. FAUL, Sec'y STEWARTSVILLE, Mo. Nov. 25th.

Convention Notices.

The convention of the Far West Missouri district Sunday School association will meet with the St. Joseph school, December 20th, 1901 at 10 a. m. Secretaries of schools please send reports according to resolution on district record. Superintendents please comply with paragraph 1 article 2 page 15 of the constitution and by laws. Last convention not one superintendent in the district complied with this: what is the use in having rules to follow if we make no effort to follow them? Therefore let each one see if we cannot advance and occupy higher grounds than we have in the past. Let each one bring the Spirit of the Master with them to the convention that we may have a profitable time.

GRACE CONSTANCE, Dis't Secy.

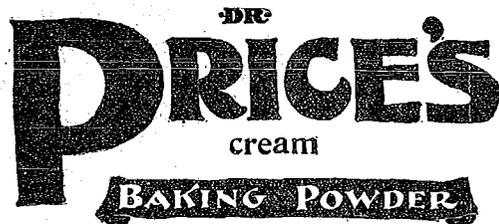
CAMERON, Mo., Dec. 20th.

DIED.

THOMAS.—At Jeffersonville, Wayne county, Illinois, November 21, 1901, Elder John E. Thomas, aged 71 years, 10 months and 1 day. He was born January 20, 1830. Enlisted in the U. S. Volunteers in 1861, 14th Illinois Cavalry, Co. G, and served until the end of the war. Funeral sermon by Elder F. M. Slover. He was a firm believer in the great mission work of Joseph the Seer.

JONES.—At Canton, Illinois, Nov. 2, 1901, Bro. Lewis Lloyd Jones. He was born in Merthyr Tydfil, Glamorganshire, Wales, March 16, 1827; emigrated to America in 1849, landing in New Orleans, going from there by ox team to Utah. Was married in Salt Lake City to Mrs. Elizabeth Davis, who survives him. They remained in Utah eight years, but becoming dissatisfied came east to St. Louis, Missouri, and was baptized into the Reorganized Church in 1864; was ordained an elder the same year, which office he held to the time of his death, but of late years has been unable to attend to the duties attached to the office because of his failing health. He leaves a wife, two daughters and three sons all living in Canton, as well as a host of friends.

GOULD.—At Battle Lake, Ottertail county, Minnesota, Bro. Winfield M. Gould, aged 24 years, 4 months and 20 days. He was born June 10, 1877, at Battle Lake; was baptized and confirmed September 16, 1898 by Elder George Gould and endeavored faithfully to follow in the footsteps of his Master, living a life well worthy of an imitation. Was taken sick October 19th with typhoid fever and died October 30, 1901. Father, mother and five sisters are left at home to mourn their bitter loss, also one sister, Sr. P. A. Sherman of Independence, Mo., and one brother, Leon A. Gould, now in the Society Islands acting as scribe for Patriarch A. H. Smith. May God grant strength to him and to us all in this hour of trouble. Funeral sermon at Clitherall, Minnesota, by Elder T. C. Kelley; interment in the Clitherall cemetery.



Is the Most Economical

Greater in leavening strength, a spoonful raises more dough, or goes further. Working uniformly and perfectly, it makes the bread and cake always light and beautiful, and there is never a waste of good flour, sugar, butter and eggs.

While it actually costs less to make a batch of biscuit with the Price Baking Powder than with the so-called cheap powders, there is the additional advantage of better and more healthful food.

PRICE BAKING POWDER CO., CHICAGO.

NOTE.—Alum powders should not be used, no matter how cheap they are. They induce dyspepsia, liver complaint and kidney trouble.

Some Religion.

F. M. COOPER.

Religion is a funny thing. It plays both new and old, It has the power to pray or sing, But easily catches cold.

It tackles both the old and young, With power that makes them quake, But gets it's strings so tightly strung, That they are apt to break.

It works upon the timid mind, And horrid stories tell, And sends the sinner "poor and blind Down to an endless hell."

The preachers talk would make us think, That God was very good, To snatch us from hell's awful brink, As a loving Father would.

But all at once his God gets mad, See how his wrath doth burn; He's sent a soul forlorn and sad, From whence there's no return.

Repentant tears are all in vain, Unheard that helpless cry, This God in wrath will now remain, While ceaseless ages fly. CHICAGO, Ill., Nov. 19.

From Diplomatist to 'Long-shoreman.

There is no city in the world with so many foreigners as New York," writes the Rev. David M. Steele in an article on "The Other Side of the Town," in the December Ladies' Home Journal. "Nor is there any class of persons in the city among whom there are so many 'queer cases.' I met a man in the Bowry one cold, wet, winter night selling shoe laces. He looked so hungry that I took him to a restaurant, where, after I had given him something to eat, he gave me his confidence. He talked five languages—Italian, Spanish, German, French and Arabic—with equal fluency, but did not know a word of English.

"But who was he? A man of thirty five, well educated, well connected and well bred. For five years after graduating he taught Sanskrit in a great uni-

versity, and for the five years following acted as the foreign diplomatic correspondent of a Berlin daily. He had in person interviewed half the crowned monarchs of Europe, and when this work grew commonplace he enlisted in the Secret Information Service of the German army. Sent on a mission into Russia, he committed a most serious blunder, and he suddenly found himself wanted by two armies at one time to be shot as a spy. His father cursed him, his patrons deserted and his friends derided him. He escaped with his life in time to flee the country. Today this son of a Russian Count is rolling salt barrels on a New York dock."

Fruit cakes may be made two or three months in advance of Christmas. In fact they are better when a year old.—December Ladies' Home Journal.

Asthma

"One of my daughters had a terrible case of asthma. We tried almost everything, but without relief. We then tried Ayer's Cherry Pectoral and three and one-half bottles cured her."—Emma Jane Entsminger, Langsville, O.

Ayer's Cherry Pectoral certainly cures many cases of asthma.

And it cures bronchitis, hoarseness, weak lungs, whooping-cough, croup, winter coughs, night coughs, and hard colds.

Three sizes: 25c., enough for an ordinary cold; 50c., just right for bronchitis, hoarseness, hard colds, etc.; \$1., most economical for chronic cases and in keeping on hand. J. C. AYER & CO., Lowell, Mass.

# ZION'S ENSIGN

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, DECEMBER 12, 1901.

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W. H. GARRETT, EDITOR.  
C. ED. MILLER, BUSINESS MGR.

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When desiring your address changed, give both the old and new address. Papers will be discontinued one month from the time subscriptions expire, unless ordered continued.

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Box B, Independence, Mo.

## THE PURPOSE OF LIFE.

The query "Why am I here?" will probably present itself to the mind at some time in the life of every one. The thought of the absence of a purpose in the mind of the great Creator in placing man—the highest type of his handiwork—upon the earth, none can admit and do justice to his own intelligence. It is in no wise a reflection upon the great and glorious plan of creation that conditions of hardship and distress are seen and felt by large numbers of humanity; such conditions have only been possible by reason of sin, the power of evil having prevailed among the inhabitants of the world, because they have yielded to the domination of the adversary instead of carrying out the grand designs of the Creator, and working with him for the completion of his plans. Many a poor struggling soul, discouraged by the terrible odds arrayed against the right, despairing of success in the effort to maintain an honest existence, has been led to even question whether or not there is a God, because the assistance so much needed and desired is not extended; and to such an extent has this feeling been manifest of late years, that many writers have endeavored to satisfactorily answer the question, "Is life worth living?"

If the experiences of the masses in this small fraction of life called "Time," were to be the criterion by which to judge, and there was no hope or knowledge of that which, under differing conditions and in brighter spheres, is to be revealed, there might be cause for questioning the wisdom that placed us here in the midst of so much unhappiness and suffering—from a worldly point of view. But the very fact that unfavorable conditions do exert so much of an influence upon the lives of men,

is indubitable evidence that he who is the great Author of our existence here, is not responsible for them. Everything that comes to us directly from him, is placed at the disposal of all alike. The sun shines for all; the rain falls upon "the just and the unjust." The great invitation is "Let him that is athirst come, and partake of the water of life freely." It is "man's in humanity to man" that makes "countless thousands mourn." It is his hard heartedness, his selfish, grasping, lack-love, disposition that makes it hard for thousands to obtain a bare living honestly. It is man, and man alone—except in the inspiration the devil, the great enemy of God and man, renders—to whom is traceable all the ills under which humanity groans, and with which it is so sadly burdened.

Take the teachings of the greatest representative of the Creator, and exponent of his character and designs the world has ever witnessed since its creation, and we find enunciated such noble sentiments as these:

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."—Matt. 7: 12.

"I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—Matt. 5: 43, 44.

"Thou shalt love thy neighbor as thyself" was the Father's command, and these noble, uplifting sentiments, if obeyed, would speedily change every unfavorable, unhappy condition now experienced by so many under the influence of principles which are directly opposite to those enunciated from the heavens, and make even this life a joyous one. When the law and will of the Lord prevails on the earth as they should, it will speedily be changed into a heaven for all who dwell under such rule.

But what is the purpose of our creation, and what part in the great plan of the Creator is left for man to do, that God's purposes may be executed in the final destiny of man? These are questions in which every living soul is vitally interested; and an intelligent understanding of them will the better enable us to co-operate in the completion of those designs by which all who so work are to be benefited to an infinite extent.

In studying upon the work of creation, we find that the earth upon which we dwell was first planned, and then built for the blessing and use of man; constructed with a special view to his occupancy; and after all the

other creations had been placed upon it he was created as its sovereign or governor, being given dominion over the entire world, subject only to the direction of the Creator. This dominion he partly lost subsequently, through transgression; but the fact of so stupendous a work being done with a view to his good, evidences some high and grand purpose contemplated on the part of the Creator for him. The Psalmist declares that man was created but "a little lower than the angels—in intelligence or understanding we apprehend—hence his capabilities are, we may say, immeasurable to finite mind no one can say how far his intelligence may be developed under right conditions. In his normal state he is a very king among all the other creations, and in his adaptability for development intellectually, lies his power and pre-eminence. But doubtless his intellect is more frequently the subject of divine inspiration than is comprehended, so that the glory or honor for his development does not attach to him wholly as an individual, but to the source from which his inspiration comes. It may be thought by some that the Creator did all this good work for his own satisfaction and honor; but we think that one of the considerations which largely influenced him was the exaltation and happiness of man. His work would not be a perfect and complete one, worthy of so noble a conception as is manifested in the works of the creation, unless as its crowning virtue, the highest degree of happiness possible of bestowal should be attained by this creature made in his own image.

Life is therefore a subject for very grave consideration. What shall for each of us, be the ultimate, must be thoughtfully weighed, and our course of conduct measured by the decision each may accept. "Whose your treasure is, there will your heart be also" (Matt. 6: 21), is a truism which has demonstrated itself all along the ages, and makes it incumbent upon every one to see that the object upon which the best impulses and affections of our natures are placed is worthy, so that disappointment will not be the result.

The word of God declares that at some time in the future the Lord Jesus is to return to the earth; that he is to bring with him "ten thousands" of his saints; that he is to take up his abode here for a thousand years, after which the earth is to be renewed, cleansed and fitted for man's final abode, all conditions which first showed it to be the perfect work of a perfect Creator being restored. We are here to fit ourselves for this condition, and by conforming our charac-

ters to the expressed will of the eternal Father, we will make ourselves worthy of this privilege. If we do not, we must be content to dwell in a condition less satisfactory, of which we have not been a part, and which will always be a cause of regret. We are here to govern our spirits and natures to the extent that doing the will of our heavenly Father may be our pleasure as well as duty. There can be no mistake in this course; the results will be found eminently satisfactory and well worthy all of the sacrifice of worldly pleasure we will necessarily have to place upon the altar of service to God.

"Who is on the Lord's side?"

## EDITORIAL ITEMS.

We are indebted to Sr. (Mrs.) F. J. Clute, 16 Marye Terrace, San Francisco, California, for a most excellent photograph of Bro. Joseph and Alexander Smith, the president and the patriarch of the church. The clear air of that climate has enabled the artist to get about as perfect an effect as it seems possible to make. The view was taken at the Los Angeles reunion last summer, and shows the brethren standing together, presumably on the reunion grounds, with a background of trees and a high board fence. One noticeable feature is that the brethren had unwittingly taken a position immediately under a large natural wreath, growing on one of the trees near where they stood. Sr. Clute says when she discovered this fact in looking at the picture, she thought it quite significant and prophetic. The view is 6x8 inches or little more, the card being nearly an inch and half larger, very suitable for framing. Copies may be had for fifty cents by addressing Sr. Clute. "It is truly a splendid picture and we appreciate having a copy."

ELDER O. J. TARY, Wheeling, West Virginia, in nearly a column and half article in *The Wheeling News*, of Nov. 18th, a daily paper of Wheeling, West Virginia, makes a fine reply to a Rev. R. R. Bigger, who had been telling his audiences what he supposed he knew about "Mormonism" (?) Bro. "Okey" is a very clear and forceful writer, and really makes these great fellows look decidedly small in their pretensions. He has a way of making their ignorance of the subject so plainly manifest that if they have any sense of honor it should move them to study their subjects from another standpoint, than from that of an avowed autogonist, before posing as a teacher of truth. Bro. Tary was also interviewed by a reporter of the *Daily Intelligencer* of that city of

the 20th in which he stated the position of the Reorganized church, very pointedly on the objectionable features alluded to by Rev. Bigger, such as polygamy, etc. It is evident Bro. Tary's defense is inviting inquiry and interests which cannot otherwise than result in good to the cause. He has the esteem and respect of his acquaintances out of the church, and the love and confidence of his brethren. The *Wheeling Saints* are to be congratulated in having so able an exponent for their presiding elder.

Our friends should remember when asking us to print little notices which are wholly for their own personal information that such notices take space which should be used for the general good, unless the space is *paid for*. It costs money for every line of type set up, so that if these personal notices are not paid for by the individual requesting them, some one else has to do so, which is not fair to them. Hereafter then, when sending notices with request for publication, which are of personal interest only, the sender should accompany the notice with a remittance to cover it, of five cents per line of six words, to insure insertion.

ELDER F. A. RUSSELL, 1046 17th street, Rock Island, Illinois, sending for *ENSIGN*, the money for which was furnished by a sister, says: "The paper goes to two quite old ladies, who take great comfort in reading it. I wish more of this kind of service would be rendered."

The suggestion of Bro. Russell is a timely one; it would be a splendid way to do a kindly and beneficial work in the name of the Master. Try it ye who are willing to make the small sacrifice required.

## Extracts from Letters.

Sr. (Mrs.) CELESTINE HAGGERTY, Lewistown, Fergus county, Montana, Nov. 22:

We have recently moved here from Ironton, Ohio. This is a nice little town, situated in the center of Montana. The latter day work has never been presented here. There are quite a number of denominations but no Latter Day Saints. Would like very much for an elder to visit us, if there are any near."

BRO. J. R. MCKINNEY, Winthrop, Arkansas:

I have been doing all I could for the cause since my return from Conference last spring, and though the adversary is at work all the time, I have good liberty every time I have a chance to speak. I get more calls than I can fill. Bro. J. W. Jackson has been to see me a time or two since Conference, and with Bro. D. D. Babcock, are all the Saints I have seen since my return. Those who are isolated as I am can only appreciate such visitors as these brethren when they come.

**BRO. JAMES MCCONNAUGHY,** Akron, Ohio, December 1st:

The Saints at present are well; Bro. S. F. Cushman just left after a week's stay, giving good instructions helping to comfort and cheer the Saints. I am doing what little I can to help this great cause; am preaching every other Sabbath about six miles from town.

**ELDER J. L. TERRY,** Millersburg, Illinois, November 21, in remitting for ENSIGN for Sr. Rebecca Bivens, adds:

Mother Bivens, being isolated from the Saints, feels she could hardly get along without the many sermons and letters contained in the ENSIGN to cheer her along life's uneven journey. She has become so infirm with age that she is unable to meet with the Saints any more, the distance from her abode to the place of meeting being too great. She is between 80 and 90 years old but her mind is unimpaired on the subject of her faith. She holds her membership in the Millersburg branch and still continues faithful to the covenant made when she took upon her the name of Christ. There are quite a goodly number of faithful Saints belonging to this branch, but there are also a few who seem to be somewhat indifferent in regard to their spiritual welfare; but as a branch I think we are in a good condition spiritually. We had a two days meeting the 9th and 10th inst., preaching by Elders J. Arthur Davis, E. A. Stedman and O. H. Bailey, three able ministers and men who are calculated to do a vast amount of good if they continue faithful. They occupied the district tent several weeks at Illinois City where they had a good attendance all the time, and there seemed to be a good deal of interest among the people. When they first went there so much opposition was manifested that much difficulty was encountered in securing a place to set up the tent, but after they got to preaching the opposition seemed to vanish and everything moved smoothly along until the weather became too cold to longer use the tent.

**SR. MAGGIE B. P. PEARSON,** Rochester, Indiana, renewing for the ENSIGN, says:

I have been reading some ENSIGNS which were given me by a dear sister in Michigan, and it is truly a grand paper. I have been reading some at intervals, but did not get interested until of late. There is truly food for the soul in its columns.

"Cast thy bread upon the waters," etc., is the advice of Solomon. "Let us not be weary in well doing: for in due season we shall reap, if we faint not," says the apostle (Gal. 6:9). This evidence should encourage our brethren and sisters to continue sending the ENSIGN to those whom they wish to interest in the gospel of Christ so long as they manifest a willingness to read it. Results will surely be seen at the proper time. Send in the names and subscriptions, consecrating the service by prayer and faith to the Lord and trust him for the increase. You will in no wise lose your reward.

#### GENERAL CHURCH NEWS.

##### INDEPENDENCE.

Bro. M. T. Short is improving some, but is yet kept close at home.

Our genial brother, Dr. O. H. Riggs, of Kansas City, attended two services here Sunday.

We ought to have a much greater attendance at the Wednesday evening prayer meeting. Are you doing your duty in this regard?

Bro. Smart is resting easy, but unable to be out of doors. He suffers considerably at times.

Bro. and Sr. D. Hougas contemplate renewing their journey to California Wednesday of next week.

We had about an inch of snow Wednesday of last week but it soon disappeared. Two or three days of good rain would be appreciated by a great many people. Cisterns are empty, and even some farmers are hauling water.

The schools closed Tuesday until after the holidays. This was deemed advisable by the Board as a precautionary measure, and to assist in stamping out the contagious diseases. There are some fifteen cases of the so called small-pox, and a very few cases of scarlet fever. There is nothing in the situation at all alarming, but it is a good thing to be on the safe side always.

Bro. Mark H. Forscutt, of Nebraska City, Nebraska, surprised the Saints by a visit Sunday. He was in Kansas City on business, and came down to worship with and visit the Saints here. He was accorded a warm welcome. He departed Tuesday.

Sunday morning President Hulmes addressed the Saints, and at night Bro. Mark H. Forscutt, of Nebraska City, Nebraska, occupied, both efforts were good. The afternoon service was enlightening and comforting. The increased interest and attendance shown in these afternoon services is truly gratifying. The lower auditorium is nearly filled with earnest worshippers.

Bro. Geo. E. Harrington returned from Pennsylvania, Wednesday morning; he intends to remain with us. There is room for you, Bro. George.

We are informed that Sr. Eli Etzenhouser, of Kansas City, was to leave for California, this (Thursday) morning.

##### ST. JOSEPH, MISSOURI.

Our worthy business manager of the Herald plant, Bro. John Smith; with his wife, Sundayed with us, and Bro. Smith occupied the church pulpit Sunday morning. Bro. S. is an ever welcomed guest to our borders.

Bro. R. J. Parker, of Independence, came up as a substitute for Bro. I. N. White, who was hindered by sickness of family, and gave us a round of sermons at our missions, preaching at the church last night. His soul delights in plainness, and he tells the gospel story in a simplified form. He returned home today.

A beautiful wedding occurred on Thursday night at the house of Bro. Wm. Cook, in our city, his beloved daughter, Sr. Ella Mae, and Mr. S. G. Frosschle being the center of attraction. Our beautiful church ceremony was officially repeated by the writer.

The Lord has remarkably blessed of late some of our sick through administration of his servants. To him belongs praise and honor.

In bonds,

J. M. TERRY.

2005 Holman St., Dec. 9.

"Three Bibles Compared," by Elder R. Etzenhouser, 25 cents each.

#### LETTER DEPARTMENT.

FONDA, Ia., Dec. 1.

**Editor Ensign:**—The ENSIGN comes regularly every week. We are of the isolated ones, and you can think how glad we are, and how we appreciate reading the columns laden with such glorious news. I did enjoy reading Bro. Ebeling's sixth speech; how I would like to have heard that debate.

We had a visit from Bro. W. H. Kephart November 25th; how glad we were to see him, although he could not stop long enough to preach to us this time; we hope the time is not far off when he will come and preach here in Fonda. I do believe that God has a people here also; they seem kind hearted, but appear to be asleep so far as religion is concerned. There is a M. E. church, one Presbyterian and a Catholic church; the latter have the largest congregation. How I do wish there was a Latter Day Saints' church here also so that the people could hear our doctrine preached by our elders. There are so few of us here; my daughter and husband, and myself. My husband does not belong to the church yet, but likes our elders, and I am sure is almost convinced of the truth of this gospel; my prayer is that he will come into the church. He is a good honest upright man. Although he does not belong to the church has been paying tithing for some years, which is very favorable. Our daughter, (Mrs.) Sr. Cushman, which Bro. Kephart baptized last June, and administered to, is growing stronger and better, for which we praise our heavenly Father. Her husband and little child are well, and give honor and praise to God for healing and giving strength to wife and mother.

Pray for us dear brothers and sisters that we may prove faithful, for that is my desire. Although we are isolated from God's children we feel and know that his watchcare is over us and that he owns us as his.

We would like to see Bro. Hunt and hear him preach (husband thinks a great deal of him). Any elders will be welcome at our home if they will come.

Your sister in Christ,  
SARAH ELVA OLSON.

##### EL DORADO SPRINGS, Mo.

November 20.

**Dear Ensign:**—The Saints at El Dorado Springs are still alive and in the faith, looking forward to the redemption of Zion, and I believe we are trying to so order our lives as to help to bring about our redemption. We are rejoicing in having a house of our own in which to worship. We have it all finished inside, and a good coat of paint on the outside; and now one more short pull, and a strong pull all together financially, and our chapel will be ready to dedicate.

We have already had two series of meetings in our chapel; one by Bro. R. T. Walters of ten days, and one by Bro. James Moler, of two weeks; and during our last meeting two precious souls were baptized into the kingdom by Bro. Moler. We had splendid turnouts by the people to hear the gospel, and Bro. Moler did not hesitate to give saint and sinner their portion in due season; now what will we do with it?

The 17th inst. there were four more dear ones baptized, by our beloved pastor, Bro. Abner Lloyd, and now we are seeing the promises given by the Spirit fulfilled. Dear Saints, pray for us that we may live so faithful that other promises made to us may be fulfilled. I pray that our love for God and each other may be so strong that the power of the evil one may not find entrance among us. How grand and glorious it is to be serving God in Spirit and in truth. Oh, how I rejoice in his goodness, and for the privilege of seeking him in this latter day.

I have read Elder Gilbert's "Zig Zags" with pleasure. I hope he will still let us hear from them, and when we read Bro. Peterson's letter telling of the trials that he and Sr. Peterson have gone through, my tears flowed in sympathy with Sr. Peterson, and I wished that I could have been there

to help her in those hardships, but as I cannot be a missionary, I am thankful to be able to do a little work here in my own, dear native land, for that great latter day work. Oh, it is a marvel and a wonder.

Yours in the one faith,  
Mrs. A. J. GILMORE.

DARKENED, Ill., Nov. 25th.

**Dear Brother:**—I send you a notice of the death of Elder J. F. Thomas. Just before Bro. Thomas left home for the war in 1861, he copied the revelation given by Joseph Smith December 25th, 1832, from the "Pearl of Great Price," onto a sheet of foolscap paper in his own hand writing which document he carried with him through the war, and brought it home with him at his return. I saw said document a few months ago, and I was permitted to take a verbatim copy. He informed me that during his services as a soldier for his country, that he had taken the revelation from his pocket and had read the same to his comrade. I thought I might write you this in hopes that it might be useful to your many readers. There are others who have heard Bro. Thomas speak of the same thing many times. He died first in the faith of the gospel.

Your brother,  
F. M. SLOVER.

BELLCENTER, Wis., Nov. 10.

**Editor Ensign:**—I love to read the letters and sermons in the ENSIGN, in fact, I love to read it all, and as our time has expired, will send and renew it, for we cannot think of doing without it. Was glad to read that our Bro. F. L. Sawley is still in the work, for he can make the gospel so plain that all can understand. Our beloved brother, A. L. Whiteaker, was here and preached some excellent sermons, and made the gospel look so plain that all seemed edified. Come again, Bro. A. L., for the Wheatville branch loves to have the elders come.

Elder J. W. Whiteaker is doing all he can to feed the flock that spiritual food, and instruct them and teach them their duty, and keep the flock together. I can say the most of the members are alive in the work. Bro. Brookover is also doing all he can, battling for the truth; he is a earnest worker. Our branch is somewhat scattered, but we meet the first Sunday in every month to partake of the sacrament, and in two weeks we meet again, some time for preaching and some time prayer and testimony, and the Lord is with us when we come together in faith.

This work grows brighter each day. I often think I am the weakest and most unworthy of all the hand-maidens in the vineyard of our God, but I know if I am, it is required of me to do what I can for my Master; so I intend to contend earnestly for the faith once delivered to the Saints, and to tell others all I can of the gospel, God helping me. Dear brethren and sisters of the one faith, pray for us of the Wheatville branch, that we may not be slothful, but earnest workers in this great work of our God. Hoping and praying for the spread of the gospel, I am

Your sister in bonds,  
M. E. WHITEAKER.

PHILADELPHIA, Penn., Nov. 26.

**Editor Ensign:**—Perhaps a few words from this city of "brotherly love" would not be out of order at this time. Our good cause here is attracting some attention and we are doing all we can to give the people a proper understanding of the same. I have succeeded in getting fair reports of our work here inserted in all the most prominent papers of this city. A week ago three of the papers here had a short notice of our Sunday School convention and each one stated that we were not in any way connected with the Utah institution of the salt land.

In last Sunday's Times there was a short article also which has a fair report of our work, a picture of the writer and of the new church we have about completed here. I give an extract from this article:

"Although the doctrines and all who follow them were at first severely condemned by the cloth and laity of

this city, those who listen to the faith as set forth by Mr. LaRue find very little to censure, many of the principles being strictly orthodox. The pastor and members of this, Latter Day Saints Church repudiate the doctrine of polygamy. They look upon the teachings of Brigham Young as a delilement of the sacred doctrines of the true Mormons," etc.

If they had left the word "Mormon" out it would have been much better; not that there is anything bad about the word "Mormon," but it is so very hard to get the people to understand "who and what we are." I have written a tract for the purpose of introducing our work here and to show the people that we are not of the Utah Mormons. It is doing good.

Bishop E. L. Kelley arrived here yesterday from New York; he will likely remain here over next Sunday, December 1st, when we expect to open our new church. Bro. Pitt is to preach the opening sermon. Bro. Parsons is expected here this week, also Bro. Robley who is now preaching at Bridgeton, New Jersey; others of the ministry will likely be present. All kinds of talk seems to be afloat about us. Yesterday a woman brought me her old family Bible and at the close it gave a short sketch of all religious denominations and it truly gave all "Mormons" a hard name. It said we believed after we died we would turn into a God, and a whole lot of ignorant trash likely gotten up by some one whose mind was full of prejudice and who lacked a thing very essential to every public man, namely, good common sense. Another party near by was heard to say, "Oh yes, they are 'Mormons,' but they will not let them practice polygamy round here!" Another rumor has it that we do not have music in our church, and so it goes. We kindly invite them to come and let us tell our side of the story and many have promised to do so.

After all we ought not to condemn the people for looking down upon us as evil doers when we consider all that has been said falsely of us. Nearly every means of information that the people in general have by which to find out anything about us shamefully misrepresents us in every way, and the old adage is yet true, here as elsewhere, "Fongus will wag." Our services are usually very well attended, especially on Sunday evening. We have several willing helpers, among whom are Bro. Geo. E. Harrington, who is working here, Geo. H. Smith, H. H. Bacon and H. D. Angus, who is our up-to-date branch teacher. We also hold service at the homes of Saints at Germantown, where Bro. Bacon has faithfully held the fort for quite a long time; several seem to be somewhat interested.

We will likely hold a series of meetings following the opening of the church, which we trust will have a good effect on this new neighborhood. We trust that everything pertaining to our work may be duly executed with prudence, carefulness and wisdom, for behold, the eyes of this world are upon us; and we each one can be a great power either for good or evil, for success or failure. On which side of the balance are we to be found?

Brethren, pray for us that we may be blameless and harmless the sons of God without rebuke in the midst of a crooked and perverse generation among whom ye shine as lights in the world; holding forth the word of life, that we may all rejoice in the day of Christ that we have not run in vain, neither labored in vain.

On duty,

WILL E. LA RUE.

3431 North Front St.

BIRCH HARBOR, Me., Nov. 26.

**Dear Ensign:**—Over a year has passed away with all its changes; mistakes and results since I have written for publication in your columns. My time has been spent in Maine and Nova Scotia; I trust not without some good results to compensate for mistakes and lack of tact and wisdom. I am now at a point I left last June with a good interest and some near the kingdom. I find the interest still good and a number having joined the church under the ministrations of Elders W. W. Blanchard,

U. M. Kelley and I. M. Smith. The new members are getting along nicely, striving to live their religion, and numbers still investigating the work. There is something quite remarkable concerning the planting of the work here last winter and spring, the history of which will make a very interesting and profitable story when the proper time comes around to tell it.

Elder C. H. Rich is associated with me and we purpose standing right by the work in these neighborhoods as long as there is a demand for it, averaging six services a week; we are arranging for a Thanksgiving service at South Gouldsboro—a change from the ordinary preaching services. Before leaving Nova Scotia it was my happy privilege on the 30th day of October to unite in matrimonial bonds Sr. Lols A. Graham and Bro. Leander C. Johnson at Wentworth. In the evening was called to lead the Presbyterian prayer meeting by the general pastor, who assisted at the wedding. A few days later it was my sad duty to preach the funeral sermon of the departed Sr. Susan Fillmore, an aged sister whom all will greatly miss and of whom none, either saint or sinner, can say a reproachful word. Her life was above it. May all the Saints and neighbors take pattern by her example—living quietly and peaceably with no harm to say of any one, then hardness and strife will all disappear.

The Saints are striving to keep up regular meetings. Promptness and punctuality with patience goes a long way in the success of meetings and sometimes it takes even Saints a long time to learn that simple lesson.

Hoping and praying and working for the final triumph of the church, I am,  
Yours in the faith,

H. J. DAVISON.

HUSTED, Colo., Nov. 11.

Editor Ensign:—It has been some time since I troubled your columns. This evening I feel like a man that has traded horses and got wonderfully beaten. I have been transferred from the south Missouri mission to the Colorado mission. Thus far the efforts I have made in this section are not very promising. We have made a few friends at Husted, where Sr. C. R. Duncan is teaching. Some seem to be carried away with our views on the future state. Most of the people out here are bitter and antagonistic to anything that savors of "Mormonism." They look upon Joseph Smith, Brigham Young and the Book of Mormon as frauds. I will relate the following experience as a sample of Colorado mission work.

I left Sr. Duncan's on my wheel this morning for the Edgerton school district about four miles below. I had a down hill push and in a few minutes halted the school master and found who the trustees were. I came first to Mr. Green's, who had gone to the city, but I had a pleasant conversation with Mrs. Green, who is English by birth. I left her a tract with the understanding that I represented the Reorganized Church of Christ. I proceeded to find Mr. McCuttings, who lived back in the hills. After considerable labor I stood in front of their door, featuring a big snarly dog. Being afraid to venture further, I yelled "hello" about a dozen times and finally succeeded in bringing an elderly woman to the door, who said in rather doubtful terms: "I don't think the dog will bite." I explained the object of my errand and learned that McCuttings was over to one of the neighbors'. Then I turned to continue my search. Found the gentleman alright working as a carpenter. Explained my business. He inquired what denomination? "Reorganized Church of Christ." I have no objections; will come to hear you if you preach. I thanked the gentleman, left him a tract and started down the ridge in search of Mr. Moon; but by this time I began to feel that the inward man needed some nourishment. Therefore I halted and in the lonely dells, where my eyes feasted on the beauty of nature, I dined on the dainty repast provided by loving hands, and quenched my thirst at the gurgling stream many feet below. The "man in the moon" was on my mind (and we are about 5,000 feet or

more nearer that heavenly orb, than in the land of Zion).

The "moon" is hard to find sometimes, at least it was so in this case. I lost the trail and had to pull off my shoes and wade the ice water in the gorge below, carrying my wheel. To make a long story short, I finally reached Mr. Moon's, who had gone over to a neighbor's and wouldn't be back for about two hours. By invitation of his good wife, I entered the house, glad to rest from weary toil. We improved the time. The differences between our people and the Brighamites were discussed. I could see that prejudice was "hub" deep. They couldn't see why old Joe Smith was called to do such a wonderful work. Anathemas were hurled at this innocent man, and I simply tried to defend him as an honest man, for it is impossible to get people to believe he was a prophet if they believe him to be a rascal. The cyclopedia was brought from its hiding and the article on Joseph Smith read. I did nothing more but tear it to pieces with historical facts. It stated that Smith was killed on May 27th, that he had a revelation on polygamy, and that the Book of Mormon was a story spun by Smith and Rigdon out of the Spalding romance.

By the time I had explained these points, the Moon had arisen. I told the object of my mission. Mr. Moon is hard of hearing and I had to talk rather loud. He brought out the "cyclopedia" and read Smith's history. At this juncture I stood before Mr. Moon and preached a regular sermon. They couldn't see why we should object to the term Mormon, when we believed in the Book of Mormon. Mr. Moon finally told me he was not willing I should use the school house. I told him I would go and see Mr. Green and if he was favorable would announce meeting. His wife suggested that Mr. Moon send a note to Mr. Green stating his decision.

The note was written and placed in an envelope unsealed. I told Mr. Moon I would read this note before going. I should have said, by your permission. The note read as follows:

Mr. Green:—Mr. Baker, a Mormon preacher, called today and asked permission to use the school house. I am decidedly opposed to it. The rest of the board may do as they please.

Mr. Moon.

I handed this note to Mr. Moon and told him I wouldn't carry that note, as it was a misrepresentation. I bid them all good day. Mr. Moon thought I was going to see Mr. Green; therefore he saddled his horse and started alone. When I saw what he was going to do, I changed my course and started for Mr. Green's. Mr. Moon wanted to get there before I did and so I gave him a race. We both got there the same time. Mr. Green had not yet returned from the city. The case was laid before Mrs. Green, who heard us patiently. After Mr. Moon had gone I remained and talked with the lady some time. It made me late getting home, and I said in my heart "O God pity the Colorado missionaries." May the Lord bless his work more abundantly in other places. I am still in the faith.

In gospel bonds,

A. M. BAKER.

DELTA, Col., Dec. 2.

Editor Ensign:—Since last writing I have endeavored to "keep the camp fire blazing," by instructing the Saints in these parts and opening up some new places where there are no Saints, but where we hope there will be some day.

Owing to the ranchers in these parts being very busy, watering, haying, digging potatoes, etc., I found it impracticable to do much of week evenings, so I did what I could Sundays, and whenever opportunity offered, to get the Saints in these parts on a higher plane of action and right living.

There has been considerable advancement made in many of them, and most of them are now active in the work, and preaching, by example. Still some are loth to leave off their old careless habits and take hold and live the Christ life as they should. Wild oats are not all rooted out in a

few days or months. This is one of the worst parts of God's moral vineyard for the "little foxes" (Sunday work, drinking, swearing, etc.) to destroy the vines.

I opened up the work in Gabbert, and also in Ridgeway, two new places where the people never heard a sermon delivered by our representatives before. I did not preach many sermons, but did considerable fireside preaching, and made a number of friends to the cause, who invited me back and told me not to want for a bed or a meal's victuals while in the neighborhood. At Ridgeway there are a number of members of the Utah church; they gave me the use of their hall to hold evening meetings in, but the dark nights and threatening storm prevented holding meeting but one evening. Three Utah elders were there to see to it that I did not capture any of their flock. I expect to return there again and take Bro. Kemp with me, if all goes well.

I made a trip with some of the Saints here, to the saw mill, some thirty-five miles southwest of Delta, for lumber for their new church building they contemplate erecting soon. We also viewed some timber land that they have taken up for the benefit of the church. It is fine timber. Bro. J. Kemp has just returned from home and the eastern part of the state, where he has been since the middle of August. He and I will hold meetings here this week and assist at the monthly meeting next Saturday and Sunday here, and then go down to Fruita, when we will begin active work for the winter.

Three precious souls were added to the church by baptism here of late. They were baptized by Bro. T. Park (priest), and confirmed yesterday by Bro. Kemp and myself. The Spirit shewed to me a few weeks ago that there would be several unite to the church, so I look for more to follow.

Our trip to Fruita is hastened some, owing to a letter received from Bro. Tomlinson urging me to come and baptize an excellent young man, whom I left investigating when there in the summer. So the good work goes on. We are not moving rapidly, but I believe our work, so far, has been effectual. We find plenty of places to preach, and we trust we will be able to fill them all.

Yours in the faith,

J. M. STUBBART.

HOLDEN, Mo., Nov. 27.

Dear Ensign:—President Hulmes came to Holden on the 26th inst., and held a short series of meetings. He came accompanied by the Spirit of the Master "to feed his sheep." Before he came I wondered what he could preach that had not been preached here; what new thought would be presented? In the first sermon I readily saw that the Lord knew who to place as president of this Stake, to look after and feed his sheep. And the sheep heard and recognized the voice of the Shepherd through this chosen servant. "And yet show I unto you a more excellent way," was made so plain that with one accord we were gladdened over the new ideas we gathered on the subject.

Number two was a direct appeal, presented in his own peculiar way, upon a higher living among his people. My heart swelled with gratitude and thanksgiving to our Father for the rich blessing of those precious truths, and of the fulfilling of his word. "He that is sent of God will teach the things of God," and the sweet testimony was like food to the hungry and drink to the thirsty. Then the sermon on the divine mission of Joseph Smith was very interesting. And last but not least the presentation was on consecration, as some desired it. The Saints came anxious to hear, some with pencil and tablet, and how grand it was. Another strong testimony of the prophetic mission of Joseph Smith. No man could concoct such a wondrous scheme that would bring about such satisfactory results to all parties. He so unlearned and his career cut short so early in years. When we examine the depth of those revelations given through him and carefully link together the many evi-

dences on record, beside the many evidences given by the Holy Spirit to the thousands now living, of this marvelous work in these last days, we are led to exclaim, "Praise God from whom all blessings flow."

I am so glad that I am numbered among his people who have such a full knowledge of his work, with its purposes and far-reaching plans. Oh, that each of our lives may be replete with good works, each one helping in whatsoever place we are best qualified to fill for the best good to the cause entrusted with us. What are our petty trials, that overthrow us so quickly, compared with the great final results to be brought about through our faithfulness? Then who has time to sit down and study over wrongs, real or fancied? Getting darker and lower and deadlier, influencing those with whom we associate, while the weaker ones will partake, in a measure, of the darkening influence, thus helping on the cause of Satan, instead of the cause of Christ. Oh! had we not better arise in the strength of Israel's God? Come up higher and still higher. We see the necessity of it, why not do it? Nothing to lose by it, but much to be gained.

On Sunday the Saints voted to postpone the prayer meeting until 6 p. m., so that all those desiring to do so, might attend a temperance mass meeting, to be held at 3 p. m., at the Cumberland Presbyterian church, they having sent us a cordial invitation to attend; and another incentive to go was, Sr. Dora Young had been solicited to write and read a paper for the occasion, which was very good. About twenty-five of our members were present. Pres. Hulmes was called upon to open with prayer; also when a couple of votes were called for in behalf of the temperance cause, with one accord each Latter Day Saint arose. I must say I felt justly proud of them. I have lived in Holden for over one year; I love the place for a home, and the Saints are very near and dear to me, and a good people. I want to live out my days with them here, and then enjoy eternity with them.

Bro. Devore has been absent since the middle of May, and expects to continue in his field of labor until March. While the sacrifice is great, we are happy in the thought that it is made for the work of the Lord, which is so dear to us both; and we strengthen each other's hands and smooth our pathway through the blessing obtained through the mail facilities.

We have a good set of officers in this branch, all are trying to fill their office and calling and manifest an earnest desire for the welfare of the Saints. We have much to be thankful for, and the closing up of Thanksgiving day will be a supper for the entire branch, at the home of Sr. Allen, where the willing hearts and hands of the sisters will have prepared it, and the willing hands of the brethren and boys will leave a ten cent piece in the hand of the treasurer for purposes not wholly decided yet.

Happy in being a co-laborer in this glorious work.

ELLA R. DEVORE.

PLEASANT VIEW, Kan., Nov. 25.

Editor Ensign:—This leaves me busily engaged in this great latter day work; I am holding meetings at this place with fine interest. Just closed another debate at Hiawasse, Arkansas, with one J. T. Hinds, a nice man, which is an exception among the Campbellite people; large crowds and intense interest, about five or six hundred people to hear it; a new place where the gospel had never been preached. I hope much good will result from it.

My debate at Fairland, Indian Territory, with D. B. Bay, was a great success for truth. Debates are all right when necessary and demanded. I get plenty of them without urging them on the people. The gospel stirs them up and they want to debate; we can depend on what we teach and I am glad we have a sound theology that will stand the test against every thing; but I would not affirm that all mankind will be saved, because it

cannot be proven by the three books which we claim to believe and teach; one class have not one ray of hope or promise, in fact, none but the people of God, those who hear and obey the gospel, will be saved with a full and complete salvation, and I don't want the moon or stars. The three books teach there is a hell and the wicked will go there, and Christ taught, Fear not those who can kill the body, but to fear him who is able to destroy both soul and body in hell. The gospel pure and simple is what the people need, and not mix universalism and adventism with it. Better preach the gospel and leave judgment with God until we learn sense enough to handle such things. The Lord tells us to preach repentance to this generation. Let us pray that the Spirit may guide us into all truth.

In bonds,  
J. D. ERWIN.

JOPLIN, Mo.

HARTINGTON, Neb., Dec. 6.

Editor Ensign:—It has been a long time since I wrote to your columns, so I thought it was not amiss to write from this part of the Lord's vineyard, and inform the readers of the Ensign that the missionaries in these parts are hard at work, trying to get people to live in the light of freedom and not under "the yoke of bondage."

Since June 1st I have held ten series of services, and have been sustained by the omnipotent One, as well as the prayers and assistance of the faithful in Christ. I am at the present time in company with Bro. James Huff and we have a fine interest. Hope to continue in the conflict until victory is won. We have baptized several this season, and others are near the kingdom at this place as well as several other places I have labored this year.

I find this field a pleasant place to labor, although we face difficulties occasionally, but we expect that until tears and sighing, trouble and worry is over and peace reign supreme.

So let us labor on.  
"Till blessings crown our efforts with a crown,  
And peace our steps attend."  
Your brother in Christ,  
OSCAR CASE.

One of the greatest boons a young girl can have is a sensible, old-fashioned mother.—December Ladies' Home Journal.

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ZION'S ENSIGN.

Entered at the Post Office at Independence, Missouri, as Second Class Matter.

OUR FUTURE HOPE.

Sermon delivered at the Washington Park, Hamilton, near Independence, Missouri, Sunday P. M., September 2, 1900, by Elder Columbus Scott.

We have reached the concluding service of the reunion for this place this year. A variety of topics have been discussed by the brethren who have delivered the word; joy and gladness have filled the hearts of the people as they worshipped before the Lord in the reunion. I believe that the question of our hope and expectation with regard to the future as set forth in the promises of God found in the divine revelations would perhaps be appropriate at this concluding service.

These reunions are but little primary gatherings pointing us forward to a great re-union expected to be realized in the sweet by and by. The circumstances by which we are to be surrounded will be somewhat different there to what they are here. We find that circumstances here are continually changing. Things are not always what they seem, and with time pleasures are fleeting, and many times that which we think is pleasure is but dissipation. It is only in that which brings joy and consolation to the heart, and that brings glory and power to the mind in knowledge and wisdom and of that character that shall abide, do we find enduring peace and joy.

We cannot bring these conditions around without the interposition of the Divine hand; and the great Father of all sent his Son into the world to tell us the truth with regard to how we should live here in this world, and what we should realize in the world to come, provided we would abide to the end faithfully the conditions laid down in the Divine record, many of which have been so ably presented during this reunion as found set forth in the Divine revelations.

In this reunion, this service is typical of the time at which we have arrived in the world's history. There is an expression found in the book of Daniel used by the angel of the Lord referring to these days in which we live, and from now on until the second coming of Christ, called the "time of the end." Tonight is the time of the end of this reunion. We anticipate a reunion on the other side, though it may have an ending, yet its ending will not be like this one in many regards. Those who are so fortunate as to reach a place with the redeemed of God on the other side when the time comes for the reunion to end, will not say, "I will meet you here next year, or I hope to meet you in the near future, at the reunion provided we are alive;" that provision will not be necessary to be found there; those who reach that side will be blessed and can leave that expression out. I will meet you in the reunion over there in the city of Zion or over in Jerusalem, or some other appointed place

when the time arrives. This idea "If we live" will then be a thing of the past. Jesus says, "When the Son of man shall come in the glory of his Father with his angels, then shall he reward every man according to his works."—Matt. 16:27.

This is a strange doctrine to the world in this age. "Though the world is filled with Bibles, though the missionaries are numerous; notwithstanding churches are being established in the various civilized nations of the earth, yet the doctrine announced in this text, is a strange doctrine. The world at large does not contemplate it that way. They contemplate, many of them, that our judgment is going on now; that when we come to lay the armor down and pass beyond the veil that hides the invisible from us, that then we enter into our reward either happiness or woe. I am glad, however, that the Savior and the Scriptures teach another idea, one more consistent with the character of God; one more in harmony with the Savior, who is the same, yesterday, today and forever; one that accords with the idea of the infinite justice of God. I can say infinite justice or justice at least, and can conceive it to be infinite justice that all the Lord's children shall be permitted to enter into their reward at the same time.

I can hardly see the righteousness of the thought on the one hand that a Cain who was a murderer should have passed from the world nearly six thousand years ago into an immediate and full recompense for his wrong doing, and then another man six thousand years later, guilty of the same wrong should have six thousand years less of recompense than Cain, can you? I can hardly see why it would be just or just righteousness that Abel should have gone on to his full reward six thousand years ago, while the humble, persecuted tried people of God who should pass on six thousand years afterward, should have six thousand years less of glory and peace, and of crown and bliss than the other one, can you?

My text announces that when the Son of Man comes he shall reward every one according to his works. That is a beautiful thought, all children of the one Father by the same principles of adoption, brethren of the one Savior. There is a time coming when he will enter in upon the probation of that law and will deal out the rewards to his faithful ones—when he comes—that is a beautiful thought.

Now in the revelation of St. John after the Lord had returned to the Father, and been there for a long time, several years, he said to this weary, tried, persecuted apostle, banished for the word of God, from the cheer and companionship of his brethren here in the world, he comforted him with the thought, "Behold I come quickly and my reward is with me to give to every man according as his works shall be."—Rev. 22:12. Not only will he bless his children in the possession of the reward at the same time, but there

seems to be such a beautiful uniqueness and such an exalted conception of justice in the expression, "Reward every man according to his works." Why numbers of people in this age of the world think that we do not have to work to be saved. Just ask the Lord to save us and we will be saved. They forget that the New Testament as a book opens with the instruction, "Not every one that saith unto me, Lord, Lord shall enter into the kingdom of heaven, but he that doeth the will of my Father." "Let your light so shine before men that they, seeing your good works may be constrained to glorify your Father which is in heaven;" and all along through the biographies of Christ and the acts of the apostles, the epistles of Paul, and James, and Jude, and of John, until we get away down toward the closing sentences of the New Testament, and still it holds forth that men will be judged according to their works.

That is the beautiful thought. The works that God hath enjoined, the works that he hath required under the gospel of Jesus Christ, and it closes almost with these words, "Blessed and holy are they that do his commandments." We are to do and keep on doing and working, toiling and laboring, "That they may have right to the tree of life and enter through the gates into the city."—Rev. 22:14. We start out by doing. We travel all the way along by doing, and we have a right only by virtue of doing God's commandments, to enter through the gates into the beautiful city by and by. I wonder where this reward will be. We have learned that it will be when Christ comes, so far as the time is concerned. We learn further that it will be according to our works so far as the glory and the degree of reward is concerned. Where will it be?

Is there anything to indicate that our salvation is nearer than when we believed? Will the child of the father who falls asleep today and is buried in the grave yard, have to lie there now for eighteen or nineteen hundred years longer, like Paul and others may have waited? I hardly think so, my friends. For I look out on the world and find the world's heart set on the things of the world more than on the things of God. I am reminded that it is the evening, that the end is approaching. It is to be as in the days of Noah, eating, drinking, marrying and being given in marriage, building, selling. Not that these things governed by the bounds and conditions of the law, in themselves, are wrong, but that the world is so given to these things that they have no time to serve God. There is the difficulty. For indeed we are told by the judge upon the bench, also the learned statisticians like Mulhall of England, or others, that evil is increasing in the world, that wickedness reigns more supreme, that the liquor association largely controls; that while it is plain that the Christian Endeavor Society is increasing, the Epworth League

is increasing, and claim that the Young People's Baptist Society is increasing, I notice that the manufacture of liquor is not decreasing; the number of saloons is not decreasing, the number of criminals not decreasing, and it is a strange thing that both are increasing and yet all these societies claim to oppose liquor and saloons. How do you account for it? If you tell me, as the others do, that evil is increasing in the land. I tell you that the Bible states that in the end the transgression of the earth shall be heavy upon it, as is expressed by the great evangelical prophet Isaiah in the 25th chapter of his book; looking down to our day.

If you tell me that the people are aroused to the dangers that beset the lives of men today by the famine, the pestilences, the war, the plague and by the roaring tornado, and the blighting, withering, curling, twisting cyclone, I answer again, It is simply a fulfillment of prophecy in the language of Isaiah: "Fear and the pit and the snare are upon thee, O inhabitants of the earth," and I ask the question, How are we going to escape? The answer in the language of the prophet is, "He who flees from the noise of the fear shall fall in to the pit: and he that cometh up out of the midst of the pit shall be taken in the snare." It is no use to run away from Missouri or Kansas to California to get away from the cyclone, you cannot do it, is the idea.

Joel (3:18) looked forward to this day and says, "The Lord will be the hope of his people and the strength of the children of Israel," so the Lord is the only hope of the children of men. If you tell me that these things are so, they tell me the end of the world is near, then sir, I tell you that these are signs of the coming of the Lord in glory.

Sometimes men say, "I guess we will have a change in circumstances. Times will grow better. We have a class of financiers that are coming up in the world, known as the Jews, they are taking hold of the reins financially of the world; that in the great parade they occupy the front chariot with the lines in hand. I presume they will administer things alright." I want to tell you that the Bible in general terms teaches that about the time of the end of their captivity to the gentiles they are to come to the front; that their countenance would grow ruddy, that their wealth would be made to appear, and that that is the sign of the near coming, the approach of the end of the world. Sometimes people who have not investigated along these lines do not know what you mean by the end of the world. They imagine the earth is to be blotted out, the sun and moon and stars to fade away and this world to disappear. Such is not the Bible idea, such is not the idea that the Latter Day Saints, so far as I have heard them express it, entertain upon this point. Jesus once came as a little child; he is yet to come arrayed in glory. He once came a servant of all; he comes this time to be served of all. He

came once as a lamb to be slain for men; he comes this time the lion of the tribe of Judah. He came once to wear the crown of thorns, but he comes crowned with glory, power, honor and majesty. He came once wearing the swaddling bands of the infant, but he comes the next time wearing as his garments the Clouds of glory from heaven. He came once to be offered as an offering; he comes now to receive the offerings of the nations of the earth and their homage. He will come as they sang in the beautiful anthem, "The King of Kings and Lord of Lords."

Ah, but says one, "Don't you think that when the Saints die, they will pass on to heaven and stay there forever, and when the wicked die they will go down to that warm country we have heard about and stay there?" What will be the use of the earth? We won't need it, sun, moon nor stars. Well, Abraham understood differently from that. God told Abraham that he was his friend and he made Abraham the father of the faithful. God is the Father of the faithful and so is Abraham. How is that, we have two fathers? Yes, by adoption. Christ came, the seed of Abraham according to the flesh, and when one is adopted into Christ, he is Abraham's heir; and when you are adopted into Christ, you are the heir of God and God's son, by the Spirit, while he is called the Son of man because of the flesh. So we read, "You are all the children of God by faith." Notice it. "For as many of you as have been baptized into Christ have put on Christ, and if you are Christ's then are you Abraham's seed and heirs according to the promise."—Gal. 3:27-29. To what is Abraham heir? In the 4th chapter of the Roman letter Paul tells us that Abraham is the heir of the world. He has a special lot over on the eastern continent and his children, the literal children, are getting ready to go back and inhabit it.

You read of four wonderful conventions and reunions that they have had, one in London lately, the question of going back is settled; the question of being a government there in Palestine is settled; the only question is, how to carry out and fulfill, accomplish the work. You read it in all the papers as "Zionism."

That is a strange thing, too, that right here in our day, while the Lord has set his hand to establish the mountain of his house religiously, in a gospel sense, and the elders have been preaching for the last seventy years that Israel would go back, somehow or other every heart has been fired, their intellect touched, their ambition stirred as if by super-natural power and light, and they have caught the spirit of going back to the father-land. It is peculiar, isn't it? And as you notice some of the nations of the earth dying, like some of the little republics in South America, like Spain, like Turkey and even like China, it indicates that the times of the gentiles' ending is upon us and the reign of the Jew is about to come in; and it is the harbinger

of the bright day when the Son of man shall come in glory to reward every man according as his works shall be.

It is a lovely thought. We can form conceptions of it. We can foresee its gradual development; we can anticipate it. God gave a law over there to Abraham and through David tells of Abraham that God gave it to him when he could affirm by no greater, he affirmed it by himself; gave a lot to Abraham by an everlasting covenant, renewed it with Isaac, confirmed it to Jacob with an oath and that it was given to him "to a thousand generations." One generation today is thirty-one or thirty-two years, and a thousand of such generations would not be a short period would it? Six thousand years would not nearly fill the bill. That is in the 105th Psalm of David, it is to be realized through Christ, through his coming, through the glory of the development of his kingdom on the other side.

Hold I will say is prepared: "Behold I will send my messenger and he shall prepare the way before me." That messenger, to your speaker's mind embodies the gospel and its ministry, and when they shall have prepared the way, "the Lord whom ye seek shall suddenly come to his temple." I admit that on the one hand, of the world, the outlook is dark. Watchman, what of the night? The night cometh and also the morning; and while to the world it is increasing evil, it is loss of credit as with some of the nations, its despondent future betokens a night, yet the word is that while it shall be light the night cometh and also the morning. We believe that the gospel restored marks the rising of the day star indicated by the apostle Peter in his prophecy; and when the day star appears, soon the world's sun of righteousness will be seen reflecting his beams over the world, that the day of glory and of rest is at hand.

There seems to be material evidence of this to the close thinker, it hardly needs argument. All we may need to do is to mention the facts, call attention to the prophecies foreshadowing the facts and it is enough. The world is moving at a speed rapidly, beyond comparison with any period of its past in the aggregation and accomplishment of great events in the world. Men are endeavoring to bar against danger by scientific development, but the more science they get the more danger they create. And it will not be beyond the strength of the marvelous and even the field and region of facts or truth when we can see the electric wires so numerous in the world, the telephone wires and the telegraph wires erected in the atmosphere, so that about the right time the Almighty will touch one of these buttons and set the elements on fire and bring about the time predicted by Peter when he said that the day comes in which the elements being on fire shall be dissolved and melt with fervent heat and the earth also. It will melt to some extent also, and the corruptible things there shall be

burned up, in order to prepare the world for the inheritance of the children of Abraham.

Sometimes men have to be met in discussion in order to the accomplishment of good, because they will not be counseled; they will not think, they will not take hold of the facts of the problem of their redemption. And when they stand up in their mighty efforts against the purposes of God, God's purposes go right along. It will injure the work of God and his purposes in the ultimate no more than your butting your head against Gibraltar will hurt that rock! God's purposes will never be moved, and if we are in the way, we will be moved out. Such has been the history of the past, such continues to be the history of it, until the grand purposes of God are accomplished.

It seems to me then, it is reasonably more in harmony with God's purposes to conclude that God will let the earth remain, cleanse it, winnow his floor, gather the wheat into his granary and burn the chaff and the tares with unquenchable fire, so as to clear the way for the inheritance of the people of God. So when Jesus comes, what is the reward? He will reward everyone according to his works. "Those who by patient continuance in well doing, seek for honor and glory; immortality and eternal life" are promised, "Blessed are the meek for they shall inherit the earth." "Behold, I show you a mystery, we shall not all sleep." That is, not all God's children shall be asleep in the grave when Christ comes, but he says, "We shall all be changed in a moment, in the twinkling of an eye at the sound of the last trump." I can conceive it no more unreasonable that God should raise my body up and change it from mortality to immortality; power to exist seventy millions of years, than to give me a body to exist seventy years, no more unreasonable the one to me than the other. The power is there to do it, and where the knowledge, infinite knowledge is, there is the power.

Men accomplish miracles in a sense, in the scientific world because of their knowledge; and the resurrection of the dead is an easy thing for the Almighty. Was there ever a man resurrected? I want to make an appeal for two minutes to the man or woman here doubting the resurrection tonight. Robert G. Ingersoll and others of like thinking say that Jesus Christ was here in the land of Judea nineteen hundred years ago and a little less. I believe it too. You believe that Pilate was governor there. So do I. You believe that Pilate represented the whole iron Roman world with all that that means? So do I, it meant armies, it meant power and authority, it meant money, and when the word went out, it meant fiat, unchangeable. Christ before Pilate went into the halls of justice, you believe? So do I. Pilate permitted the Savior to be slain. You believe? So do I. You believe that he was permitted to be laid in the tomb? So do I.

You believe that a great rock was rolled to the door of that tomb? So do I. You believe that that rock had a seal placed upon it, indicating that if any man attempted to break that seal and move that rock the Roman Empire was upon him? And so do I. You believe that the great Roman guard were placed around that tomb's door? And so do I. You believe that Jesus predicted that He would be resurrected the third day, and so do I. You say he was not resurrected. I believe he was. There your faith ends, mine goes on. Why did not Pilate, who had all this power command on the third day, "open that seal," and say to the soldiers, "Bring that body out here, show it, dead, to these fanatical followers of this Nazarine?" Yes, you believe you would have done that, and so do I. Why did not the Pharisees and the scribes, with Pilate, combined, do that? Why was it not done? It would have been the easiest thing in the world to do; it would have been the most natural thing for a man not of the christian faith to have done; why was it not done? Ah, my friend, there was a power greater than Pilate's, greater than the Roman government, that power that upholds the universe, that power that is the source of life, the source of all intelligence, the source of all light, the source of all law and authority.

It is more reasonable to believe, to my mind, that there is an infinite mind like that with knowledge and power, than to believe in this puny doctrine that the universe, with all of its thought and intelligence and science and power and law, all sprang out of absolute opposite of all intelligence as by the so called scientific statement of evolution is taught. The idea that all thought came from the abyss of the absolute emptiness of intelligence, that the world of wisdom came from the bottomless pit of absolute wisdom; that the intelligent universe filled with law sprang from chance, is contrary to your common sense and experience of every legislature thinker, every government maker in the world—just the opposite of it. There is not a line of experience by which that doctrine of evolution can be demonstrated.

Isaiah saw this day; he saw this evolutionary thought as it exists in the minds of men, and he said, "The wisdom of your wise men shall perish and the understanding of your prudent men shall be hid, for shall the thing framed (the universe) say of him that framed it, he had no understanding? Shall the thing created, say of him that created it, he possess not knowledge?" is the sense of the language in the 29th chapter of Isaiah. Isaiah said that thought would be necessary to be met in the development of the marvelous work and a wonder in these latter days. Isn't that a little peculiar, too? Think about it. Ah, my friends, that governor of the universe, this infinitely wise, knowing and infinitely powerful God has planned for the bringing about

of these glorious purposes. We do not want to step too far into eternity. The coming of the Lord draweth nigh. James said in the day when men would "heap unto themselves treasures-for the last days," gather them into great corporations, the coming of the Lord draweth nigh. They are getting these heaped together. There is no dream about that. You did not merely dream of it last night. You see it in the world. James predicted it, and he says that at that time, the coming of the Lord draweth nigh; and when the Savior comes and the bodies of the Saints are changed, the righteous dead brought from the graves by the power of the resurrection through the glory of the Lamb, and the living Saints are changed from mortality to immortality, when God shall cause mortality to pass out of the body, from the bones and sinews and capillaries; and nerves and veins and arteries, and, when understood, even the blood will pass out; God will put enough of the Holy Ghost in the body, causing it to pulsate from the heart, change it to a spiritual body. This mortal body put on immortality; this corruptible body put on incorruption; this body vile, changed into the likeness and image of Christ's glorious body and the spirit come back into it with powers to grow and expand to dig into the earth and read it as an open book geologically; to soar into the heavens where the multitudes of heavenly bodies are, and visit their realms and measure the distances of the stars.

Capabilities of this kind will be possessed by the mind, with tongues immortal, with spirits glorified, sanctified, and purified by trial, by obedience, by discipline as we have it here in the gospel. Do not forget the beautiful impressions and the powerful evidences of this reunion when you leave here; do not stop praying and do not cease your labors, move right on more energetically than ever. Grow in your qualifications; seek wisdom, knowledge, and understanding. We will need it all. Ah, when the Savior shall come and Zion and Jerusalem, the palace royal, shall grace fair earth renewed, when the vine and the olive shall be reset, when the people shall build and another not inhabit, when they will bring gold as the dust, and silver in multitude, and make iron as stones, the materials will be there with which to build, that will endure for the thousand years, and that is a matter of prophecy too, and Jesus reigns as King of kings and Lord of lords, and rebuke many strong nations and give his people peace and rest.

Ah, indeed, as we go up from year to year to worship the King, the Lord of hosts, to the palace royal, the beautiful songs of the anthem, the development and the harmony of the voice, it is only just a little foretaste of the voice of mighty thunderings of the little trump, or shadow of it, the mere echo of it; you get here from the sounding board, in the park across the way, when the band plays for you. The Christ

that will sing, the enraptured strains of music that will thrill the heavens and invite the Spirit's power unto us in an infinite degree and develop the powers. I was born a lover of music, but I want to get a thousand times its depth of the present time, and there will be lots of time to do it, thank the Lord, on the other side.

These, to me, become realities. Then will be the day of the reunions; then will be the time to recount, and we will hear Abraham, and Isaac and Jacob get up and bear their testimony and speak of the goodness of God to them, and tell what he had done in their day; and Daniel will speak and describe the angel that went and stood by him and said to the lions, "Cease your roarings and let your peace abide. My servant is in mine hand." The three children who went through the fire and came out without the smell of fire on their garments, will tell of that experience. To me these are going to be realities. The possibilities of it are seen in the demonstrations of the present and its very developments as we pass along, does it not?

Then is not that a hope worth striving for? You expect to be there. When you think about it sometimes and speak about it, does not the Spirit bear testimony to you of it? Then they will sing and really experience the song, "I was glad when they said unto me, let us go into the house of the Lord, our feet shall stand within thy gates. Oh Jerusalem." Jerusalem is builded as a city that is compact together. No wonder David said, "Pray for the peace of Jerusalem, they shall prosper that love thee." No wonder the inspiration that touched the harp of the prophet bard in the olden times when he was looking toward this time of its realization as you and I look forward to it, touches your heart in confirmation of its testimony; and sometimes when that Spirit is upon you, the resurrection of the dead would seem but a light thing for the Omnipotent power, who dwells in the midst of eternity, to accomplish.

We cannot magnify this hope too greatly. We cannot speak of it in too wondrous strains. Oh, that it may be impressed upon our every heart and mind, that when we get off in the busy city, absorbed in business of the world, let us not forget God. Let us remember that the time will come when it will be said, "Come my people, enter into thy chamber; shut thy doors about thee for a little moment until the indignation be overpast." We want to be ready. If I cannot live in this mortal state until the Savior comes, I want to hear the voice of the trump of the arch-angel, and in my spirit, that I trust in that condition shall rest in the paradise of God, will come back and take its body, this new body, brought up and regenerated and immortalized when the Savior shall come and enter in upon this reign of peace and rest and glory.

That we may be there without the loss of one, I appeal now: As

I feel to sorrow for my fellow-man, as you grieve in your heart for them; though the Spirit may be with you at the time and you contemplate this promise, ah, if my friend is not there, and I am so fortunate as to be there, my brother or sister that I have known, or any that I may learn of, it seems to me that I shall feel sad on the other side. We have not any to lose. Father and mother never can afford to lose any child from the family, however numerous. So with the heart of the child of God. You will be there and I will be there, and we will have brilliant conceptions, & we will be rejoicing in the midst of glory, power and love, that shall be committed to us, because Jesus said, "You have been faithful over a few things, I will make you ruler over many."

But in that day, where will appear the Saint that has fallen by the way and forgotten his obligations and grown weary? Where will the unconcerned man and woman be who have let their opportunities go by? Ponder upon these things. May we be impressed with them. The day hasteneth, the coming of the Lord draweth nigh, the glory is soon to be revealed. Our light afflictions which are but for a moment, work out for us a far more exceeding and eternal weight of glory. Don't you want to be in that new earth wherein dwells righteousness, as Peter expected? Don't you want to be in the kingdom, when the kingdom and dominion and the greatness of the kingdom under the whole heavens shall be given to the people of the Saints of the Most High? Not a few persons only, but the Saints, from the Ancient of Days, Father Adam, right on down to the last son and daughter that will be redeemed who chooses to be. Ah, all the Saints will then be placed in possession of the promised glory, power, rest and peace and life, never to pass away. I want to be there. I now expect to be there. I do not want any power to come between me and God to hinder my being there, and I am so earnest about it, that I want to feel so humble before you tonight in my mind and heart, that I want every good, faithful Latter Day Saint when you pray and my name comes before you, ask the Father to help me to meet you on the other side.

#### Address of Pres. Joseph Smith

Delivered to the General Conference, Independence, Missouri, on Friday, April 19, 1901.

I may not have another opportunity to address all of you, as some of you are proposing to leave. I hesitate somewhat in attempting to address or instruct those who are engaged in the ministerial field, as I myself have never been an itinerant missionary, though I have done some preaching away from home.

The questions that are agitating our minds in regard to salvation and the church and its establishment and its continuation, are, as a matter of course, matters vital to us; and it ought not to be necessary for me to call attention to this one factor,

in the contest that is waging; that is this: that the personal conduct in dress and in speech and in pulpit—the actions of the representatives of our faith, are taken cognizance of by those to whom we preach; and carelessness of statement, carelessness of speech, uncleanness of person, carelessness of conversation, are taken into account in the makeup of the minister in the effect that he has upon the people to whom he addresses himself; and it behooves every man that represents the church to strive to make his representation the fairest, the most honorable and the cleanest that he possibly can under any and all circumstances.

Another important factor is that the elder and minister ought not to be a tale-bearer; he ought not to listen to, nor retail what may be said in regard to a fellow-minister, either in the same field or in another field, whether a near or a remote one; and I trust that we shall take it into consideration that we are considerate of each other's feelings and observe the proper courtesies as between brethren in the field.

There is an important mission for us to fill in this religious conflict. The position that we occupy is a unique one. No other elders or ministers who are abroad occupy a similar field to the one that we do. We are not advocates of the plenary inspiration of the Bible, and yet we are expected to maintain the Bible as against criticisms made by unbelievers. We are not atheists, and yet we have to contend against what we hold to be an improper understanding of the God-head, and sometimes get the reputation of lessening the character of God by making him like unto a mortal man. We are not extremists, and yet we have to stand against a great amount of superstition and dogmatism that are in the world. It makes a kind of three-cornered fight.

We deny the successive authority received from the original church, and hold that all who have been teaching can trace their authority only back a certain distance, and that they all stand on the same level. Fortunately for us, to a certain extent, this thought is being impressed upon the world here and there in this religious controversy; but we stand for the restoration of authority, through the ministrations of an angel. It subjects us to the charge of being superstitious, of being credulous, of being fanatical. Now it behooves us to prove to the world and those among whom our labors lie, that we are not fanatical, that we are not superstitious, but that we are open to such inspiration as God may give from the heavens to us as individuals. And it behooves us not to be afraid that our position may be over-turned. I know something about the character of you men as a rule in this regard. The same spirit that makes you maintain your position here among your brethren, when you go out into the field makes you specially antagonistic to what you do not approve of

there. But there is a way of meeting these exigencies that frequently turns inquiry from us. There is a method of inviting men to come to Christ which wins their confidence and their esteem; it is far better for us to adopt this under the philosophy that the Savior instituted or gave voice to when he said, "And I, if I be lifted up, I will draw all men unto me." It is far better to draw men than to drive them.

We have been for some little time, and are still being recognized as strongly antagonistic to doctrines that have grown up under the appellation of Mormonism, with which the world especially has confounded us in the days that are past; and now in almost every place the difference is being strongly emphasized. While we are thus showing this attitude, we ought to be careful to remember that up to a certain distance we believe alike. Now it is not right for us to say that we have nothing in common with them, for that is not true. We have a great deal in common with them, as we have with the rest of the religious world. We have something in common with the Methodists; we have something in common with the Baptists; we have something in common with the Christians, and something in common with the Catholics, for we believe in authority as they do. We believe that there should be a place where men may be able to say authoritatively in these days, as servants of Christ, thus: "It is and thus it shall be; and we as a people having accepted that, while we do not believe in infallibility, we concede the fact that Christ has and does command his church or his people, and that his command when received by us is our rule of conduct. Now just as closely as we follow that, we have every right to anticipate that he will stand by us in the conflict; but wherever we depart from it, we understand that we cannot bind him. I think we ought to all understand that.

Personally, I have no conflict with man as an individual. I accept the statement made by the Apostle Paul, that our weapons are spiritual, not carnal, and that we are engaged in a spiritual conflict; and we ought to stand by our principles and the rules that we have ourselves subscribed to, under which we are laboring. One thing that must surely result to us if we do not, is precisely what occurred to the Apostle Paul when he said that he consented to the law that it was good, and by the law he died. Sin revived and he died, simply because he admitted that the commandment of God was good. Now this may happen to us.

Another thing: a great many of us are intensely anxious to have realized, while we are connected with the work and living, that incoming of such a spirit of unification as will unite all classes of believers in the angelic message, and what is known as the Book of Mormon. A great many of us can echo the statement made by Elder Hill the other

night, "How long, how long shall be this continued division and separation?" Now, I can predict, without any appeal to what may be said to be divine, that there never will come a unification unless there is a mutual willingness to concede something. If either or all parties insist upon the rigid application of their own rules and their own declarations or professions of faith, you can calculate that we will always be far apart—always.

I understand that the revelation that was given in Kirtland, Ohio, some years ago, indicated that we were not to be over-careful about receiving those of other factions: evidently fore-shadowing the thought that there might come a time when some portion of these would desire to unite. Now, I do not want anybody to suppose that I anticipate or expect to compromise a vital principle for the sake of numbers. I admit, just as frankly as Elder Hill stated it, that righteousness does not go by numbers; and we cannot always tell and count on those who accepted of God because they are more numerous than any other party may be; but the recognition that we receive from the Spirit, whether we be few or many, indicates whom he will receive sooner or later, and our labor should be to so continue to serve Christ, that when the time of our probation shall have ended, when we lay down our ministry, we shall do so, confident that when the time shall come that we shall stand in the presence of the Judge, that he whom we recognize now as our Prince, the captain of our salvation, will simply say to him who sits upon the throne, "These are mine," and will claim that we be exempted from punishment.

It behooves us as individuals, as ministers, as citizens, both of the state and of what we understand to be the kingdom, to live upright, cheerful, attentive, honest lives before God and before men; and credit every man and woman with whom our lives are associated, with being just as honest and having motives just as good as we ourselves have. It seems to me that if we will do this, it will remove the mist and the pain of suspicion that frequently interferes and prevents a proper association of co-laborers in the ministry. Let us do just what the Spirit has enjoined upon us to do time after time, and that is to "stand together."

Some of you may remember that some fifteen or twenty years ago, I prophesied that the adversary would seek to bring dissension into the body through making a division among the eldership. How many of you are not willing to say that I prophesied straight? I guess the most of you that have been in the field any length of time are willing to concede that that prophecy is true; but I do not want you brethren to be afraid of me, for all that. I simply foresaw it.

Personally, speaking for myself, I believe that that revelation given in 1834, after the people had been driven from this part of Missouri, is in force

—to gather in the regions round about, as many in one place as is consistent with the feelings of the people—and try to live upright, consistent lives, commending ourselves to the citizens of the state wherever we may be, and continuing to do that until the Master tells us to do something else, then we can accomplish what he bids us to do. A great many things may be thought of and may appear very nice when presented by a good talker, and a man of good brain and fluent speech; but sometimes some of these speculations are not good, so that we have to be very careful about it. I once stated that I would sooner be sectarian and right, than to be non-sectarian and wrong. Not all things that are sectarian are bad, by a great deal.

I have a compliment for the people of this place here, uttered by a minister of this town, that to me was very grateful when I heard it. He said to me in the presence of another, "I wish our people were as faithful as yours," and stated further that in conversation with other ministers in the place, they had expressed a concurrence of opinion that they wished that their members were as earnest and faithful as the Latter Day Saints. Now, see to it, my brethren, that neither here nor anywhere else, there shall ever be any other record than that. That we are not only earnest and faithful, but that we are also honest. Let me tell you one of the finest things this world can show is a manly man, against whom the law of the land, nor the law of God, has condemnation. A man who so lives that neither in the statute books of man, nor the statute books of God, is a line written for his condemnation; that is a free man.

I thank you, brethren, for the kindness with which you have sustained me as your presiding officer during the Conference. I hope to continue to merit, while my faculties shall last good, the confidence of the brethren, and I say unto you as men, if anything occurs by which that confidence may seem to be shaken, if you will come to me, I will try to make the wrong that I may have done you right; and I am approachable, I believe, to every man in the church.

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Some Interesting Facts About Boiling Water.

It may seem presumptuous to suggest that few people know how to boil water, but such is the case. The boiling point under ordinary atmospheric pressure (sea level) is 212 degrees Fahrenheit; this point changes according to the altitude. When bubbles form on the bottom of the kettle, come clear to the surface and rupture quietly, without making an ebullition, we have simmering. At this point the thermometer should register 180 degrees Fahrenheit, and it is at this temperature that we cook meats and make soups. When the bubbles begin to form on the sides and surface of the vessel and come toward the top of the water, there is a motion in the water, but it has not really reached the boiling point. It is only when the thermometer reaches 212 degrees Fahrenheit and the water is in rapid motion that it can be said to boil; and the atmospheric gases still continue to be given off with the steam for a considerable time after the water has commenced to boil rapidly; in fact, it is difficult to determine when the last traces have been expelled. It is safe to suppose, however, that ten minutes' boiling will free the water from its gases, make it tasteless, and render it unfit for the making of tea, coffee or other light infusions of delicate materials.—Mrs. S. T. Rorer in the December Ladies' Home Journal.

"Apostasy of the Church," by Elder J. W. Wight, 10 cents. "Faulty Creeds," by Elder R. C. Evans, 20 cents each.

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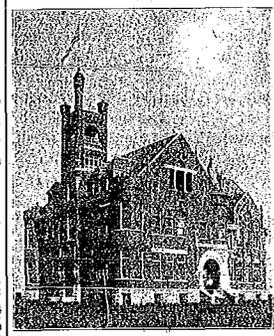
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\$12.00 buys a 20 ounce, heavy, strictly all wool black \$20.00 Prince Albert suit, and \$9.00 a sack suit from same cloth. I send them prepaid to any address. Where is there another man who can do it? E. T. ATWELL, CUMORAH, MO.

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- Mrs. Mary E. Holmes, President, Independence, Mo. Mrs. H. H. Robinson, Corresponding Secretary, No. 910 West Electric Street, Independence, Mo.

Editor's Address, 1210 West Short St., Independence, Mo.

Fireside Talks With Our Girls.

Dear Sisters:—Have you sent in your order yet for one of these books? If not, we trust you will see your way clear to do so as soon as possible.

LISTEN, GIRLS!

I am not going to "preach" to you myself, dear girls, I am only going to tell you some reasons why you should listen and heed when others do so.

I know you get dreadful tired of being talked to "for your own good," and are apt to imagine that the person who finds fault with you when you only want to have a good time, is fussy, and does not want the young folks to enjoy themselves.

Dear girls, you cannot know till you are older, how the heart of the woman who has passed girlhood's sweet years, yearns over you, and longs, by means of her knowledge of the world, to save you many a hard lesson.

coating with those whose character you do not, in your heart, exactly approve of, and determined to have a good time anyway, her heart trembles for you, and she, perhaps, tries by means of a serious talk with you to get you to be more careful.

There is something else to be considered—your influence over others. Every action of your lives has its effect, either for good or otherwise; and it is a solemn thought that you are responsible for the way this influence of yours leads.

"If a man expects to succeed he must acquire good judgment and depend on his own final decision."

To the young man or woman just starting in life what advice can be fraught with more potent meaning than that of Bryant, "Follow thou thy choice." We look upon the lives of those around us and see wrecks everywhere.

When the time comes, boys, for you to step out upon the platform of manhood, choose for yourself what you will be and do. If you are honest you will estimate aright your capabilities along every line, and with the help of the divine Father will make no mistake.

In your business, religious and social life, "be thyself," "imitation is suicide," trust yourself step by step, for it is this way strength comes. To ask and accept advice is right, but to a greater extent than we realize we are the arbiters of our own fortunes.

A MODERN FABLE.

BY ELDER T. W. WILLIAMS.

A peddler visited me the other day. He had a gentlemanly bearing, an honest face, and a courteous demeanor. After the formality of an introduction I offered him a chair, and we conversed on different things.

and, while I have no cause for action against either, I can not help but feel that, if the first agent had done what he should have done, this would not have occurred. He would have secured his commission and I would have been the possessor of better goods.

A few days afterward another agent came, representing another firm. I did not like his appearance so well as the other one. True, he was affable and gentlemanly, but one could tell, at a glance, that he was coached for service.

Now, that I have had the goods some time I find I have been swindled; the goods are half rotten; the weaving is defective

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NOTE.—These Government inquiries also developed the fact that there are many mixtures upon the market made in imitation of baking powder, but containing alum or other caustic acid, whose use in food is dangerous.

Moral. The first agent was a member of the Reorganized Church of Jesus Christ of Latter Day Saints. The second agent, was a representative of the Utah Church.

Book of Mormon Lesson Leaflet.

A number of the Religio workers of our district realizing the necessity of having the Book of Mormon lessons for the local societies and more especially for the Home Class work in the district, have taken the "Study Corner" from the Arena Department of the Autumn Leaves for November (also added the review lesson from the October Arena) and issued it in a 4 page leaflet, same size as the Arena page, for the Religio work.

Clergy Credentials 1902.

The Central, Western, Southwestern and Trans-Continental Passenger Associations—the Associations that issue clergy credentials—have been furnished with up-to-date lists of general officers and general missionaries of the church entitled to clergy credentials.

eral Passenger Agents. All local ministers entitled to clergy credentials are referred to general missionaries in charge for endorsement, as heretofore, in harmony with established rule.

R. S. SALLYARDS, Church Secretary.

LAMONT, IOWA, Dec. 4.

Convention Notices.

The Des Moines district Sunday School Association will convene at Grinnell, Iowa, Friday, December 27, 1901. Please let superintendents and secretaries be prompt in sending reports.

BESSY LAUGHLIN, Sec. OLIVET, IOWA, Dec. 3.

The Spring River district Sunday School convention will meet Friday, December 20, 1901, at Joplin, Missouri.

We urge all superintendents and officers and all Sunday School workers, and all others that ought to be workers to be present.

M. S. FRICK, Dist. Sec. 2226 Empire St., Joplin, Mo., Dec. 5.

Conference Notices.

Conference of the St. Louis district will convene in the Stone church, corner of Glasgow Avenue and Dickson Street, St. Louis, Missouri, on Saturday, December 21st, at 8 p. m. We are very desirous that every member of the priesthood should report; if you have done nothing, say so, and let every branch see to it that their report is on hand in good time.

ARTHUR ALLEN, Pres. 2730 Rutger St., St. Louis, Mo. December 3.

I Coughed "I had a most stubborn cough for many years. It deprived me of sleep and I grew very thin. I then tried Ayer's Cherry Pectoral, and was quickly cured." R. N. Mann, Fall Mills, Tenn. Sixty years of cures and such testimony as the above have taught us what Ayer's Cherry Pectoral will do. We know it's the greatest cough remedy ever made. And you will say so, too, after you try it. There's cure in every drop.

# ZION'S ENSIGN

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, DECEMBER 19, 1901.

NUMBER 51.

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## INDEPENDENCE STAKE.

The organizing of a Stake at Independence, Missouri, last April, under the instructions given in the revelation received during the sitting of the General Conference of 1901, has given rise to some criticism on the part of some who, while in sympathy with the organizing of the church in 1890, are yet not in sympathy with the Reorganized church as its successor. It will not, we believe, be denied, that there has ever been a time since the expulsion of the inmates from the Garden of Eden, when the Lord undertook a work among the children of men, that there has not been some one or more, ready to criticize and animadvert upon that action. But it is equally true, that the fact that some have considered the Lord's actions open to adverse criticism in all ages, has in no wise affected the work he proposed to do for those who were wise enough to heed his direction, save upon those who were so unfortunately situated that they could not "see when good cometh." However, the absence of criticism with regard to that which may be presented for our consideration, does not argue that therefore, as a consequence, it must be true; but on the other hand, because there may be criticism offered against things divine, it should not be taken as conclusive evidence that there is fault in the thing criticized. A criticism should itself be criticized, and if it stands the test of fair, searching and honorable weighing, the object against which it is directed may then be examined in the light it sheds, and if sustained by the facts revealed, it may be accounted as justified.

A sentence, often heard, which, because of its relevancy, has come to be accepted as a truism, is that "order is heaven's first

law;" and viewing the courses of the planets as they have come to be understood, as well as every thing else affected by the divine guidance, the thoughtful are confirmed in their estimate that surely heaven must be a place where all things are conducted in an orderly manner. This being true, it is not claiming too much to assert that whatever God controls in the earth, must likewise be in an orderly way, for he must be like himself wherever he may manifest himself. No effective work can be done without organization, and the more perfect that organization and the more it is honored by those who are members therein, the more perfect will be the work done and the results attained. A scattering desultory plan of action in any campaign is a failure, so far as the accomplishment of any great work is concerned. Concentration, unity of purpose and action, under a wise direction, is the only plan by which great ends are reached.

For years the Lord has been preparing his people for advancement and the admonition has been frequently given "Come Up Higher;" but, as in the ages past, they who were to be the direct beneficiaries in the important work to be accomplished by this exalted position, were slow to hearken, and the progress made, has not been rapid. But the heaven was working; the Spirit was moving throughout the church; a higher spirituality, a deeper consecration obtained, and as the representatives of the body gathered at the last General Conference, calling upon the Lord in tears, and in prayer and fasting, the response was ready and abundant; and to a degree that many had seldom experienced, the Holy Spirit was shed abroad upon the assemblies, giving assurance of acceptance with God, and that the time to "favor Zion," had truly begun. When therefore on the 15th day of April our beloved president presented the communication of the Spirit to him, the assembly was prepared to give it the credence and respect its important and sacred character enjoined; and in so doing, light and direction were manifestly enjoyed, and the perfect unanimity among all the brethren regarding its acceptance, was good indeed to realize.

But to no one item of that important communication was there a more generous and united, grateful, joyous, heart-throbbing acquiescence by the hundreds present, who listened with bated breath to its presentation, than the one which directed that two stakes be organized, one at Independence and one at Lamon, according to the pattern given. Instantly every soul recognized the higher position all were re-

quired to occupy, and with that comprehension came the desire for the ability to meet the requirements that the work of the Lord should not be further hindered in the purposes he had in view for the redemption of Zion and her converts. To all of this action, the Holy Spirit bore swift witness. There was no mistake in this; there could be none, for it was to be done according to the pattern already given. Hence, when the body convened for the organization of the Stake, a spirit of deep solemnity, befitting the occasion, seemed to pervade the hearts of those assembled and there was not the least intimation of a dissenting mind present.

But it has been urged that the forming of a Stake at Independence was wrong because that place had been hitherto appointed and set apart as the center place for the gathering of God's people, and that stakes were only to be appointed as *curtains* for the strength of Zion, when there was no more room in the center place. But we opine our critic will not object to the statement that a stake is to be the counterpart of the government at the center place. There must be the presidency, the high council, the bishopric, in the one as in the other, with the exception that the central government has supreme jurisdiction in appeals, and direct authority. The same laws of the celestial kingdom will rule all; and if this be true, then there must be an organization at the center place, after which all others are patterned; and if the Lord sees fit to cause such an organization at Independence now, as a preparatory work, who shall say he has not the right to do so? Who shall say his wisdom and his knowledge are faulty?

The conditions that must govern when the central government is established do not now obtain at Independence, and, indeed, cannot at this time. Such government will necessitate the dividing of the inheritances by lot; and if the plan of the city shown to some, is reliable, an entire rearrangement of the city will take place. Where are the means to purchase land and make alterations required, now? It cannot be done otherwise than by purchase according to the law of God, and to wait until such a sum is gathered before forming an organization would find the saints very much unprepared to enter into the work and occupy the position required of them. The heedlessness and slothfulness of the past have sadly changed conditions, and made what was easily within the reach of the church at one time, under present conditions utter-

ly impracticable. The designs of the Lord, while they have been hindered by this slackness, have not been frustrated nor changed; they cannot be, by men or devils. Hence as a preparatory work, as a means of educating the people along spiritual lines; to inculcate the true spirit of sacrifice and consecration, which must prevail in the establishment of the perfect central government, that there shall be neither rich nor poor, but that all may have according to their wants and needs—the Lord has commanded an organization of a government, at the center place just as it shall be in its perfected state—except with lessened powers, and called it precisely what such organized governments are—a Stake; and his servants of the bishopric are calling for first consecrations that there may be "meat" in the Lord's storehouse to carry out his purposes and designs. Who is so presumptuous as to assert that there is not manifest wisdom in this action? Shall the thing framed say of him who framed it: "He has no understanding; surely not in this work."

But, again, our objector seems to have lost sight of the fact that Independence is NOT ZION. Does that sound heretical? Let us see. We have stated some things that are absolutely to exist when the central government is established. We have not deemed it needful to take space in citing the authorities for the statement, for the reason that all who claim any connection with the latter day work, are, we believe, conversant with them, and therefore our claim is not likely to be disputed in that respect. Do those conditions exist at Independence now? Have they ever existed there? Can it ever be ZION, in the sense and acceptance of the term, as revealed by the Lord, unless such conditions do prevail? What folly then to make a play upon words, and say there is to be no Stake in Zion, and that therefore, the action forming such organization at Independence was unlawful. No Stake has been formed in Zion, for the very good and sufficient reason, that as yet Zion does not exist. When Zion, is established, as it shall be, there will be then time enough to deny the establishing of a Stake there, if such should be found. Be not hasty in judgment neither forward to doubt the Lord's handiwork.

What then is the true status occupied by Independence? We answer, we do not know that it really has any, so far as the Lord's work is concerned. The government of that city, is at present, wholly a worldly institution. But the land on which

it is situated, has been designated as the place for Zion, when the time comes for its establishing, and a spot not far from what is now recognized as the center of the city has been divinely pointed out as the place where a temple is to be builded unto the Lord, Most High. But the temple is not there yet, and until it is, it would be very improper to call the above lot the temple; it is simply the place for the temple, as the land in and around Independence is the place for Zion to be built; but it is highly and manifestly improper to call it Zion now. It would be just as proper to call the temple lot, "the temple" before the temple is built, as to call Independence Zion, while present conditions exist. When Zion is really established, it will be a very easy matter for the larger and more complete government to supersede the lesser one, now established and called a Stake, whose boundaries are limited to six counties in Missouri and three counties in Kansas, bordering the Missouri line. Zion's limits will be much, very much larger than that.

The Savior gave the key by which all works should be properly judged, "Ye shall know them by their fruits." "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit," it is an evering law in physical life, and it is every whit as certain in the spiritual kingdom. It is not a wise thing to jump at conclusions, or to condemn a thing, which we may not understand, to be evil, on that account. "Judge righteous judgment" said the Master. "Prove all things," admonishes the apostle, and if we shall always "hold fast that which is good" happy will we be, for "Wisdom is justified of her children."

## EDITORIAL ITEMS.

BRO. JAMES T. DAVIS, Ozark, Missouri, desires the address of Bro. A. J. Fletcher of Illinois.

## Extracts, from Letters.

BRO. CHAS. CLEMENT, Grant's Pass, Oregon, renewing for the ENSIGN, says:

I should feel very much lost without it here in my isolated condition, so far as I know. How I do miss those good meetings we always had at Cove, Arkansas, and long to again enjoy the company of the Saints. If this should meet the attention of any Saints in or around Grant's Pass, I should like to meet or hear from them, as I desire to locate some of the branches in southern Oregon.

SR. CALLIE HICKS, Hunt, Arkansas, renewing for the ENSIGN, says of it:

It seems to be a part of my life; it renews life, strengthens life, builds up life, and helps prepare for the next life. Thank the Lord for the glorious news it brings of the many gospel battles won.

## THE ENSIGN FOR 1902.

About five months past two brethren, who were engaged in business in another city, visited the ENSIGN; they expressed surprise that we didn't manifest more push and enterprise in having the ENSIGN plant up-to-date. They thought we were SLOW! SLOW!!

Now, dear Saints, I want to have a chat with you about the ENSIGN, from the business manager's standpoint. I have heard this expression of "slow" applied to the church many, many times and in various ways; but who composes the church but its members?

Let us look over the situation and see what can be done to improve the ENSIGN. The plant has been carrying quite a debt and the most rigid economy is necessary in its management; but while this is true, at very little expense per capita, the ENSIGN reaches thousands of good people who otherwise would never have heard of the gospel in this life. Did you ever consider this point that with such a paper as the ENSIGN the gospel can be effectually preached, with actually no expense whatever to the general church treasury? How such a paper should be sustained! God seems to have ordained that in this age of the printing press its power shall be used for the spread of the glorious gospel. You will notice in the last revelation given to the church how the Lord advises the church to expand along this very line—of reaching people by the printed word. Many people read the ENSIGN who perhaps would never listen, through prejudice, to a sermon. They can have sermons right before them and in the house to be read and reread. We are constantly receiving letters from subscribers who have been convinced of the truthfulness of our claims through the matter contained in the ENSIGN, and who have been confirmed in their belief by a continued perusal of its pages. The ENSIGN has a mission—a God-given mission—all its own, and should be abundantly sustained in its work. The question is,

## HOW TO IMPROVE THE PAPER?

I am speaking now of the mechanical part. I know what we would and should have, but we must deal with what we can and will have. I have learned of an opportunity to purchase a press at nearly one-third of its value that will print, fold, paste and trim the paper at one operation. By having this press we could get the ENSIGN out in much better condition than at present, with less effort. If we want this press we must not be SLOW! SLOW! about it, but quick! We want to have the ENSIGN delivered to you out and the inside pages pasted in tight, which will make it more convenient to read and bring it up to date.

We want to close our pages to every line of objectionable advertising. We cannot do that now because the paper is not sustained the way it should be; we are constantly refusing advertising, but we must carry enough to help pay our expenses.

Sustain the paper better in the future and we will accept very little advertising and only that which will give prestige to the paper.

We wish we could afford to print the ENSIGN on better paper. Do you not know that people are often judged by the clothes they wear? A business concern is often judged by the character of its stationery, that is why so much money is often invested in that way. The same will apply to our tracts and periodicals; they will not make as good an impression if poorly printed and on cheap paper as if gotten up in the best manner possible. Good printing is getting to be the rule instead of the exception. We can do it if we have the outfit. Are you in favor of having the ENSIGN reach twice as many investigators as at present? We can make every one of these improvements if our circulation is increased to what it should be.

## WE CAN DO IT.

The majority of our people find it necessary to struggle for an existence, but with a little sacrifice from each we can accomplish all that our heart is set to do.

Here are some suggestions. Send us now, this week or next, two, three or five years' subscription in advance, which will be placed to your credit. Get some one who does not now take the ENSIGN to subscribe; with a little effort you can do this. In every branch there are some who cannot afford to take the paper but would love to have it, subscribe for them. If you do not know of any, we do, and will send the paper to such on your order and remittance. Subscribe for the "Gospel Banner," reduced to 15 cents per year, and distribute these splendid sermons broadcast. Subscribe for several copies and get your friends investigating. We have some exceptionally good numbers in preparation. Buy our books and pamphlets and circulate them. Get new members to subscribe or send us their names and addresses and we will mail them sample copies.

In your Christmas joys don't forget the ENSIGN and its special mission on earth; in your New Year's resolutions resolve that you are going to help increase the power of the paper to push forward this latter day work.

Now, brother or sister, suppose I stop right here, what will probably be the results? In the goodness of your heart you will wish us success and hope that some one more favorably situated than yourself will respond to this appeal, and then you will turn to the next article, eventually lay the paper aside and forget all about the matter, and the ENSIGN will have to plod along in the same back-number way. It is the hardest thing on earth to get large bodies of people in unison. I will illustrate this with an ancient legend.

At one time all the rulers of the earth agreed that they were going to request their subjects to send up a mighty shout at a certain day and at a certain time of that day. There was much speculation as to what the result of that great shout would be;

some thought it would be so mighty that the everlasting hills would shake under its power. The time approached and after many difficulties had been overcome, all was in readiness, but all the noise heard was the screech of a poor old woman—*everybody else was listening to hear how much noise there would be!*

Do the subscribers of the ENSIGN believe in encouraging push and enterprise? We are going to have a new press if it is possible to get it. Watch the "Editorial Items" during next month and we will tell you how we are progressing. Are we going to be SLOW! SLOW!

C. E. MILLER,  
Business Manager.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Paul Murdock, infant son of Brn. Ralph G. and Sr. Bertha S. Smith was blessed Sunday afternoon, Bro. G. H. Hulmes and I. N. White officiating.

The sad news was circulated at Sunday School and church services Sunday morning of the sudden and unexpected death, about 9:30 that morning of Sr. Melissa Mabel Nesbitt, more commonly known as "Lissie," youngest daughter of Sr. Mary Nesbitt. She had been passing through a seige of sickness of several weeks duration, but it was thought she was making progress toward recovery in which belief the deceased shared. She took suddenly worse that morning however, and quietly and peacefully fell asleep in the Lord. This bereavement comes with added weight to this family from the fact that just three months ago lacking nine days, another daughter, Sr. Roy Madison, was taken. Sr. "Lissie" was highly esteemed by all her acquaintances, and was of a bright, cheery and lovable disposition. She was born on a Sunday March 28, 1880, at Maroa, Illinois, was baptized Sunday, April 14, 1895, by Elder R. C. Evans, at Independence, and died on Sunday. The funeral took place from the church Tuesday afternoon, Bro. G. H. Hulmes preaching the sermon.

Rachel Isabelle, infant daughter of Dr. H. B. and Sr. Clara L. Curtis, granddaughter of Bro. and Sr. C. J. Clark, was blessed at the afternoon service, December 8th, Elders Joseph Luff and W. H. Garrett officiating.

Bro. Wm. Crick, who is now at Pasadena, California, is improving very much and enjoying the summer weather of that state. He is feeling well, but will have to remain some six months until his bronchial organs are restored entirely.

Bro. and Sr. D. Hougas, who have been visiting their daughter, Sr. Will Pitt, and family left yesterday (Wednesday) morning for Los Angeles, California, to spend the winter. They propose stopping in Riverside a week.

Bro. Frank Mills, of this city, and Sr. Laura Mader, of Lamoni, Iowa, are to be married Christmas. The ENSIGN tenders congratulations. They will reside in their new home on West Short street.

Bro. and Sr. Sidney Preston are running a confectionary store two doors east of postoffice on Maple avenue.

The contractors for the municipal light plant, E. M. Reed & Co., of Kansas City, seem to be doing nothing that is apparent toward the completion of their contract. The boilers are at the power house, outside, no attempt having been made as yet to get them in place. They have been in Independence ready to be set up about three weeks. None of the machinery has as yet been received. The fact that they are under forfeit seems not to be seriously considered. Meanwhile the citizens are using lanterns where there are no gas lamps, or, stumbling along in the dark.

Sunday morning the Saints listened to a good sermon upon the benefits of truth from their former pastor, Elder G. E. Harrington, all were glad to have him with us once more. At night Bro. C. E. Miller presented some telling thoughts in showing the church which he represented to be "orthodox" according to Webster's definition of the word, and the scriptural account of the doctrines taught by the Lord and his servants. It was a chilly day, but the attendance was good. The afternoon service was also well attended and refreshing.

Winter has assumed control of things mundane since Friday of last week, and has held every thing out of doors and in some instances many articles indoors. The thermometer has been registering 8 and 10 degrees below zero, and the idler no longer tarries at the corner of the street. The fuel merchants are busy and the plumber man greets his friends with a pleasant smile. There has been some snow, so that wheat and other small grain will be protected and benefited.

## LAMONI, IOWA.

The lecture given for the Religion by Professor Follansbee on the 5th from the subject, "Genius and Gumption," was highly entertaining, educational and elevating. Every one should have heard it.

Quite a severe storm, followed by cold, struck this section the middle of last week, and as a consequence, the services for the latter part of the week and over Sunday were not very well attended.

Elder G. H. Hilliard preached in the morning on Sunday and Elder E. A. Stedman in the evening.

President Joseph Smith, Bishop E. L. Kelley and Elder Homan C. Smith went to Kewanee, Illinois, the latter part of last week to dedicate the new church at that place.

Graceland closed for the holidays last Friday, having finished the fall term. Professor Salisbury and several of the students returned to their homes to spend their holiday vacation with relatives and friends. We understand that several new students are expected to begin with the next term, which opens January 6th.

As usual the Star of Bethlehem Sunday School will give an entertainment on Christmas eve. The committee are laboring hard to make it a success, and we trust that they may be greeted by a full house upon that occasion.

Bro. John Coiner, and Sr. Emily H. Scovill, both of Saint's Home, were married last week by Elder C. Scott. They immediately left the Home, taking up a residence in the southwest part of town.

C. C.

December 16.

## CHICAGO, ILLINOIS.

First Chicago Branch, 8 So. Wood St., Sunday School at 1:30, preaching at 3 and 7:45 p. m.; Central Branch, 311 Cottage Grove Ave., Sunday School at 9:30 a. m., preaching at 11 a. m. and 7:30 p. m.; West Pullman, preaching at 10:30 a. m., followed by Sunday School, preaching at 7:30 p. m.; Graves' Mission, 2468 State St.

Weather was 12 below here Saturday night.

Bro. Elmer E. Johnson, who has been sick for a long time, passed away last Friday; a young wife, father and sister are left to mourn. He had been a constant and influential member of the church here, and is sadly missed. The branch in the west side postponed the meeting at the hall through respect to the deceased and attended the funeral at the home. Bro. Terry preached the sermon, by request. "Mid scenes of confusion" a favorite of Bro. Johnson's was sung, Brn. Shaw, Sherman, Kier, A. Johnson, F. M. and Alma Pitt, acted as pall bearers. Srs. Dean and Mable Sanderson, were the good Samaritans at the house comforting the bereaved at and since the death.

Bro. R. F. Butterworth, of Butte, Montana, son of C. E. Butterworth, is in the city for a season. Bro. Motashed, formerly of London, is also among us.

Bro. F. G. Pitt and wife are expected today to spend the Christmas-tide among their children.

Randall S. Sheehy, son of F. M., is now here to stay during the winter with his father.

The missionary work, of Bro. McCallum at South Chicago, has borne fruit in a baptism lately.

Preaching on west side Sunday evening by Bro. J. M. Terry; on the south by F. M. Sheehy; West Pullman by Bro. Earl.

Bro. L. F. Daniels has been baptised by Bro Pement.

Sr. Sanderson has gone to Plano, to attend the funeral of her mother.

NOVICE.

December 17.

## ST. LOUIS, MISSOURI.

Places of worship: Rock Church, Glasgow avenue and Dickson street. Services, Wednesday evening, prayer service. Sunday, Sabbath School 9:30 a. m.; preaching at 11 a. m.; social service at 2:30 p. m.; preaching at 8 p. m. Cheltenham, 5731 Manchester Ave., services, Sunday School 10 a. m.; social meeting 2:00 p. m.; preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

Tuesday evening of the past week, was the quarterly business meeting of the branch; fair representation; Pres. F. A. Smith presiding, Bro. E. C. Bell selected as temporary secretary, Brn. F. A. Smith, R. Archibald, J. J. Billinsky, T. J. Elliott and

J. A. Swift reported. In Bro. Smith's report he recommended that Bro. T. J. Elliott be ordained elder; R. B. Trowbridge, priest; S. A. Burgess, teacher, and Bro. Johnny Lloyd, (?), at the coming district conference; these recommendations were passed upon and endorsed by the branch. Bro. F. A. Smith was re-elected president, Bro. E. C. Bell was sustained as secretary; Gordon Smith was also continued as book agent. Here after the sacramental social service will be held at 11 o'clock. On that Sunday there will be no evening prayer service. Other Sundays the social service will be held at 6 o'clock. From November until May preaching service at 7:30 p. m.; May-November at 8 o'clock p. m. F. A. Smith, R. Archibald, committee to take charge and provide for entertainment of visitors to district conference.

Christmas tree entertainment of the Sunday School Monday night, December 30th.

Bro. T. J. Elliott is in Edwardsville, Illinois, on business, and in his absence Assistant Superintendent, Bro. Arthur Burgess, had charge of the Sunday School. Attendance very light, owing to the severely cold weather.

Both preaching services were held in the Sunday School room; morning, Bro. F. A. Smith, Bro. Billinsky assisting; evening service, R. Archibald, Bro. Thomas assistant. Bro. Spurlock and Thomas came in for conference.

Sr. Grace Johnson has returned from an extended visit to Lamoni; Sr. Peat, who has been sojourning here for quite a little while, leaves this week for home, Lamoni. Bro. Geo. Bar-raclough, of East St. Louis, was in for the social service.

Afternoon service was good; activity was shown, and the goodly Spirit enjoyed. All day the counsel was to the Saints, urging to better plans of living, higher thinking, nobler deeds.

Friday night at Relligio, light attendance. Bro. Dan De Jong, the only local officers present, took charge.

Conference the 21st-22d; first session Saturday night, 8 o'clock.

ETRA.

2820 Dayton St., Dec. 16.

SAN FRANCISCO, CALIFORNIA. Services at "Druid's Temple," Cor. 14th and Polson Sts. Sunday School 9:45 a. m.; preaching 11 a. m. and 7:30 p. m. Sacrament meeting on first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

Sunday, Nov. 23d, preaching to a full house at 11 a. m. by Bishop C. A. Parkin. In the evening we had the pleasure of listening to Elder Ward, president of the Seattle branch.

Last Sunday Bishop Parkin again addressed the Saints at the morning hour, and the writer occupied the pulpit in the evening. At 12:15 we held our sacramental and prayer meeting. It was a very peaceful meeting, a great many of those present taking part. Our young people are coming to the front nobly and are not ashamed to add their testimonies with the rest. We are growing in the faith. Our younger members are quite an

honor to the cause. Some of our services look almost like a young people's meeting.

Our Wednesday eve. prayer meetings are very well attended as a rule and are always spiritual and inspiring.

The Sisters' Prayer Union continues to meet as usual every Thursday afternoon and devotes its time to petitions and prayers.

Last Saturday quite a calamity occurred to our city. For several days we had been covered with quite a heavy fog, but Saturday it became denser than ever. We could scarcely see across the street. Travel on the Bay was very dangerous, but still the boats ventured across with their loads of flying freight. About 7 o'clock in the evening two of them collided and the "San Rafael" was sunk to the bottom of the Bay. Many of the passengers had narrow escapes, but so far only four are known to have lost their lives, but how many more are among the dead may never really be known.

All are generally well among the Saints here.

Geo. S. LINCOLN.

Dec. 3. (Rec'd Dec. 12)

LETTER DEPARTMENT.

INDEPENDENCE, Mo., Dec. 2.

Dear Ensign:—When last I wrote you I was at "home" down in sunny Tennessee. We left Paris, Tennessee, on the morning of May 5th, bound for the land of Zion, arriving here (Independence, Mo.) the morning of the 6th, all tired out and sleepy. It was a cold dreary day and we felt almost like strangers in a strange land. Two of my brothers and a friend had come over to conference and they with our dear friend and Bro. T. C. Kelley, met us at the train and conducted us to the home of Bro. T. C., where he and family made us so welcome and treated us so kindly that we soon felt that we were with friends, indeed. Bro. T. C. Kelley having been one of our southern missionaries and having been to our house in Tennessee, quite often, seemed almost like "home folks" sure enough. I had met his family in Kentucky, some time before, so it did not take long to get pretty well acquainted, and we shall ever feel grateful to them for their kindness to us.

This is a pleasant place to live although when we first came I would get dreadfully "home sick," at times. When I would go to church and look over an audience of three or four hundred and not a familiar face to be seen I would feel "kinder lonesome." There are many privileges here to be enjoyed that those Saints living in the country in small branches do not have, and I've often thought since I've been here that those privileges are not appreciated as they should be.

I often think of the good little meetings we have had at Glenwood, on the hill, and how the promise of Christ was often verified that, where two or three are gathered together in his name there will be in their midst to own and bless. I have attended some lovely meetings here and enjoy the Sunday School very much. The fourth time I attended Sunday School Bro. Ammon White, assistant superintendent, asked me to take charge of a class, as the 1r teacher. I felt like I never could attempt such a thing amongst so many strangers not even knowing the pupils in the class. But I must either try or back out entirely so I promised to try and do the best I could. I'm still trying to instruct them the best I can and often enjoy the lessons with them very much. I feel the need of being taught myself instead of trying to teach, but I hope to be ever ready and willing to do what I can to roll on the glorious work we are engaged in.

A few nights after coming to Independence I had a dream which has impressed me greatly. I thought I was on a ship with a large company of strangers to me. The ship was on the land and was going up a hill, there was a large crowd in the ship and there were those on the outside who were working to move the ship, with its load, up the hill. She had gotten over half way—perhaps two-thirds up, when she came almost to a standstill—the load on the ship was getting too heavy for the number of workers on the outside. Seeing she was too heavily loaded I, with a number of others, got off to help move her on up the hill. Now all around this large ship were fixed handles or levers, they were fastened—securely to the ship some very close to the sides and low down, others higher up, while there were still others that were longer and stood out from the ship, these too, were fixed low and high up and all were placed in such a way that a person taking hold to work would not be in the way of anyone else at all. There were places for all, both large and small, so none need sit idle if they wanted to help roll this ship on. I took hold of one of the handles and went to work and after a while I stood with the toilers at the top of the hill with the ship safely landed there. There were empty handles on the side of the ship I was on when the work was done so it seemed there were some who had failed to work when they might have done so.

The thought came to me almost in words when I awoke. "There is a work here for you to do." This ship was made to represent the gospel work and the handles the different places in which we may all find work which will help roll it on. So let us all take courage and do what we can: If we can't reach a high handle, let us work at one of the lower ones, and thus help to roll on the gospel ship, and when the ship reaches the hill-top, may we all be found standing with the toilers who have proven faithful and be ready to receive our reward. May this be our happy lot. Your sister in Christ,

ADA ROBERTS.

PHILADELPHIA, Pa., Dec. 1.

Editor Ensign:—The Philadelphians enjoyed the pleasure of a beautiful day on Sunday, which was of especial importance to them, being the opening day of their comfortable and neat brick church, on the corner of Howard and Ontario streets. The happy faces of the Saints spoke unmistakably of the joys within, particularly that of Bro. Zimmerman's, who has contributed largely to that end. On my arriving at the church Bro. E. G. Pitt was about to commence his discourse upon the subject of true worshiping, presenting in a clear and happy way, thoughts leading to a conviction of the need of worshiping in the true way—God's way. The epitome of Faith was hastily examined and conveyed to his hearers some of the distinctive features of our work, in contrast with others, urging the need of examination and application of the truth.

At 2 p. m., or near that time, the Saints met in communion service; time was precious, twenty-five minutes allowed for song, prayer and testimonies. The time was well taken up and the presence of the heavenly spiritual forces were with us, melting us to tears of joy and causing love of heart to God for his blessings.

At 3 p. m. Bro. Wm. LaRue discoursed upon the subject of church building, seeking to impress the audience with the thought that God was greater than his temple, and that true character was greater than earthly materials, and that from his children he intended building a spiritual house. That a tried and precious stone had been laid—Jesus Christ—that the superstructure might have a sure foundation.

In the evening Bro. Geo. Robley was the speaker. The church was almost full, and the light of truth was with our brother; his efforts were exceptionally good, sparkling, at times, with gems of oratorical beauty. His subject was the Perfect Law, arguing

in defense of its self-demonstrating powers and calling attention to the facts of Scripture promising the privilege to earnest seekers the right of divine direction. One notable expression that found a responsive amen in the heart of the writer, was that from this platform any representative man of any religious faith might have the liberty to present his faith, and further that liberty would be granted even to lecture against: still further that any infidel representative of that class might have the same privilege; claiming that the gospel or perfect law should possess the powers of self-demonstration, and had nothing to fear from investigation or attack, being invincible. A thrill of pleasure passed through me when I thought of the invulnerability of the truth from the intellectual genius of opposition, combined with Satanic inspirations.

Yes, "man by wisdom knew not God." Simple and humble men, freighted with the Spirit of God, are able to bring to naught those that are mighty. (See 1 Cor. 1: 26-29. The day closed leaving pleasant thoughts to revert to in the future. The hearty, helpful singing of our earnest co-laborer, Bro. Pitt, will help to encourage, as the bright light of his countenance: so on we move to Ellwood City, Pennsylvania, next Friday, and if unfavorable to work there, will return to the land Zion.

Yours in the faith,

G. E. HARRINGTON.

HOOD RIVER, Ore., Nov. 23.

Editor Ensign:—There is a matter I wish to speak of, and while I am only a pop gun among the cannons, yet it has been said that every little helps, but before beginning upon that matter let me say that the debate with Elder L. G. Dix, of Christian Adventist fame, is a thing of the past. We closed last evening the 22d. Sixteen nights was used in discussing six propositions; the first two involved the organization, doctrine and practice of the two churches; the second two were upon the mortality of the soul and the immortality; the last two were upon the divine calling of Joseph Smith and read as follows: "Resolved, That the Bible, the writings of Joseph Smith, with the archaeology of America, prove him to have been a false prophet" (and true prophet) We had for chairman a Christian minister, who had beforehand shown himself very fair and honorable, had asked us for the use of our tent in which to preach, and in March last had signed propositions with me to discuss our differences, but on the evening of commencement got upon the platform and backed out; but with all his friendliness he had an opportunity to show himself. His remarks were quite fair until Joseph Smith came up, then when Bro. Chase who was my moderator, objected to certain testimony being brought in, he said it reminded him of the story of the small boy, that was walking around the load of hay that had tipped over; a preacher came along and told him he must not swear about it, to which the boy said, "You don't know anything about it, Dad is under there;" and as dad (Joe Smith) was under all this rubbish, get him out if you can.

My opponent used Lamb's Golden Bible to overthrow the Book of Mormon, and when it came the proper time, I asked the chair if he would set aside a witness who had deliberately lied? he said he would. I then cited him to where the Rev. Lamb had said on page 208, 209 of his Golden Bible that the book of Mormon had nothing whatever upon the laying on of hands. I took Lamb's book then read from Book of Mormon Alma 4: 1, and asked the chair if he was satisfied; he said in the mouth of two or three witnesses every word should be established. I then read Moroni 1: 2, 3, and he ruled Lamb's work out, but oh how the fire flew. My opponent, when he got the floor, declared he would show where the Doctrine and Covenants lied, and read chapter 1: 4 and said, Mr. Chairman, unless my opponent can prove that God spoke to Joseph Smith, and that an angel appeared to him and gave him the

plates, I say it is a lie and ask this book be rejected; but he was overruled.

He then took up the Book of Mormon, and read about the end of iron and the tree of life and the fountain of water which represented the love of God, then turning to another place read about the river that represented the fifth of the world; there, said he, is a contradiction, one place it calls the water the love of God, in the other place it calls the water the fifth of the world. It was very apparent that both my opponent and the chairman were prepared before hand for an emergency; the chair arose and said he could not rule the book out upon the objection raised, but as the account in the Book of Mormon was given in a dream or vision he would rule the book out, because he did not believe in dreams nor visions. I asked him if he would rule the Bible out, because of the accounts given there of dreams and visions, he would not rule them.

Next we were treated to a reading of that purported revelation to fasten polygamy upon Joseph Smith; he read from D. etrines and Dogmas of Mormonism by D. H. Bays. I gave him the court decision and also the Doctrine and Covenants of 1845 and asked him to show any such thing there, then quoted Doctrine and Covenants on one wife marriage etc. My opponent closed by an appeal to the people to stand by the Bible.

Now to the matter referred to in my opening, in a late Ensign appeared an article in which it was stated that an attorney attended a discussion somewhere [Wheatland, Missouri], and, at the close, having heard the accusations made against Joseph Smith and his character, also the rebutting testimony, said that a man could be convicted for libel in a court for making such statements. May I say to my brethren who stand at the head, is this true? Are these statements of such a nature as would convict men for libel? If so, would it not be one of the best investments the church could make to use the money to prosecute some of these? Take Davis H. Bays, Clark Braden et al. Do you say you have not the money, if so, I think there is not an older in the field who would not give \$2.50, and make a sum sufficient to complete such a prosecution, if it was done. We then could use the time in talking truth to the people, instead of spending a majority of our time in a refutation of these slanderous statements. I am ready with my \$2.50. What say you, brethren? Because if it cannot be sustained, it ought to be stopped. Ever praying for the advancement of truth, I am

Your brother in bonds,

W. A. GODWIN.

SALT LAKE CITY, Utah, Dec. 13.

Bro. Editor:—Please say to your readers that by the time this reaches them, we will have on hand a splendid tract in the Swedish language, which can be obtained by writing to Bro. T. Thoreson, or John Hall, Box 108, Salt Lake City, Utah, at fifty cents per hundred. For general distribution, this is, by far, the best tract ever published by us in that language, and should be extensively circulated among the Swedish people. "The Way of Salvation" is the title of the tract, and the principles of the gospel are clearly and briefly treated upon; also the restoration of the gospel and kingdom of God in the latter days. Scandinavian Saluts in this mission have contributed to the publishing of this tract, and the means obtained for it will be used for the purpose of printing others, as demands for tracts may arise in the future. All who are interested in the spreading of the work among the Swedish people, please take notice, and help us along in this good work by purchasing and circulating this tract.

Respectfully,

PETER ANDERSON.

Every branch should have a supply of the sermon tract, by Pres. Joseph Smith, "Objections Answered;" 25 cents per dozen at ENSIGN office.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

THE SABBATH QUESTION AND ITS FALSE CLAIMS CONSIDERED.

BY JAMES SCHOFIELD.

The Sabbath question seems to be bothering a great many people at this day and age of skepticism and infidelity, and some sticklers for the law have gone so far as to offer money to anyone finding a text in support of Sunday keeping. In this article we will show to whom the Sabbath was given—how the old covenant, of which the Sabbath is a part, was fulfilled in the coming of Christ and the ushering in of the gospel dispensation.

Modern Sabbatarians, by taking isolated texts of scripture and tradition of the fathers, succeed in putting up an argument that looks quite plausible, and would make one believe that there was something in it, and hence they catch the unwary. And they go so far as to pronounce the judgments of the Almighty upon those who do not keep it and classify them with the wicked—teach in an infernal way that annihilation awaits them.

We are as a people, I believe, settled on the Sabbath question, and perchance that I may disseminate some correct information on this latter day fallacy that broke out several years ago in what was called the "Advent Movement." I offer a few thoughts.

Sabbatarians say that Adam and Eve kept the Sabbath in the Garden of Eden; for this great ligh(?) they are indebted to Mrs. E. G. White who claims to have had it shown to her in vision; and some have inferred from this that Adam and Eve retired to some secluded spot and there did "remember the seventh day to keep it holy." In Gen. 2:2, it speaks of God resting from all his work on the seventh day, but no mention is made of a Sabbath; and some contend that it was the seventh day Sabbath given to the Jews at the exodus of the children of Israel from Egyptian bondage.

When, where, and to whom was the Sabbath given, and for what purpose? is a question that we shall consider in our investigation. The ten commandments, as given to Israel and codified in Exodus 20 and Deuteronomy 5, are not applicable to Adam and Eve.

"And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore [or for this reason] the Lord thy God commanded thee to keep the Sabbath day."—Deut. 5:15. (Italics mine)

Before this they had no command to keep it, and how can it apply to Adam and Eve? Will some Sabbatarian answer? The truth is, the Sabbath was given to Israel as a "sign" of their remarkable deliverance from Egyptian bondage and was necessitated by rebellious Israel, being

local and temporary and not given in a universal manner.

There is no more evidence that the patriarchs kept or knew anything about a Sabbath than they did the new moons or other festivals, and there is no need of speculating as to when the weekly Sabbath was instituted.

But men will speculate and often "ride a hobby to death." It seems that the example of the apostles ought to keep us from running wild. Paul was fearful that he had bestowed labor in vain upon a class who observed "days and months," and long after the introduction of the gospel to the gentiles there arose a question about circumcision and the law—some contending that it was necessary to turn back to the law of Moses (see Acts 15) and be circumcised, "Now therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?"

This is evidently made plain by the Apostle Paul where he says "he that despised Moses' law died without mercy under two or three witnesses"—no space granted for repentance and consequently was a "yoke" that the fathers could not bear.

"But," says the Sabbatarian, "this is not the ten commandment law." Let us see.

"And while the children of Israel were in the wilderness they found a man that gathered sticks upon the Sabbath day. And the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses."—Num. 15:32, 36.

I want nothing to do with such a law, and if all mankind are to be judged by that law, as Adventists tell us, every one of us will be damned for we cannot keep it as given to Israel. If Christ abolished the penalty then the law is useless and inoperative. If that was the law that Christ "magnified" and made "honorable," why did he not enforce the penalty when the woman was brought to him, charged with adultery, who was commanded to be stoned, in the law of Moses? And as he did not enforce the penalty we accept his words in the sermon on the mount:

"Think not that I am come to destroy the law or the prophets, I am not come to destroy but to fulfill." "Fulfill"—finish, complete, make an end to—see!

It seems that the weekly Sabbath was not instituted until after the exodus of Israel as is made plain from Exodus 16:5, and the people were not accustomed to keep it as the circumstances of its institution show. The manna was sent in a double quantity and kept over the Sabbath day, while it would not keep over other days. When they went out to gather it on the Sabbath, they were chided and afterwards yielded and rested.

"\* \* \* The Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore [or for this reason] the Lord thy God commanded thee to keep the Sabbath day."

Before this they had no command to keep it.

"And madest known unto them the holy Sabbath \* \* \* and laws by the hand of Moses."—Neh. 9:14.

Therefore, previous to Moses it was not made known. If it had been known by them before, it could not be said that it was "made known by Moses."

The Sabbath advocates do most-wretched work in trying to support the ten commandments as a part of the new covenant, and that the ten precepts are immutable and eternal principles; and for proof reference is made to 1 Chronicles 16:15-17, leaving out verse 18, all of which plainly refers to the covenants of promise confirmed with an oath to Abraham, Isaac, and Jacob of an everlasting possession of the land, and not the slightest reference is made to the decalogue.

When "Moses called all Israel" he said "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers [this proves that this covenant was local and not universal], but with us, even us, who are all of us here alive this day."—Deut. 5:2, 3.

In the light of this statement I can't see how any one can say that this is the covenant God made with Abraham: The idea that the covenant which God promised to make with Judah and Israel is the same covenant made on Mt. Sinai is subversive and supplants the gospel and puts the law in its place. Such an argument is necessary to sustain this heresy. "The new covenant was to be not according to—not like the ten commandments," the one made at the exodus on "Mt. Sinai which gendereth to bondage." It required the death of Christ to ratify the new covenant. He who came to give us the "life more abundant" and to redeem us from the curse.

The Sabbatarian deny that the old covenant is the decalogue and they do more twisting of the scriptures to get out of this fact than any other party of wretches ever did, to their own destruction. In Exodus 24:8 the ten commandments are called the covenant; also Deuteronomy 4:13; 9:9-11. This is all the covenant or anything called the covenant made with Israel, and there is no allusion to any other.

The Sabbatarians also say there are two laws; one, the ten commandments, the moral, immutable and eternal law that even the angels keep and obey; the other, the ceremonial law, the law of Moses written in a book; but that is a bold assertion. It is "the law," not one of the laws. "The law was all one and the law of Moses was the law of God, because God was its author and Moses its mediator, and it is never spoken of in distinction to the law of Moses." That the ten commandments were called the law of Moses the following from the ten commandments is proof. "He that despised Moses' law died without mercy \* \* \*." And the individual "died without mercy" that was caught gathering sticks upon the Sabbath day." Was not this the ten commandments?

"And they found written in the law which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month."—Nehemiah 8:14.

"Thou camest down upon Mt. Sinai; \* \* \* and gavest them right judgments, and true laws, good statutes and commandments; and madest known unto them thy holy Sabbath, and commanded them precepts, statutes and laws, by the hand of Moses thy servant."—Neh. 9:13, 14.

"They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, \* \* \*."—Neh. 10:29.

"Wherefore I also gave them statutes that were not good, and judgments whereby they should not live."—Ezek. 20:25.

"\* \* \* The law of Moses my servant which I commanded unto him in Horeb" (or Mt. Sinai).—Mal. 4:4.

The above texts show clearly and intelligently that the ten commandments were called "the law of Moses"—that Moses was the mediator of the old covenant and God its author.

The believer in the Sabbath says the decalogue is God's law, and the new moons and so forth were Moses', but in Psalms 81:3, 4, all these institutions are called a law of the God of Jacob. The law of Moses is God's law. (See Luke 2:22-27).

Whenever you hear a Sabbatarian preach you will hear the two law subterfuge introduced and quote Ezekiel 20:25, and leave out the contexts to prove that the law of Moses was not good. "Did Moses command them to sacrifice their children to idols?"

Christ certainly deviated from the law and broke the Sabbath as given to Israel, that no man should "go out of his place," "Abide ye every man in his place," etc. His going through the grain fields with his disciples and gathering and eating was as much a violation of the Sabbath, as was the Israelites going out to gather manna, which could have been gathered the day before as well as the manna gathered in the desert; and when he was accused of the Jews he did not justify himself on the ground that it was lawful, but cited to two cases, one of profaning the Sabbath, and yet being blameless, seeing he was both greater than the "temple" and "Lord of the Sabbath day."

Let us notice the statement of our Savior again in his Sermon on the Mount:

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy but to fulfill."

Read the Sabbatarian's idea into the text and see how it sounds:

"I am come not to fulfill, but to perpetuate the law."

According to Greenfield fulfill means to *fill fully, finish, complete*, to end. To say that the law is perpetual is to say that Christ did not fulfill it to the least jot. But Sabbath advocates

say that the ten commands are a perpetual covenant. True, but perpetual throughout the generations of Israel, not perpetual in the sense that all mankind must observe it from one generation to another.

The Sabbath is among the elements of bondage to which the house of Hagar was subject.

"But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory [a description of real facts]; for these are the ten covenants; the one from Mt. Sinai, which gendereth to bondage, which is Agor."—Gal. 4:23, 24.

That the decalogue (from *deka*, ten, and *logos*, precepts) is secondary and inferior to fundamental divine ethics is seen from Christ's answer to the lawyer. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."—Matt. 22:37-40.

The two great commandments in the law were not in the decalogue, but on them all the law was suspended. Several years ago there was issued from the headquarters of the Sabbath Advocates, a colored lithograph of a tree—the main trunk was the law, with its branches hanging with golden fruit—representing large oranges, twelve in number—each labeled and represented as the commandments, and among them were the two great commandments. They thus reversed the Lord's arrangements by hanging the two on the law, because they did not understand how to hang the law on the two."

The two great commandments are not in the decalogue and according to Adventism are ceremonial and belong to the law of Moses.

The Sabbath was a "sign" of Israel's deliverance from Egyptian bondage, and they alone were commanded to keep it. The preparation to keep the Sabbath, that was just as necessary, modern Sabbatarians do not comply with. If the Sabbath is still a "sign," I think it is a "sign" between those who profess to keep it, and God. But I don't know of a man keeping the Sabbath as God commanded it to be kept, kept with all God's requirements, that is, complying with the preparation day and building no fire on the Sabbath, enforcing the death penalty upon the transgressor when he breaks the Sabbath, etc. The ten commandments are, by themselves, inoperative and absolutely useless because they lack the necessary elements to their execution.

It is a great pity if the Sabbath is so important and so necessary to salvation that so much fanaticism has been associated with it by a pretended prophetess who claims to have visions and to be inspired of God. The visions relating to the "health reform," we are asked to accept,

being "closely allied with the third angel's message." These visions are equal with the word of God to these Advent people; to put it mildly, they are simply *childish utterances, caused by a disordered mind.* And all this conglomeration of silly nonsense is necessary to keep the Sabbath. A man may be ever such a firm believer in the Sabbath and fail to endorse these testimonies as the word of God, and he is turned out of the church and is then engaged in the "low cunning work of Satan," according to their own teaching.

Now, to return to our subject, "The law of life [the gospel] in Christ Jesus hath made me free from the law of sin and death." What was this "law of sin and death?" Now if the ministration of death written and graven upon stone was glorious, etc. the ten commandments were written on stones and was "the law of sin and death," but "the law of life in Christ Jesus" makes us free from "the law of sin and death"—a law given to a single nation, while to us it has no appeal.

The ten commandments were the basic principles of the old covenant and under it the transgressor was condemned to death, but under the new Covenant provision is made for the sinner's salvation, offering him everlasting life through Christ and the gospel. "Great peace have they that love thy law and nothing shall offend them," but I deny it being the ten commandments—a law not conducive to man's happiness, necessitated by rebellious Israel. "The law of the Lord is perfect converting the soul; the testimony of the Lord is sure, making wise the simple." (Psalms 19: 7) Adventists quote this text quite often and say that it is the ten commandments. There is no mention of the ten commandments in the text or chapter and the margin renders it, "The doctrine of the Lord is perfect, restoring the soul." Jesus said, "My doctrine is not mine, but his that sent me." Jesus taught no doctrine that was out of harmony with that which had already been given. Taking this with 2 John 9, "He that transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ he hath [What?] both the Father and the Son," we have a harmony and get some sense out of it. If the law of Psalms 19: 7 is the one given on Mt. Sinai, why did it fail in converting the Jew, individually and nationally?

Let me notice another text considered the Adventist Gibraltar: "But whose looketh into the perfect law of liberty and continueth therein, he being not a forceful hearer, but a doer of the work, this man shall be blessed in his deeds."—James 2: 5.

That this is the law spoken of by David (Psalms 19: 7) the writer has no doubt; for they are speaking of a law, or plan, by which salvation may be obtained; but to apply it to the ten commandments is not doing the Scriptures justice. Where was

the "liberty" in the ten commandments? That individual that "died without mercy" that was found "gathering sticks up on the Sabbath" did not have the "liberty" spoken of in the text, hence the ten commandments are not "the perfect law of liberty."

"Prove all things and hold fast to that which is good," is the motto of the writer.

STANBERRY, MO.

**SAINTS HAVE BUILT A TEMPLE.**

FIRST CHURCH OF ANNY POLYGAMOUS MORMONS IN PITTSBURG.

There is a handsome little church building almost ready to be dedicated that most Pittsburgers do not know anything about; and yet it is in the midst of one of the most thickly inhabited residence sections of the city. It is located as nearly as possible at the center of population of the city, because its members come from all over the territory comprised within the city limits. And the completion of this church is visible, tangible evidence of the prosperity of the religious sect to which it belongs—the Reorganized Church of Jesus Christ of Latter Day Saints. Not Mormons, quite; for they do not believe in polygamy, and disagree with a number of other doctrines taught by the priests of the Utah cult. But they are a part of a sect that seceded from the Mormons when they made Brigham Young their president, and set up a new organization under Joseph Smith, Jr., the son of the Joseph Smith who first preached Mormonism.

But this seceding body claims that it is the real legal successor of the church founded by Joseph Smith the elder; that the Utah organization is an interloper and has no real right to the church name or its property, since Joseph Smith the younger was the natural successor to his father. They claim that the doctrine of polygamy, which the Utah people claim was preached by Joseph Smith, was, in fact, first promulgated by Brigham Young, who, they say, perverted the faith in various other ways and led the church into many errors.

The "Reorganized" church is still under the presidency of Joseph Smith, Jr., whose headquarters, as well as those of the church government, are at Lamoni, Iowa. This church has about 27,000 [45,000—Ed ENSIGN] members in the United States, and supports many missionaries, some of them working even in Utah among the members of the Salt Lake church.

The local church was started as a mission church about thirty years ago. For a number of years, however, it has been self supporting, and, indeed, prosperous. It has met weekly for several years at a hall on Fourth avenue, near Wood street. While the new church has been in course of erection they have been meeting and holding services in a hall over the Fifth avenue National bank. It now numbers 180 members, and it may be mentioned as one point in

favor of the principles of the church that not one of these members uses either tobacco or alcoholic drinks. That, it may be remarked, is also true of the members of the Mormon church in Utah.

Curiously enough, the lot on which the church is being built, was purchased from a United Presbyterian minister, Rev. J. M. Wallace, pastor of the Eighth United Presbyterian church. Mr. Wallace made the following statement concerning the transaction to the *Leader*.

"A lot was sold by me to Edward Davis, a member of my own church, who intended to build a residence thereon. Afterwards he changed his mind and sold the lot. After changing hands once or twice, it came into the possession of the Reorganized Church of Jesus Christ of Latter Day Saints. Finding that this lot was too narrow for a church building, the 'Saints' were very anxious to exchange it for two lots which I owned on Miller street, so as to have sufficient width for their church. Thinking it quite fitting that a church with so broad a creed should have a broad building, I made the exchange on satisfactory terms.

"My action in this matter had nothing to do with bringing these people into the neighborhood. They were practically here already and here to stay, and I only made an exchange of properties with them which was mutually satisfactory. I shall certainly treat them very kindly as neighbors, although I am sure it will not be suspected that I have any sympathy with their distinctive doctrines."

So the new church stands on these two Miller street lots, in a position very accessible from the hill district and also from both Center and Fifth avenue cars. Being the only church of this denomination in the city, and having a much scattered membership, this matter of convenient street car transportation is an important one.

The agreement was signed February 11th, of this year. E. E. Omchundro, E. S. Parley and A. K. Booher represented the church, as trustees. There was some difficulty about signing the deed, and it was two months later before ground was broken for the new church building.

It is now nearly finished, and it is expected that it will be ready for dedication before the Christ mashi-days. For this dedication few definite arrangements have yet been made. But it will be an event of no little importance to all Latter Day Saints, and it is expected that many men high in the councils of the church will be present at the dedication. There will be a number of the "traveling ministry," as they are called; among those will be W. H. Kelley, of Kirtland, Ohio, where is located the church's temple, built by Joseph Smith the elder.

The ceremonies will last one week. Beginning on a Monday there will be meetings every evening. At these meetings there will be preaching and the usual features of the regular

meetings of the church, which are not very unlike the meetings of some of the Gentile churches. On Friday evening there will be an elaborate supper and a social meeting of the church members and their friends. And on Sunday preaching services will be held in the morning, afternoon and evening. At some of these meetings the pastor, F. G. Pitt, will preach; at others, some of the visiting "Saints" will occupy the pulpit.

The church is a very pretty little building, about 40x50 feet, of modern design. It is of yellow brick, with gable end toward the street. It is roofed in and plastered, although the windows are not yet in and the floor not laid. The door is in one corner and leads through a small vestibule directly into the auditorium, which is about forty feet square. The pulpit is a slightly raised platform in the corner opposite the entrance, an unusual but apparently a good plan.

The auditorium extends the full width of the building, and also its full depth, except about ten feet at the rear. This ten foot strip is divided into three or four smaller rooms.

The plumbing is not yet in, but is to be of the most modern type. The building is but one story in height, and has no steeple or tower. The structure is to cost about \$3,500.

The following information concerning the history of the church and its doctrines was obtained from F. G. Pitt, the pastor of the local church:

The Church of Jesus Christ of Latter Day Saints was organized at Palmyra, New York, on April 6, 1830, by Joseph Smith, and removed the same year, in a body, to Kirtland, Ohio. The church was founded upon doctrines found in the Bible, and in the Book of Mormon, and the book of Doctrine and Covenants, both of which latter books were accepted as additional divine revelations. The church bought land there, and erected a temple, where they worshipped until 1844, in which year they moved to Nauvoo, Illinois, where Joseph Smith was killed, and the church became disorganized. Its membership, then about 100,000, organized a number of churches, each claiming to be the original and true church of Latter Day Saints.

One of these organizations, estimated at 10,000, removed to Utah, under the leadership of Brigham Young, and now constitutes the church of Utah. After the departure of this organization, a number of the officials and members of the original church organized under the name of the Reorganized Church of Jesus Christ of Latter Day Saints, being incorporated in Illinois February 5, 1873, and in 1870 this church obtained recognition as the legal successor of the church of Joseph Smith in an action brought in Ohio by which the Kirtland temple property was declared to rightfully belong to it.

Although sometimes called Mormons, the members of this church repudiate that name. They have always opposed espe-

cially the doctrine of polygamy, as well as the other doctrines introduced by Brigham Young, who, they say, led away a portion of the church and brought reproach on the entire church by his wicked teachings.

Some of the articles of their creed are as follows. (Here follows the epitome).—*The Pittsburg (Penn.) Leader*, December 1.

**How People Use Uncle Sam as a Savings Bank.**

Whenever the time shall come for the establishment of a postal savings bank system in this country, which, by the way, Postmaster Van Cott heartily advocates, the Money Order Bureau of the New York post office will be deprived of a decidedly unique branch of its business. This is the business it has to do with persons who "send" money orders to themselves. And the number of such persons and the magnitude of their "personal" business is best demonstrated in the statement that fully \$18,000 are paid yearly to persons drawing money orders on themselves.

The inauguration of a postal savings-bank system would doubtless absorb this business, but at present it is flourishing. Every week produces its quota of persons who seek Uncle Sam as a guardian of their spare funds. Of course they draw no interest and have to pay Uncle Sam three tenths of 1 per cent for safeguarding their money, but they have the satisfaction of knowing that their dollars are safe beyond fire, water and thieves.

The majority of those who do this singular banking business with Uncle Sam are player-folk, and, among them, women predominate. The proportion is 5 to 4. Among the rank and file of stage people there is a disinclination to put money in savings banks. It is looked upon, in a measure, as inconvenient, especially by those in "road companies," which, if they are fortunate, do not see New York for thirty or forty weeks. It is to guard against the misfortune which ever menaces minor "road companies," a stranding on a foreign shore, that theatrical people bought them of the money order plan. And, from what post office officials say, many a song of gladness has gone up from Peoria or Galveston, or Lima, Ohio, or some other one night place when the stranded player has carelessly regarded his money order, drawn to his own order in New York for the "rainy day."

In the springtime the "outer-self" money order business is at its height. Then the "road companies" are going out, and players take affairs by the forelock by drawing orders which they hope not to need until the season closes. Oftentimes during their season members of traveling companies go to local post offices and there draw orders payable to themselves in New York. Then, if anything happens, they can send the orders on to some friend who may draw them and forward the money.

Superintendent Joseph Elliott, who is at the head of the money order bureau, said today:

"We pay out thousands of dollars every year to persons who have obtained money orders payable to themselves. It does not seem such a long time ago that I paid Maggie Clive \$1,200 on orders she had drawn in that way. She was traveling about the country and deemed Uncle Sam the best caretaker of her money, so she sent order after order to this office. When the season ended, she came on and drew the lump sum.

"About two years ago, one of Barnum's jugglers presented orders made out to himself to the amount of \$2,700. When I asked him for identification, he said he could not identify himself further than to submit a lithograph poster 'billing' his performance. In the poster he was represented with his head between those of two big bulldogs and he was trying to look more ferocious than the dogs. No sooner had he unrolled the poster than I said to him, 'If you make that face, I'll pay you the money.' He whipped his hat off in an instant, tumbled his hair, and leered at me through the bars of the window-wicket. There was no doubt in my mind then, and I paid him the money. He seemed much amused at my plan at getting at his identity, and as he walked off he said, 'I'll use that again!'"

Money orders are good for one year only, but at the expiration of the year one may still draw his money by making a claim and establishing his identity. While there have been several cases of persons leaving their funds in the post office for a year, the improvised "savings bank" is generally used for six or eight or ten months. Theatrical people also use the office as a means of transporting their money without risk. Instead of taking large sums from this city to their destination, they draw a money order to themselves, pin a slip of paper bearing their signature to it, and go on their way rejoicing. The signature slip is forwarded by the postmaster with his advice, and serves as an identification agent. Many foreigners, particularly Swedes, take their money to "the old country" in the shape of personal money orders. They thus avoid the risk of being robbed of all their savings.—N. Y. Evening Post, Nov. 9, 1901.

Money Decides A Man's Worth

"Pernicious as it is, the tendency of the times nowadays is to judge absolutely of a man's worth by the money he commands. To many, character seems as nothing compared with the gold a man possesses."

In talking of the features of modern commercial life which seemed to warrant such a statement Dr. Morgan Wood closely held the attention of a great audience at the Plymouth church last night.

"A great cause of this is the present mad desire to get rich quickly," said Dr. Wood. "Men seem fairly insane to possess great sums of money now, either

through pure avariciousness or through an overmastering desire to live in the height of luxury.

"As an example of the great injustice of such a condition, but one illustration is needed. Let a girl in the lower walks or middle walk of life go wrong. That instant she is scourged. She is an outcast from society and her doom is sealed.

"But change the scene and let a girl from the so-called higher walks of life go wrong. And they do go wrong. After a few months she is again received with open arms into the ranks of polite society, and why? Simply because she has money."

Continuing, Dr. Wood said:

"Our good women do not realize that in the eager quest for bargains that they themselves are dishonest. They may go into one of our great stores in search of perhaps a yard of silk. The price upon it is quoted as being \$1.25 per yard. Then in the desire to prevent the making of a living profit this good woman will instantly say, 'Why, I can get the same silk, and perhaps a better piece, for \$1 at another store.'

"And thus this woman is not only dishonest herself, but forces upon the storekeeper another and maybe dishonest means of getting the living profit to which he is entitled and must have if he is to hold his head above water."

For a few moments Dr. Wood more especially turned his address towards the men in the audience. Without any equivocation he placed an emphatic condemnation upon the buying and selling of stocks upon a margin. "You may squirm in your seats, but I am going to tell you exactly what you are. If you deal in margins on stocks you are a gambler and a thief. Polite, well dressed and well bred you may be, but you are none the less a thief."

The obtaining of franchises by means of bribery was also touched upon by the speaker as part of the the general condition of popular thieving. "And let me say here, that the laws in this respect are miserably weak," he said. "There are plenty of laws for the smaller criminals, but a great lack of laws for the great criminals. The man who accepts a bribe and is caught is heavily punished, but what becomes of the man who offers the bribe? He goes serenely on because the laws do not reach him. He should be the one, however, to be punished, and that with a punishment swift and sufficient."

According to Dr. Wood, the great commercial success of the United States is due to the substratum of honesty, which underlies it all. But the popular forms of dishonesty "with which it is honeycombed," needs the attention of all thoughtful people, in his opinion.—Cleveland Plain Dealer, December 2, 1901.

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Mrs. H. B. CURTIS, Editor.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committees will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

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The Home a Preparatory Factor

More than nineteen hundred Christmas-tides have come and gone since the night when the watchful shepherds, on the plains of Bethlehem, heard the glad song of the angels, "Peace on earth, good will to men;" and received the announcement, "Unto you, is born, this day, in the city of David, a Savior which is Christ the Lord."

It was a small and humble group to receive announcement of the coming of a King, and it was a lowly pillow on which the head of the King rested; but his kingdom was destined to wield a greater influence in the world than any other kingdom had ever done. One historian writing of the event, says, "It was unheralded in Rome, though it was filled with profound significance, not only for Rome, but for the whole world."

The great works of God are not often apparent in their beginning, for they are not attended with pomp and show; but quietly, though surely, they move on to their accomplishment. So this King, though opposed by those who should have been his friends, went quietly about establishing his kingdom in the midst of those ready to receive him, and its influence has gone on through all the intervening ages down to our own time; and still his work is not completed, for it must go on and on, until all the kingdoms of this world become the kingdoms of our Lord and his Christ. Ah! happy time that will be: for his kingdom will not be set up by a conquest of blood, but by a conquest of love, and his subjects are his by choice and not by force.

What a change must needs take place, when those who are now moved by feelings of selfishness, pride and avarice, submit and surrender themselves to the peaceful and gentle influence of love, and all enmity is banished from the earth. Every one who

has taken upon himself the name of the King, is called on to be a co worker with him in the accomplishment of this purpose. Each one in his own place, and according to the ability he possesses, by example and by precept.

Daughters of Zion, who among all of those thus called, are placed in a position to wield greater influence in that direction than are we? It is our inherent right and duty to labor with those upon whom impressions are most easily and lastingly made. Shall we see to it that those impressions are for good and not for evil? God is the author of homes, they have his divine sanction, and should partake of his divine methods, in-so far as we are given wisdom to understand and apply them. His love is compared to that mother-love, than which there is nothing greater, save it be his own. In striving to make our homes preparatory to the kingdom of God, dare we slight or overlook even one of the principles he has established for the building up of that kingdom, virtue, faith, obedience, godliness? Verily no. It is in the home that these principles are inculcated within the hearts and minds of its inmates to grow and be nurtured by us. And what is more susceptible to any influence than the heart and mind of a little child? It is not only our privilege, but our solemn duty to follow closely the plan of God in our homes; loving, but chastising where needful, and withal striving to build up characters in those whom God has given us, of whom he will not be ashamed at his coming.

Only in this way are we fulfilling our duty as home-makers and builders, and making the home what God destined it should be, one of the great factors to prepare his people for his coming. One sister said, in my hearing, the other day, after having seen a parent successful in securing obedience where it had seemed well nigh improbable, that she had almost been convinced we could have our children pretty much what we desire, if we go about it in the right way.

A few days ago I was visiting a friend who has three little boys, as lively little fellows as you would find in a day's journey, but during the dinner hour they were as quiet and orderly as any children I ever saw, and, being intimate in the family, I complimented the little fellows on being such little gentlemen at the table; when their father said, "We won't have any other kind of little folks at the table. There is where we draw the line; they may play as much as they like at other times, but when they come to the table they must be quiet and orderly." That is just the point. Where we draw the line and stand firmly by it, we are generally able to secure obedience. It is because we are too easily overcome by

the obstacles in our way, and yield our influence too readily, that we so often fail in our efforts. Can we not look back upon our past experiences and recall instances where we have been just on the point of giving up in some struggle with our children; but we were prompted to a little more effort, and our purpose was accomplished.

But if we are to be co-workers with the King in this great work of bringing the nations of the earth to a willing submission to his sway, our homes—for that is where our work lies—must be a reflex of the dealings of God with his children. God's gift to the world was a little child, 'twas given through woman's agency. Let the honor sink deeply into the heart of every mother in Israel, to the renewing of our determination to mould the characters of our children—also God's gift to us—after the divine model, and if we do this, we must surely employ the means divine made manifest in the life of Christ and clearly set forth in his teachings to mankind, so that when he shall come again as King of Kings, our own may also be kings and priests of his own choosing.

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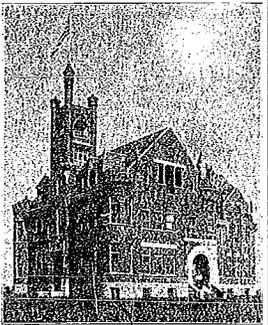
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## JOTS BY THE WAYSIDE.

BY T. W. CHATBURN.

Dear Ensign.—While waiting the critic's report, and as the pale moon peeps above the eastern horizon and sends her glimmering rays of silvery light through the silent trees on the "Hill of Promise" and across the calm waters that were once sanctified and held sacred for the salvation of the dead by innocent and misguided ones of this "strange," once busy city now wrapped in that weird and awful silence akin to that of the damned—we turn our footsteps homeward—and onward to other fields; the soft autumnal wind, moaning its requiem over the silent mounds that hold the unrevealed secrets and many, many, mysterious events, that make up as a whole or contribute to "The marvelous work and a wonder." Bro. Heman has secured a few valuable acquisitions to his historical library and gleaned facts which will be laid away in the archives to be heard and read in after years and coming ages.

On the morrow, seated in the old "platform" driven by our worthy Bro. Penilton, we wend our way to the East Delavan branch on the beautiful shores of Lake Geneva, near the village of Williams Bay. Here we meet some of the old time saints who have ever been zealous in good works. The branch is presided over by W. A. McDowell High Priest. Business meeting called, Bro. Heman gives good and wholesome council to all concerned. In company with our brethren we visit the Yerkes academy in which is located the second largest telescope in the world; it stands in a tower ninety feet in diameter and one hundred and twenty feet high, overlooking Lake Geneva, Williams Bay and a beautiful surrounding country. The lenses of this mammoth sky gazer are 40 inches and cost \$40,000 each; the "scope" is sixty-two feet in length and weighs sixty tons, it cost \$80,000 without the lenses, and was a gift by Mr. C. T. Yerkes, in 1897—additional machinery is employed in connection with this monster in measuring diameters of planets, distances and magnitudes of stars—nebulous comets etc. In visiting this, one of the grandest lake resorts in Wisconsin, do not forget the tower.

Bidding good bye to our Bro. Heman, who has been called home to attend the funeral of his cousin, and our much beloved and lamented brother, D. W. Wight, in whom were all the elements of spiritual greatness, whose brilliancy and usefulness were so grandly unfolding; such a serious loss or why it should be permitted only intensifies the great mystery; but in the language of another, "Its God's way, his will and not ours be done."

Stopping over night in the beautiful little village of Geneva—with a worthy lonely bereaved brother—with whom some duplicate sister could find a haven of rest, we board the cars for Elgin, Illinois, especially so

to visit our brother, David H. Smith, who has endured so patiently for lo, these many years. In due time Elgin is announced, and we wend our way to the beautiful grounds of a thousand acres in the center of which is situated the state asylum.

Crossing over the threshold and through the ponderous gates we encounter the guard, after the salutation we make inquiry for one, David H. Smith. We were directed to the doctor in charge, who kindly and pleasantly furnished a guide directing us toward a group of men, who were enjoying the shadow and shade 'neath the evergreen monarch's. "That's Mr. Smith in the rustic seat," he said pointing in the direction. Westepped up to him extending our hand, with, "And this is David H. Smith I presume." "Yes sir, but I do not recall you, what is your name please?" But here's the ENSIGN, excuse us until our next.

## Pittsburg Church Dedication.

We are pleased to announce that our new church is nearing completion and Providence permitting, will be dedicated Sunday, January 5, 1902. The erection of this church by this little band of Saints has been no small undertaking, but friends both in and out of the church have assisted and the Lord has opened up the way beyond our expectations and has crowned their efforts with success. To him be all the glory.

We hope all who can conveniently do so will attend the dedication services. We hope to see the church crowded, and expect to have a glorious time. There will be prayer meeting in the morning at 9:30; preaching at 10:45 a. m. and 2:30 p. m. by several of the brethren—each occupying about 10 minutes—and preaching at night at 7:30.

On account of the scattered condition of the Saints in order to attend all the meetings, it has been suggested that we bring our lunches and come prepared to stay all day. The church is located on Miller Street near Colwell Street. Take Center Avenue cars to Miller, or 5th Avenue cars to 5th Avenue High school.

Those who cannot come, but desire to assist us financially, may forward their donations to Wm. Dougherty, California Avenue, Avalon, Allegheny Co., Pa. The smallest amount will be appreciated and thankfully received.

In gospel bonds,

F. G. PITT, Pastor.

## CONFERENCE MINUTES.

The 12th conference of the North-east Texas and Choctaw Nation district convened at Wilburton, I. T., Friday, November 22 to 25, 1901; presidents E. D. Bailey and E. A. Erwin in charge; A. Z. Rudd clerk.

Branches reported: Wilburton, Manchester, Jacksonville, Shawnee, Cove and Granville.

Ministerial reports were read from 16 elders, 6 priests and 3 teachers; 408 sermons preached.

A resolution was passed that this conference request each branch in the district to take up a collection the 3d Sunday of each month to be placed in the hands of the district president for a tract fund. A collection of \$3 51 was taken up to start this fund.

The next conference is to convene with the Jacksonville branch near Euclid, Arkansas, about July 25th or August 1st. The exact date was left with the district president; conference to begin on Friday, and after conference business is over to continue over two Sundays in reunion. The district president was authorized to appoint a committee to arrange for the reunion.

The majority of delegates present at General Conference were empowered to cast the entire vote of the dis-

# Dr Price's Cream

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Superlative  
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Improves the flavor and adds  
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PRICE BAKING POWDER CO.,  
CHICAGO.

NOTE.—There are imitation baking powders sold cheap by many grocers. They are made from alum, a poisonous drug, which renders the food injurious to health.

## NOTICES.

Jacob M. Lamper, formerly a member of the Lamoni branch, has been expelled for cause. The Saints are hereby warned against being imposed upon by him. Signed in behalf of the branch.

JOHN SMITH,  
J. A. GUNSOLLEY,  
Presidency.

LAMONI, IOWA, Dec. 6.

## How Mistletoe Comes to Be.

The story of how the mistletoe gets on the trees is a most interesting one. Covering the mistletoe twigs are pearly white berries. These come in the winter season, when food is comparatively scarce, and hence some of our birds eat them freely. Now when a robin eats a cherry he swallows simply the meat and flips the stone away. The seed of the mistletoe the bird cannot flip. It is sticky and holds to his bill. His only resource is to wipe it off, and he does so, leaving it sticking to the branches of the tree on which he is sitting at the time. This seed sprouts after a time and not finding earth—which indeed its ancestral habit has made it cease wanting—it sinks its roots into the bark of the tree and hunts there for the pipes that carry the sap. Now the sap in the bark is the very richest in the tree, far richer than that in the wood, and the mistletoe gets from his host the choicest of food. With a strange foresight it does not throw its leaves away as do most parasites, but keeps them to use in winter, when the tree is leafless.—Prof. S. C. Schaeucker in December Ladies' Home Journal.

## SERMONS

of the Rev. Dr. Newell Dwight Hillis, Successor to Henry Ward Beecher, of Plymouth Church, and Cardinal Gibbons, of Baltimore, Md., are published in the Monday Edition of the Brooklyn Eagle. Two solid pages of Sermonographic Sermon Reports. The Subscription Price per year is \$1.50. Samples on request.

No holiday joy can be complete to those who have not tried to make other hearts happier. This is Christmas etiquette.—December Ladies' Home Journal.

## Mormonism Denounced.

The twenty seventh annual meeting of the Women's Christian Temperance Union was held at The Willard, 1921 Arch St., yesterday morning. It opened at 10:30 o'clock with a large attendance, and, with a short recess, lasted until late in the afternoon.

The special subjects of debate were Mormonism and the anti-cantent movement. Mormonism was denounced in the report of the president, Mrs. Anne Craig Peacock, and Mrs. Mary Clark De Vere, a returned missionary from Utah, spoke of her experiences in the Territory of Brigham Young.

"The advance of Mormonism," said Mrs. Peacock, "is a great overshadowing blight of national extent and importance. Once shut up within the Territory of Utah, it now boasts of the control or balance of power in thirteen States. Besides, it is permeating with its poison our own and other States through missionaries being successful in leading many silly dupes, especially women, into its deadly embrace. It is recommended that most earnest prayer and petition work and other means of influence be brought to bear upon our national lawmakers to present a Constitutional amendment for action by the people from this Satanic blight upon the twentieth century.—The Philadelphia Times, Nov. 30, 1901.

## Long Hair

"About a year ago my hair was coming out very fast, so I bought a bottle of Ayer's Hair Vigor. It stopped the falling and made my hair grow very rapidly, until now it is 45 inches in length."—Mrs. A. Boydston, Atchison, Kans.

There's another hunger than that of the stomach. Hair hunger, for instance. Hungry hair needs food, needs hair vigor—Ayer's. This is why we say that Ayer's Hair Vigor always restores color, and makes the hair grow long and heavy. \$1.00 a bottle. All druggists.

If your druggist cannot supply you, send us one dollar and we will express you a bottle. Be sure and give the name of your nearest express office. Address J. C. AYER CO., Lowell, Mass.

# ZION'S ENSIGN

"OUR CREED: ALL TRUTH."

VOLUME 12.

INDEPENDENCE, MISSOURI, THURSDAY, DECEMBER 26, 1901.

NUMBER 52.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

PRICE, \$1.00 PER YEAR, IN ADVANCE.

W. H. GARRETT, EDITOR.  
C. E. MILLER, BUSINESS MGR.

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Box B, Independence, Mo.

## OBEY THE TRUTH.

To be "Orthodox" in one's faith now a days, it is necessary to bring ones views into line with the standard of ideas and theories resultant from the placing of a strained interpretation upon the Scriptures, by a class of men who have set themselves up as judges as to what is proper and right to believe, as being essential to salvation. To have an opinion of your own, and to express it forcibly, is to call down upon you the contempt and disdain of these wise men of the "orthodoxy," regardless of the fact that you may have the irrefragable support of the very standard which they themselves accept as being authoritative. When we look at the matter squarely, it does seem an act of inexcusable presumption for any set of men to place an interpretation upon that which belongs to one as much as to another—and in fact is not their property at all—and then say, "Unless you accept our interpretation you are *wrong*," enforcing ostracism and contempt so far as they may be able, upon all who refuse to join with them. But it is a fact, that in effect this has been in the past, and is today, being done with regard to the Scriptures, the word of God. Peter, the apostle, says:

"Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."  
—2 Peter 1: 20, 21.

Mr. Cowper recognized man's fallibility when he undertakes to place his interpretation on the things of God, and in that grand hymn which has brought comfort to hundreds and thousands, he expresses the sentiment:

Blind *unbelief* is sure to err,  
And scan his work in vain.  
God is his own Interpreter,  
And he will make it plain.

The principle of unbelief is the very foundation of the interpretation the so-called "orthodoxy" have placed upon that which is written; consequently errors have taken the place of truth in many instances, and when the Scriptures are cited and the Lord's own interpretation is placed upon his teachings, it is made apparent that their interpretations do not correctly interpret, though the argument to sustain them be ever so ingenious. It is not often that two individuals from the same viewpoint will see things exactly alike in every respect; and it is seldom that two individuals from their own judgments will comprehend the same subject precisely the same way; and though on general lines an agreement may be reached, each will have his own reasons for doing so. Hence, when it comes to so important a matter as the interpretation of the things of God, it is not safe or wise to accept that of any man or class of men, unless such interpretation is undeniably in harmony with that which is revealed from heaven, and written for our guidance. There is one thing upon which all may rest their faith, God never changes; his word is sure; hence the significance of the Apostle Peter's statement:

"We have also a more sure word of prophecy wherunto ye do well to take heed, as unto a light that shineth in a dark place."  
—2 Peter 1: 3.

It never alters, but remains the same through all ages until its fulfillment, and every one may turn to it with the fullest confidence knowing it to be just as true now as when it was written.

It is a clear statement of the Apostle Paul that the things of God are only discernible by the Spirit of God (1 Cor. 2: 14), from which the argument is justifiable that without men are in possession of the same Spirit in which these things were revealed and indited, serious errors are liable to be made. The conclusion is also justified that no one who has himself neglected to honor the revealed will of God, so far as it has been made plain in the Scriptures, is a safe guide to follow in his interpretation of them. Our Savior has plainly informed us as to how a true follower may be discerned and known. "He that hath my commandments and keepeth them, he it is that loveth me." (John 14: 21). And no matter how strong a profession of loyalty to God an individual may make, if he fails to follow the Lord, and uses his ingenuity in an argument to evade what is plainly shown to be a necessary requisite to his admission into the kingdom of God—baptism

(immersion) for the remission of sins, by an *authorized* minister of Christ, his profession is vain, and he stands as a false witness in the sight of heaven and the true followers of Christ.

To be "orthodox" with God and with men, has very many times been shown to be two widely different matters. Christ was not orthodox with the sects of his day. Nor is he with many of them today, judging by the record he left of himself. Only a very small proportion of the distinctive doctrines that mark the church of the New Testament, can be found in the popular societies of this day; hence in them he would not be accounted "orthodox;" at least, some of his doctrines are not accepted as being "needful in the churches which men have formed, and called Christ's," today. Let a humble servant of Jesus Christ, clothed with his authority to officiate in all the ordinances of his house, go to any of the popular churches of the day and teach just what Jesus and his servants taught, faith, repentance, baptism (by immersion), for the remission of sins, laying on of hands for the gift of the Holy Ghost, resurrection and eternal judgment, insisting upon their obedience before men can become heirs of salvation, and how many would open their doors to receive him? Yet those are the principles of the doctrine of Christ (Heb. 6: 1, 2), and Paul says: "If any man though an angel from heaven preach any other, let him be accursed." (Gal. 1: 8). But those are the things which are not accepted as "orthodox" today, as being necessary for salvation now. If any one doubts this statement it can be easily verified by inquiry of any minister of almost any church, anywhere. It is a strange state of affairs indeed.

To be orthodox, is to be absolutely right in the true meaning of the term. It is to be in perfect harmony with the Lord; to make the will of God paramount in all things; to accept and obey that which he has given for our guidance. Webster's definition of the word orthodox is, 1, "Sound in opinion or doctrine, especially in religious doctrine; hence holding the christian faith; believing the doctrines taught in the Scriptures." [Emphasis ours.—Ed.] 2, "According or congruous with the doctrine of Scripture, the creed of a church, the decree of a council, or the like."

The Scriptures themselves, are manifestly the basis or foundation for a correct and truthful belief. The interpretation of all who claim to be "orthodox" must therefore, be supported by the Scriptures; if they are not, as so very frequently is manifest,

then they wrongfully assume prerogatives which do not belong to them, when accusing of heterodoxy or as being in error, those who differ from them on scriptural grounds. If you notice it, error always requires considerable argument to sustain it, and there must be a great deal of wresting of records to give it prestige. It is not the truth which requires any great argument to establish it, for it will always demonstrate itself if opportunity is given. It is the error that necessitates argument to overthrow it, and in combatting it, the truth must be used. For instance, the statement of the Savior in John 7: 17: "If any man will do his [God's] will, he [any man] shall know of the doctrine, whether it be of God, or whether I speak of myself," does not really require an argument to show that God's promises have always been fulfilled, to prove that this one is true. The most simple and direct way is to meet its requirements, obey the gospel and permit it to demonstrate itself, in doing which an experience will be gained which no argument or sophistry, however deep or cunning, can overthrow. When God speaks it ought to be an end of controversy with all who profess to give credence to his word as being authority; but unfortunately this is not so; and so long as the world lasts, in its present condition, error will make itself felt. The Reorganized Church of Jesus Christ of Latter Day Saints, presents the same doctrine in all its ordinances and blessings for the consideration and acceptance of all, with the definite and certain promise that if any man will obey the gospel precisely as men and women obeyed it in the days of the Savior, under the same authority, they WILL receive precisely the same evidences, testimony and recognition as the Saints of those days did, and will know that they have accepted the truly, and only, orthodox faith. Try it honestly, humbly, sincerely, prayerfully—and witness the demonstration of the truth to you, by the Holy Spirit of promise.

## EDITORIAL ITEMS.

We hope all our readers enjoyed a Merry Christmas, and that a happy and prosperous New Year awaits them.

By an oversight, in publishing the article on "Church Etiquette" in the issue of the ENSIGN for December 5th we neglected to give credit to the author, Bro. T. W. Williams, of Los Angeles, California. We do so now, with apologies for the omission.

Mr. W. J. BLACK, General Passenger Agent, Atchison,

Topeka & Santa Fe Ry., Chicago, Illinois, sends us copies of three pamphlets, "To California and Back," descriptive of points of interest *enroute*; "In a Tourist Sleeper" being views of the interior arrangements for the comfort and convenience of the traveler in a second class Pullman, and "To California in a Tourist Sleeper" giving necessary information regarding what is to be obtained in a "Tourist," etc. The Santa Fe is a popular route to the West, its equipment is fine, and time tables are arranged for the greatest convenience of its patrons.

The January *National Magazine* of Boston will contain the first of a series of articles by Senator Mark Hanna of Ohio on the career of his friend, the late President William McKinley. No other man was so warmly devoted to McKinley or so closely in touch with him. These articles will embody, the Senator's estimate of his friend's character and life work, and give many interesting incidents of his career. They will be the most widely read and authoritative contributions on this subject, which is of the profoundest interest to all patriotic Americans.

The *National* is a first class American News-Magazine; its stories are strong, its pictures of men and women of the day many and timely, its "Affairs at Washington" unique. Those who are not subscribers can obtain the January number by sending 10 cents in stamps to the W. W. Potter Co., Publishers, 41 West First Street, Boston, Mass. Annual subscriptions, covering the entire series, \$1.00.

ELDER J. M. TERRY, of St. Joseph, Missouri, was called to Chicago, Illinois, last week to preach the funeral sermon of Bro. Elmer E. Johnson who passed over to the other side, December 13th, after an illness of some eighteen months duration. Bro. Terry preached on the west side Chicago, Sunday evening the 15th to a good audience. Bro. F. G. Pitt reached Chicago from Pittsburg, Pennsylvania, the 16th to spend the holidays with his sons. Bro. Terry expected to reach home Friday morning in time for conference.

## Extracts from Letters.

ELDER CHARLES E. CRUMLEY, Bridge, Coos County, Oregon, Dec. 7th (permanent address is Bandon, Coos County, Oregon): "The work is moving on in this part of the country. We have an occasional new member and are making many friends, which is quite an important thing. May God bless the work of the 'silent preacher' and the labors of we noisy ones."

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Bro. Joseph Luff will preach at the Saint's church next Sunday morning.

Bro. W. A. Smith returned from his mission field in Iowa the 15th inst. to spend the holidays with his family.

Bro. and Sr. Roy Newkirk returned Saturday last from Illinois, where they have been here the past four months. Sr. Newkirk was marvelously helped in answer to prayer offered in her behalf. They were given a welcome home by the Saints.

Sunday was a lovely day and the attendance was pretty fair. At the morning Bishop R. May, delivered a very instructive and forceful sermon, upon the mission of Christ. At night Bro. Wm. A. Smith discoursed on the resurrection in a manner that called forth approving comments. The afternoon fellowship meeting was most excellent, the Spirit admonishing the Saints to diligence and giving promise of needed blessing for the future. The lower auditorium was nearly full. It was a grand experience.

Bro. James C. and Rufus T. and Sr. Emma Dell Smith were received as members of the Independence branch last Sunday afternoon on letters of removal from Des Moines, Iowa; and Brn. Clifford R. and Victor V. and Sr. Olive May Bell Smith were received on certificates of baptism, their names through some oversight or misunderstanding not having been recorded on any branch record. We welcome them to our midst.

Bro. and Sr. H. R. Mills and daughter Mabel, Bro. and Sr. A. H. Mills and Bro. Frank Mills departed for Lamoni, Iowa, on Tuesday morning, where Sr. Laura Mader of that place and Bro. Frank Mills were to be married Christmas day, Bro. H. R. Mills being selected to pronounce the mystic and portentous words. Lamoni is gradually coming our way and we have plenty of room for all the good people they send us.

## ST. JOSEPH, MISSOURI.

Our quarterly conference closed last night under a most excellent spirit of peace and good will. It will be one of the green spots in the memory of good old Far West district—Bro. T. W. C. please take notice. The district was quite well represented by delegates who brought the spirit of love and unity, uniting with that already in St. Joseph, made a happy aggregate. Bro. T. T. Hinderks presided, assisted by Elder B. J. Dice. "Charley" did the reading, and Bro. Levertton was the scribe—we had no Pharissee present. Reports showed 263 sermons, 13 baptisms with a net gain for the district of 33, the present number being 1,216. Brn. Swensen, Adams, Haden, Dice, Faul of the missionary force were present. Brn. Adams, Haden and Swensen doing the preaching. The afternoon was occupied by a splendid prayer service, presided over by our veteran Bro. Summerfield and Bro. Dice. The same officers were continued, with Stewarts

ville as the place for next conference, March 22d. Thus history is made.

With the new year we have planned to enter still deeper into the mission work, commencing with a protracted meeting at the Aspey mission, Sunday January 5, 1902, to be followed by like meetings at other points. Aid for the mission work in the city is always acceptable, in money, prayers and presence. We are laborers together with God for the accomplishment of good. Prospects are good for the opening of a new and important mission the first of the year. If successful we hope to open with a rally and under divine favor.

Bro. E. J. Dice occupied the Aspey mission pulpit last evening. Bro. Chas. Householder gave us a good gospel talk at South Park in the morning.

At the close of last evening's service an appeal was made in behalf of the church publications. A response of one five year subscriber for the ENSIGN, resulted.

Aside from the sadness of parting with our dear Bro. Elmer E. Johnson, our trip to Chicago was a happy feast in being privileged to see many of the dear Saints, endeared to us by their associations. We found Bro. Sheehy very busy with a branch in each hand to look after, with the missionary wing also; but he has enough of the blood of Erin and the wisdom of the Lord to make him adequate to the task. He is well liked by the Saints.

Elder Wm. Roberts, our young Kansas missionary, took in our Sunday's service en route home where he expects to meet his wife from whom he has been separated for about five months. He will take the early morning fast train east.

A quiet wedding occurred in rooms of the St. Joseph hotel on Saturday evening. Mr. James E. Dodson and Miss Mary E. Kent being the contracting parties. The writer officiated.

The Sunday School convention and Rehgo passed off nicely with Brn. C. P. Faul and J. Gardner in charge respectively. Success to these helps.

Yours in bonds,

J. M. TERRY.

2065 Holman St., Dec. 23d.

## ST. LOUIS, MISSOURI.

District conference convened Saturday evening at 8 o'clock, Elders A. Allen and F. A. Smith presiding; Gordon Smith, clerk; R. Archibald, assistant clerk. Credential committee, R. Archibald, S. A. Swift and Wm. Jaques. Reports were read from A. Allen, F. A. Smith, R. Archibald, Wm. Jaques, N. N. Cooke, C. J. Spurlock, Ivor Davies, Henry Roberts, T. J. Elliott, Harry Thomas and J. A. Swift.

Present membership St. Louis branch, 369; Belleville, 37 (re-organized October 3d); Cheltenham, 48; St. Clair branch, 6; Whearso, 72.

Treasurer's report read and referred to auditing committee; report had from reunion committee. Election of officers resulted as follows: A. Allen, district president, given authority to choose assistant, named F. A. Smith; secretary, Gordon Smith; treasurer, R. Archibald. Next

conference will convene at St. Louis, March 22d and 23d.

Mrs. Krahl and Mrs. Braiddwood recently left here for Lamoni and Chicago, respectively, after lengthy visits with family. Attendance at Sabbath School a little better than the two previous Sundays. Weather more moderate.

Bro. Alfred White was speaker morning hour, evening service, C. J. Spurlock addressed the congregation.

Good attendance at afternoon social service, but the cold weather hindered, and there were not as many present as we had expected, at all the meetings. Brn. Allen Smith and Beard in charge; four prayers, twenty-four testimonies, numerous hymns.

Visitors to conference from outlying points, such as Belleville, Vosholl, Cheltenham, Oak Hill.

Brn. Allen, White and Thomas have gone home for a few days holiday sojourn. Bro. Spurlock goes to Southern Missouri mission in the very near future.

Ordinations of the four following named brethren, were attended to preceding the evening service, in the auditorium: T. J. Elliott, elder; R. B. Trowbridge, priest; S. A. Burgess, teacher; John Lloyd, teacher.

ETNA M. HITCHCOCK.

282 Dayton St., Dec. 23.

## DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m. sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening, Zion's Rev. for Literary Society Sunday evening at 6 p. m. E. F. Shupe, pastor, 3633 Dayton St.

We have had all kinds of weather the past week; first, six inches of snow, then the mercury dropped to 14 below zero for one day, then it turned warm and the now is all gone, and Sunday the wind blew and the dust flew.

Sunday was bright and warm and a large congregation of Saints greeted Bro. J. W. Morgan at the morning service as he discoursed on the duties and responsibilities of latter day Israel. He was also the speaker at the evening service.

The Religio was well attended; a great deal more interest is being taken in this branch of the work than heretofore.

Sr. Roush, mother of J. B., is visiting in Denver.

Bro. Sam Brannon is home from Graceland for the holidays. Several new branches will be organized in the district in the beginning of the new year.

Our landlord has given notice of an increase of rent for the church January 1st.

It is rumored that one of our young sisters has been quietly married. S.

December 23.

## Homeseekers' Excursions

Via Missouri Pacific Ry., one fare for Round-trip, plus \$2.00, to nearly all points West, South and Southeast, Jan. 7th and 21st; February 4th and 18th. For information and tickets call on J. B. Davis, Agent, Main Union Depot.

WANTED—A few active Agents to sell a new article in every city and town in the United States. Write with stamp for reply to the Newton-Hobbsman Novelty Co., 1210 Union Ave., Kansas City, Mo.

## LETTER DEPARTMENT.

COUNCIL BLUFFS, Ia., Dec. 7.

Editor Ensign—When we wrote last we were just closing our tent work in the city. Bro. Wight and the writer left the city about November 10th, going to Underwood, where we labored a week, the writer going to Neola, where I preached twice on Sunday, 17th. Monday we both took train for Carson, where we labored all week until Saturday, when Bro. Wight went to Wheeler's Grove, the writer staying at Carson.

On Tuesday Bro. Chambers came on the ground to make arrangements for conference. His health is not very good, although he is feeling some better than in the past. On Friday the Sunday School convention met at Wheeler, with a good attendance for the location. Bro. T. A. Hougas and a number of workers from Farm Creek were present, and added greatly to the interest of the work. Two excellent papers were read, one by Sr. Edna Elswick, and one by Sr. Myrtle Gifford, by proxy. They were discussed at some length by the delegates. The schools in the district are making some progress, but great improvement might be made along some lines. Taken all together we have much to be thankful for in this line of gospel work.

Conference met Saturday with only a fair representation, but more delegates arrived during the day. Bro. D. H. Chambers was elected to preside for the ensuing three months, to succeed himself. Bro. Henry Kemp was chosen to assist. The reports from the priesthood showed that much gospel work had been done, but only by a few; many made the usual report, done no preaching, no reason being assigned for this neglect of duty. While the district has on its rolls some fifty members of the priesthood, there is not to exceed ten or twelve in active work, outside of the branches. Fifty per cent send no report, what is the cause of it? Some are unable to do much work because of old age, others have to contend against poverty, with large families to support, others with strong bodies and fair ability could devote Sundays, at least, to the work, but fail to do it. Others have abundance of this world's goods, but their entire time is taken up caring for earthly things, and getting more, and they have no time to devote to gospel work. The call is to go into the vineyard and labor, not alone for the mammon of this world, but for Christ. The Lord knew what excuses men would make: one had bought a yoke of oxen, another a farm, another had married; but will these excuses obtain, or will they be accepted when the Master calls us to give an account of our stewardship. They may satisfy the conscience of an avaricious man who spends all his time in accumulating the perishing things of life. Where is thy talent? will be the query. Oh, I had so much of this world's goods it took all my time to look after it, that it might accumulate. Ah, but thy talent. Thou slothful servant, you might at least have put my money where it would bring usury.

We have men who are able to devote their entire time to the ministry of the word, whose talents are rusting for want of use. Others who have nothing of this world's goods are giving their entire time to the work. Such, God will appropriate; such, will hear the Master say, "Well done, good and faithful servant, enter thou into the joys of thy Lord." Wealth may give us social position and furnish a passport into the best of society, but will, unless used wisely as God's stewards, be a means of bringing us into condemnation. I believe if we, as a people, and especially Saints who have an abundance of this world's goods, would prayerfully study what Bible consecration means, we would soon have an overflowing treasury, and the College debt would be lifted at once, and the College filled with students from the families of Saints. It is foolish to talk of the gathering time when we are not willing even to keep the law of tithing.

It will be necessary for a great change to come over the spirit of our dreams before we are ready to enter upon that important work. One who is not willing to make an entire consecration of everything to God, and be willing to devote the excess toward the work of building up Zion, and enlarging her borders, is not fitted to enter into this important work.

I have talked to some about taking the church papers, and the reply has been, We are not able, and yet a little cutting down here and there, a little plainer style of dress, and above all, a disposition to aid the church enterprises, would loose the purse strings. "The Saints in common, with all others, have prospered for several years greatly, and have grown rich under God's blessings. Oh, what a blessing it would be to us as a people, if we were only willing to sacrifice. What we do that costs us no labor, pain, or that will not be missed or felt, is no sacrifice to God. Only the giving, or doing of that which costs some effort, will be acceptable to God." The Master said the widow who cast her mite into the treasury gave more than all the others, because she gave all, even her living. I have no money to give out of my little pension, but am giving all my time to the ministry, asking nothing of the church. May God awaken us, as a people, to see our duty, and put it in our hearts to lift the burden from Graceland College, and aid our brethren in the foreign missions in my prayer.

Yours in bonds,  
J. S. STRAIN.

TOPEKA, Kans. Dec. 17.

Editor Ensign—It has been a long time since I have troubled your columns, though all the while I have been a reader of its pages, which are always laden with good news, how the gospel winds its way.

We have no very flattering report to make from this part, but good seed has been sown and people are becoming more and more acquainted with our claims; yet it seems like the world is slow to accept of this work. I was directed by our sub-missionary in charge, Elder J. C. Foss, to come to this place, and labor in the country, in a community where the Utah elders had been at work and converted some of their faith.

We found considerable prejudice against us at first, most people thinking we were the same as the Utah elders; but we are glad to state that a great many now understand that there is a difference between us and them, and that we condemn polygamy. Some are quite friendly, while others are very bitter, and closed the school-house against us; this was done by the school teacher, backed by one of the school board. The reason given for closing it against us, while the Methodists were permitted to hold meetings when they wanted to, was that we were unpopular in the neighborhood. The other two directors seemed willing for us to have the house; they had a meeting of the school board, it is now open for all in the day time only.

While in this part I shared the hospitality of Mr. W. E. Noble and family, who believe with us, but for some reason, are not ready to take the initiative step to make them heirs in the kingdom. Have preached at other places in and around Topeka; here in town we have our meetings in a private house, as we have no public place of meeting. There is a willing little band of Saints here, presided over by Bro. Chas. Tillighast. We certainly believe there are many of the sheep of God here in this town, who are blinded by pretercraf, but its a hard matter to reach them with the gospel; our numbers so few and little means to procure halls to hold meetings in.

I have been laboring alone this fall and winter and can heartily endorse the article of Bro. C. J. Spurlock in a  *Herald*  of a few weeks ago, regarding the ministry laboring two and two. Bro. Frank Tignor has arranged to go out with me some this winter; he has horse and buggy for our conveyance. We had made all arrangements to start north on a four the 17th inst., but on account of the sud-

den change in the weather we left our horse at home, and went by rail to Stratton, twenty miles south, where we met with the Saluts on Sunday in prayer, and preaching services. We have some good people here, willing to sacrifice for the work, with plenty of others indifferent and willing to let them. It was not forgotten that it costs a missionary something to ride on the cars, if it is only half price. Our fare was more than paid. We came back on Monday; expect to leave tomorrow (Wednesday) on our before contemplated trip.

Owing to difficulties in getting places to preach I have not made an average of more than two preaching services a week. If our people who live in communities where churches or school-houses are open for preaching, would let us know about such as might be profitable to work, I would save much unnecessary work and would be a great help to the missionary. We are all, or should be, workers together to build up the kingdom of God among men. I feel courageous to battle on; the work gets brighter to me as I continue in it. Dear Saints, let us all work while it is day.

Yours in the covenant of truth,  
GEO. W. BEBBE, JR.  
214 Gratton Street.

OLIVERALL, IND., Dec. 16.  
Editor Ensign—I love to read the letters and also the sermons in these columns. This morning as I read the letter of Sr. Ella R. Devore, (although I am not acquainted with her) my heart was made to rejoice. She spoke of the prophetic mission of Joseph Smith and of his career cut short so early in life. It brought to my mind a view I had of the prophet Joseph Smith and his son. If the editor will allow me space I will relate it.

I first heard this gospel when I was fourteen years old and believed it, and united at that time with the church known as the Cutlerite church; and while I remained with them, I tried to live to the principals they taught; I was contented and to some degree was happy. Let me state here as I look back upon that time I have only to bless the day and the people who taught me the first principles of the gospel. I was honest in my belief and so I judge them. I am looking forward and praying that all the different factions of the church who are honest will yet be united. About twenty-five years ago I first heard of the Reorganized Church; Elder T. W. Smith and his wife came on a mission to this people; and at that time I partly believed they were right. But it seemed to me before I would be justified in making the change I must have a testimony. I made this a subject of prayer but did not get the witness I desired. I believe there was good seed sown at that time, and also the evil one sowed his seed: things arose which kept me from uniting with the true church.

However I became dissatisfied where I was and for the last fourteen years I have been doing nothing in any church. I turned my attention to the ball room and other amusements; I got no satisfaction there. As years rolled on and I saw my children growing up without receiving the teaching that I knew was my duty to give them, I began to think it was time to make a change. I desired to be a Christian but I did not know which way to turn. My mind was troubled, none but God knew the anguish of my heart. Often I have gone to my room and told the Lord if I knew which way to turn I would do so; it seemed to me that the Spirit of the Lord had almost withdrawn from my heart; the Bible almost seemed like a sealed book to me, yet at times that small still voice called after me.

In this condition of mind I attended the reunion held here last June; their preaching and the power which attended it was wonderful; it was different than what I expected; they spoke as men having authority. I listened with attention and felt that I wanted to go back and hear them again. I continued to attend. I desired to have a talk with the elders but dreaded to do so as I had seen so much of a spirit of contention between the two churches and I knew

that these men were learned men; I thought what little I could say would amount to nothing. However the opportunity came, and I was surprised, and astonished; we had not talked long before I could see that the Spirit of contention was not with them, it seemed to me they were praying for me. I asked Elder Hilliard to explain a passage in the book of Covenants; he did so, and also read the passage where it speaks of the blessing that should rest upon the head of Joseph's posterity after him, and while he was reading I thought in my mind I believe Joseph's son is the man to lead the church, and I determined to obey. I was baptized, and praise be to God, when I went to the water for baptism, the lake was as calm as a summer's morning; the peace of heaven was upon those waters, and within my heart I felt a spirit of forgiveness towards all mankind. I knew I had found the right way, the more excellent way, and to God I give the praise.

A short time after I had united with the church the thought occurred to my mind that I had never received a testimony that it was Joseph's son's right to lead the church. I could only say I believed it. While I was pondering these things in my mind, this view came before me—I saw the prophet Joseph driven from his home, mobbed, cast into prison, the last morning he left Nauvo never to return again alive. How he said he was going like a lamb to the slaughter all for the one purpose of bringing back this gospel to earth again, and then gave up his own life, and then these words seemed to speak right within my soul: Would I desire to take away from his son that blessing which God had said should rest upon the head of his posterity after him? I could see this man grown to manhood an honorable man, a man believing in the same gospel his father did, and enjoying the same blessing his father would have enjoyed had he lived; and again the voice spoke, "Would I be one to say it was not his right?" God forbid, I pondered these things over in my mind, and again the voice spoke, "Is not this testimony enough?" And I said Yes, Lord, it is enough, I will never doubt again. And I felt in my mind I had rather give up my own life than ever doubt again but that Joseph's son was the man to lead this church.

I have not words to express the sadness that came into my heart when I realized that I had been one who had tried to place that blessing somewhere else. Neither can I tell you the joy and gladness that filled my heart when I knew I had gained the testimony that I desired years ago. The question of authority was settled forever in my mind. My husband united with the church the same time that I did, and together we rejoice in this great latter day work. The truth of this work is written upon the tablets of my heart; it is imprinted upon my soul, and God alone, not man, has placed it there.

Hoping and praying for the spread of this gospel, I am your sister in the one faith.

ELEANOR WHITING.

ETHELBERT, Manitoba, Dec. 4.

Dear Ensign—As I have been placed in this far famed northwest in company with Elder Alexander McMullen, as a collaborator, to prosecute missionary work; and thinking perhaps a few lines from these parts would be of interest to some of the Saints, at least, I thought I would pen a few thoughts while the shades of night are gathering. I have waited for some time to have something to write, but nothing of moment seemed to present itself, neither could we discover it,—though we did considerable exploring,—until last Sabbath eve last inst. when we attended a Presbyterian service. The student who was on the circuit had exchanged appointments with an ordained man (make note of the cause of exchanging, we will draw attention to it later) that he might administer the sacrament. As stated, we attended the meeting and listened attentively and "note-or-lously" (as supposed to be exposition of Mormonism, which consisted chiefly

in a rehearsal of "Joe Smith's" money digging and gold hunting explorations, together with some ridiculous statements with regard to "sain washing in water" (baptism) and the laying on of hands "for some purpose" as his reverence(?) was pleased to affirm.

We cannot remember all of the non-sensical things which he said, nor would we deem it wise to write them if we could, for many were too silly to tell twice over. We let him go through his catechism un molested,—always trying to muster a smile of encouragement when he chanced to glance our way—and when he had succeeded in getting the animosity of his congregation worked up to a goodly pitch against their neighbors—especially those who belonged to the Mormons—he administered the sacrament. Query: whether is it better to administer the sacrament when the mind is filled with hate, or when it was filled with love? Further, is it the minister's duty to stir up his subject's animosity or their mercy and love?

But back to our story, again: after attending to this ordinance he pronounced his benediction and before the congregation began to move out I announced that if they would come to order we would reply to some statements that had been made, etc., at which, the stenorial voice of Rev. (?) Mr. Taylor rang out with "Not now sir" but being confident of our position and that with the pronouncing of his benediction he had forfeited his command, we meekly informed him—for he seemed to be ignorant of it till then—that "he had pronounced his benediction," and stepped on the platform beside him. At this he demanded, in thundering tones, "Who are you?" We informed him that it didn't matter much who we were but that we were representing the faith which he had tried to demolish? At this he extended his hand for me to grasp and said "Oh, you are a Mormon." I refused the outstretched hand and gravely shaking my head replied in the negative, seeing I could not be caught by that bait, he said, "You're a Latter Day Saint." I replied in the affirmative and accepted the still extended hand. No sooner had I taken it when the words "Your a Mormon" "Your a Mormon" resounded in my ears with this sequel "You believe in the Book of Mormon" of course these old scores were easily met and we tried to get the attention of the audience, but this noisy preacher had to keep his tongue wagging, though we repeatedly asked him to be quiet and show Christian principal. I think his supply was short, for every minute or two he would interrupt our reply as long as he stayed, this was no longer than it took him to get ready to leave, however, and when he went part of the congregation followed.

This caused a lull in proceedings; and to the remaining number the review was continued by Elder McMullen (he then taking the stand) and for three quarters of an hour was not interrupted while he showed up many of Mr. Taylor's false statements and misrepresentations. Suffice to say we think we gained friends while his reverence (?) "kicked against the pricks"; for numbers of his own mind voiced their displeasure at his conduct toward us. And so the glorious work rolls on.

We find Manitoba has room for advancement in many ways but that is the case with every new country. Since our arrival our minds have been carried back to the memories of childhood when we listened to our parents tell of the tallow-dip which they used to use for illuminating purposes having basked under one on one occasion. Again, to one who it used to a densely settled country where all the modern appliances, together with building material is within reach of nearly all: to see a log cabin with sod-roof or thatched-roof there is quite a striking contrast. However there are many honest people under their shelter and they must have the gospel preached to them.

We have just arrived at this place and have to make our first effort to-

night. Already there are rumors of "The Mormons;" may God soon remove the mire that impedes the wheels of the gospel. Ever praying for the welfare of Zion and the uplifting of fallen humanity, I remain as ever,

Your co-laborer for truth,  
WALTER L. BENNETT.  
Field Address—ASHVILLE, MAN.  
Home Address—WALLACBURG, ONT.

HONNERTOWN, N. J., Dec. 16  
Editor Ensign—I thought I would let you know how much we appreciate reading the ENSIGN; those to whom I have given it have also enjoyed reading it so much; it seems to strike the right chords, coming, as it does, with such good cheer and comforting words, refreshing to the soul, for which we are thankful to our heavenly Father, who helps his weary children along the road, bidding them to trust in him.

We are very few in number, and do not have the privilege of having meeting; conflicting circumstances hindering us somewhat just now, but we trust it will not always be this way. Some weeks past Bro. LaLue came, by request, from Philadelphia, to baptize a lady here, and he spoke in the evening to a few, and all seemed to enjoy it. I hope we may have opportunity for preaching in the future.

I want to do all the good I can if it is ever so little, and to help others to see the light of the gospel, for those who understand it can never forget, and I pray that the Lord will give me faith and sustain me, that I may live faithful unto the end. I trust every one who reads this welcome paper may come to the light and understanding of the gospel.

Yours in the faith,  
MRS. SARAH A. HOPKINS.

BRYANT, MO., Dec. 16  
Dear Ensign—Your pages come laden with news which makes the lonely missionary rejoice. Just closed a meeting at this point and another close by; baptized a couple of old people who belonged to the Campbellite faith. The gentleman has been investigating a long time, but he says my "bedstead sermon" settled the matter for him; there are several others very near, I think. Bro. Davis baptized four as he passed through here a few weeks ago. The Saints here have done well, they now have a nice log church, nicely furnished. There are some noble Saints here who think no sacrifice too great for this work. Many of them will give an elder the best bed and take anything themselves; and they don't all forget that it takes stamps to buy letters and a little money to write shoes.

We were sorry to see our little preacher get the worst of his trade; I hope by next Conference he will be willing to come back to South Missouri district and be content in the land of the big, red apples.

It is storming now and very cold for this country, and I have to drive fifty miles to quarterly conference, and I am to miss my English plum pudding this Christmas. But our trials are very small compared to some of our missionaries no doubt, for we can get large crowds out to hear as a rule. We feel well in the work and desire to continue.

In bonds,  
HENRY SPARKLING.  
R. F. D. No. 2, Springfield, Mo.

MONTREAL, MO., Dec. 3.  
Editor Ensign—Permit me through the ENSIGN to make a few statements in regard to the work in this district. Notwithstanding we are having considerable opposition the work is moving along fairly well. Saturday November 30th I left home to join Bro. F. C. Warnky at this place, who had arranged to meet the Rev. Giddens, of the Christian church, in discussion to begin Monday evening, December 2d, each disputant affirming his church to be in harmony with the church of Christ, set up by divine authority nearly nineteen hundred years ago. I stopped at El Dorado Springs, and preached there Saturday night, Sunday, and Sunday night. We had a good hearing. Bro. A.

Lloyd recently baptized four there, those, with the two I recently baptized, makes six additions by baptism in the last month.

On my arrival here last evening I found both disputants on the ground, and seemingly anxious for the fray; however Mr. Giddens seemed determined to have things his way or he would not debate, and as it appeared that there had not been a positive agreement which church should be examined first, Mr. Giddens declared that he would not discuss unless his church went upon trial first, so we had to either accept it that way or have no discussion; so we consented and the discussion began, Mr. Giddens choosing for his moderator a minister of the Christian church, Bro. F. C. Warnky choosing the writer, and we chose for chairman a Mr. Howell. Notwithstanding Mr. Giddens affirms that his church harmonizes in faith, doctrine, organization and practice, with the church established or set up by divine authority nearly nineteen hundred years ago, and is the church of God in fact, he made no effort to show its identity, nor wherein it harmonizes, but simply made some statements and read and quoted some scripture relative to Christ establishing a church, and said that he was a member of that church. Bro. Warnky showed by different scripture that that church long ago ceased to exist as an organization, and requested his opponent to show where, when, and through whom it was restored. Bro. Warnky pressed Mr. Giddens to show wherein the said Christian church harmonizes with the ancient church, but it is apparent that Mr. Giddens is going to beat around and put in the time the best that he can until he gets upon the next proposition and then he expects to show his opponent wrong; but I rather think Bro. Warnky will bob up occasionally and by his pleasant smiles will demonstrate that he is there.

The discussion is to continue: twelve sessions of two hours each. There was a large attendance last evening, and the audience was quite orderly with the exception of a cheer and applause occasionally given each speaker. Bro. F. C. and I are domiciled with Mr. Thomas Collins and his good wife, who is a firm Latter Day Saint. They both do their best to make us comfortable, and we enjoy ourselves hugely. May the Lord bless them and all such helpers for their kindness. More later on.

Yours happy in the conflict,  
JAMES MOLIER.

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## ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

## MIRACLES.

BY ALVIN KNISLEY.

It is often announced by the enemies of new revelation that if Joseph Smith was a divinely inspired prophet, and the Book of Mormon really what it purports to be, it ought to be demonstrated to them as such by an open display of the power of miracles which we claim is associated with the gospel, for the benefit and confirmation of the Saints. They tell us that Christ performed them for this object; and that object being accomplished they ceased, and therefore if God has again visited the earth, they say they have equally the same right to see similar manifestations.

Now if the sole object of Christ's miracles was to convince unbelievers of the truthfulness of his Messiahship, then these parties may expect to see the same today if they are in existence. But if this was not Christ's object in exhibiting miracles, but rather for the candidates to whom they were administered, and for his disciples, the unbelievers just casually seeing them, then modern revelation deniers may or may not see them, and yet the message may be true.

That Christ's principal object in performing miracles was not for unbelievers is evident from the fact that he always required faith on the part of the recipient of the cure. Farther, the fact that he was so secretive about his miracles in trying to keep it from being spread abroad in many instances, affords strong evidence that they were designed only for believers or for his disciples. Again, his refusal to give a sign where it was demanded by the Pharisees and other unbelievers is still more corroborative that they were not intended for those parties.

For proof of this see the following scriptural arguments: In Matthew 8:1-4 we find (in the first year of Christ's ministry) that a leper came to him and desired to be cleansed. After Jesus had responded to his prayer he said, "See thou tell no man." In Matthew 9:30 it is recorded that after he had cured or restored the sight of two blind men, he "charged them, saying, see that no man know it." After raising Jairus' daughter as found in Mark 5, it says "the [Christ] charged them strictly that no man should know it," 43d verse. In Mark 7:31-37 we read that after Christ left Tyre and Sidon and came into Galilee, one was brought unto him that was deaf and had an impediment in his speech. After Christ had taken "him aside from the multitude" and healed him, he "charged them that they should tell no man."

The eighth chapter of Mark informs us that when Jesus came to Bethsaida a blind man was brought unto him to be healed. And after Jesus "led him out of the town" he healed him, "And he sent him away to his house,

saying, neither go into the town, nor tell it to any one in the town."—26th verse. In the next chapter we are told that Jesus cast a devil out of a boy, (his disciples previously failing in the attempt) and when he had accomplished this wonderful event, the record says (verse 30) "And he would not that any man should know it." How strong this is! If Jesus wanted to verify the divine authenticity of his mission by miracles, why was he so private about it where circumstances permitted? Why did he not exhort them to publish it abroad if that was an entire proof of his Sonship?

People say if we will just show a sign they will believe. They tell us that they will embrace our doctrine, and that it would be the means of closing the mouths of those who are continually defying us to work miracles. I ask, What would they "believe" if we were to show them signs? Why they would believe(?) the Bible and that Jesus told the truth, when he said "these signs shall follow them that believe." If they believed the Bible as they should, they would believe our claim is right, without a sign.

It is claimed that the New Testament says that the spiritual gifts or signs were to be done away, and then these parties will turn directly around and tell us that if we will show them a sign they will believe we are right. What a dilemma they put themselves in when they say that if the New Testament says that the signs were to be done away, it would not change such a divine declaration in the least, if we would work a miracle. The New Testament prediction would remain the same with regard to the cessation of miracles, and if we did work a miracle, it would not prove that the New Testament did not say so. So in order for the sign seeker to believe in our miracle, they would have to disbelieve the blessed little book which they inform us declares they were to cease. If the word does say that miracles were to be done away and we would perform any, it would either prove our miracles to be of the devil, or that the supposed divine statement of their cessation is false.

We know, if the Bible is true, that those who do not even claim to have the spiritual gifts are wrong. It is not necessary to investigate their other claims, for if they teach that the spiritual gifts are not in their possession, they could not be otherwise than in error. So then, so far as supernatural gifts are concerned, Latter Day Saints cannot be condemned, and are right theoretically. When the seeker after truth has arrived at this point it will greatly assist him in his theological researches as there are but few who make the extraordinary claim of supernaturalism. He can then soon "seek first the kingdom of God and its righteousness." But I would remind Mr. "Seeker" not to get so anxious and credulous that he would allow anything that has a semblance of the church of Christ to be palmed upon him

because they do wonders. Remember that Jesus says, "There shall arise false Christs, and false prophets, and they shall show forth great signs and wonders; insomuch that if it were possible they would deceive even the very elect."

If a doctrine is true in every other respect and the "signs" promised by Jesus attend it, accept it; but if you find one tenet wrong, reject it though its advocates turn rods into snakes, make frogs come upon the land as the magicians of Egypt, or make fire come down from heaven. The latter, the Apostle John said, would be done in the last days, as found in the 14th, 15th and 19th chapters of Revelation. If those things are not done in the last days, then John and Jesus did not tell the truth in saying they would. If then, they are or will be done in the last days, the man who says "Show me a sign and I will believe" places himself in a dangerous position—a position to be deceived.

Isaiah says (8:19, 20) "To the law and to the testimony, if they speak not according to this word it is because there is no light in them." And Jesus says "He that is sent of God speaketh the things of God." An impostor will not teach a perfect doctrine. At least there is no case in history of which I am aware, where a doctrine true in every respect was taught or invented by an impostor. When people test a twenty dollar gold piece their object is to find out whether there is full value in it. If there is, it is regarded as genuine. If not, it is not genuine. It is silly in the extreme to suppose that a man will try to counterfeit a twenty dollar gold piece and put twenty dollars worth of gold in it. Although it is possible, it is very improbable, as his work would be for nothing. The object of an impostor is to deceive and impose something spurious on the people; and in order to perpetrate his scheme effectually, he must have some truth mixed with it. Therefore when I say an impostor will not teach a perfect doctrine I mean as a whole. It is contrary to his principle. Another idea is, the counterfeit comes in existence secondly or after the genuine. There never was a religious imposition but what the defects could be pointed out by the true servant of God. Mohammed, Swedenborg, and others taught doctrines that were in some respects true, yet they were impostors and their errors or defects are easily shown.

"But," says one, "you said if a doctrine is true and the signs promised by Jesus follow it, accept it; and yet you reason that I should accept it without seeing the signs." Most assuredly. But, I said miracles were not performed simply to make believers, but for the sick, and to confirm those who are believers, and consequently if you do see them; it will be by chance. When I ask people why they believe Christ performed miracles, they say, "Because the Bible says so." Then if it is consistent that we should be-

lieve dead witnesses who lived over 1800 years ago, is it not much more or just as consistent that you should believe living witnesses? I can furnish testimonies of healing from home to over 3000 miles away—incontrovertible. Moreover I ask if a miracle has been done in the 19th century is it not possible to prove it to anyone without them seeing it? Certainly it is; and for anyone to object to believing it because they did not happen to see it, is a sign that they are something like the multitude that followed Jesus around; not for his sake, but evidently to get filled with the loaves and fishes.

Again I ask professed believers in the Bible why they believe baptism is for the remission of sins? They will answer, "Because the Bible says so." That is just exactly why I believe the spiritual gifts and signs follow us. Now if the people can believe the former without a sign, why not the latter? Now how did Jesus respond when a sign was demanded of him in order that faith might be exercised in his divine mission. In Matthew 12: 38-42 we read that after he had been teaching the multitude "certain of the scribes and Pharisees answered, Master, we would see a sign from thee." But he answered and said unto them, "An evil and adulterous generation seeketh after a sign; and there shall be no sign given unto it, but the sign of the prophet Jonas." [Which was his resurrection]: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and behold, a greater than Jonas is here." Why will the men of Nineveh condemn "this generation?" Simply because "this generation" wont repent until they see a sign; and the men of Nineveh repented without signs at the preaching of Jonas. If it was inconsistent to suppose that they should have believed in him without signs, Jesus would certainly not have used such language. He surely thought he had given them sufficient reasons to believe in him without miracles.

In Matthew 16:1-4 there is recorded an interview Jesus had with the Pharisees and Sadducees, similar to the one quoted in the foregoing. It is shown that they tempted him in the act of asking a sign. Jesus said (John 4:48) "Except ye see signs and wonders, ye will not believe." Thus it was wisest and most rational to believe without. In nearly, if not in every instance where the people demanded of Jesus a sign, he confronted them with the fact that it was not a good method to pursue, and farther he termed them a wicked and adulterous generation.

It is the height of absurdity for denominations, who deny spiritual gifts in this age, to claim that they were done anciently to make believers only; for if they were manifest for that purpose we unquestionably need them now, as there are

thousands of people who do not believe. "But," says one, "we have the New Testament now to convince them with." I reply, that does not alter the case in the least. They do not believe the New Testament, and if people would not believe living witnesses 1800 years ago, who delivered the New Testament orally, why would they believe the written testimony of dead witnesses? If God is no respecter of persons, and he performed miracles 1800 years ago to convince the unbelieving nations of the authenticity of his Son's mission, he will not expect the unbelieving nations today to accept the same message without the same evidence (miracles) to substantiate it. If he does not do them today, it is either because everybody believes, or because there are no believers at all, as a medium through whom to perform them; or else, it is apparent he did not do them to make believers when the primitive organization of the church was effected. So down goes popular sectarianism on this point.

Common sense and the scriptures warrant the belief that if a man performs miracles under gospel influences and authorities it is a strong presumptive evidence that he is sent of God. Yet if he performs no miracles and brings a perfect doctrine, it should be accepted just the same. The message of Noah, and John the Baptist, who performed no miracles that we are aware of, was just as true and essential to the salvation of the human family as the message taught by Jesus, Peter or any other wonder worker.

New revelation deniers tell us that miracles were only given for the establishment of primitive christianity, and that purpose being accomplished, they therefore ceased; and the servant or ambassador of Christ after that was to be received without any miraculous exhibition. The same parties who make this claim admit that there was an apostasy from the original faith, and that christianity became extinct (on the earth). If they are correct in all this, why do they ask Latter Day Saints to authenticate their claims by signs now a days? The church the writer represents was organized in 1830 by Joseph Smith—over sixty years ago. It has been well established in the sense that I understand them to make use of the term. Miracles would be just as necessary for the re-establishment of the church as they would be for the primitive establishment; and if the church was disorganized as our opposers admit, it must of course therefore be reorganized before it could again exist. Then if miracles were to cease as soon as the church was established or re-established, I ask again (taking modern religionists on their own ground) Can we not prove the Book of Mormon and other church revelations true, in the absence of them.

Another prominent bulwark our opposers imagine they have which is unanswerable(?) to us, is found in the gospel as

recorded by St. John, which reads, "And many other signs truly did Jesus in the presence of his disciples which are not written in this book; but these are written that ye might believe that Jesus is the Christ." Certainly they were; but why do they (who use this quotation to rebut Latter Day Saints claims) not believe it when it is written? If they believe that Jesus is the Son of God and that he told the truth when he said, "These signs shall follow them that believe," why do they not abandon the doctrine that says they do not "follow"? James also says "Is any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord \* \* \* and the Lord shall raise him up," etc. Why do they not believe that, when it is written? A failure to observe the foregoing injunction as found in James 5: 14, 15 would show that they do not fully believe what is "written." They profess to believe that Jesus is the Son of God, but they want a sign in order to believe what he said. If individuals are satisfied with "written" signs for the establishment of the primitive church, why not be satisfied with written signs for its re-establishment. I could refer them to Orson Pratt's works where there are quite a number of cases and well authenticated. I have not disputed what John says about the signs, nor do I now; but I claim they were not done mainly to make believers. Paul speaks of nine supernatural gifts in the 12th chapter of his first letter to the Corinthians, one of which was called the "working of miracles." What about all the rest? Were they to cease? For what purpose were they given? Let our would be wise religionists of the 20th century answer.

How do Protestants know without new revelations that they are keeping even one tenth of the ordinances commanded by Christ for his people's observance? It lies beyond their power to prove that the New Testament is a sufficient guide for his church during future ages; it contains not the most remote intimation to that effect. No; it nowhere says that revelation was to be ended with the Apostle John. Were the men inspired who selected the epistles and other books which compose the New Testament? No, not one of them; it is not so claimed. Then, I ask, how do Protestants know that in their selection of the manuscripts supposed to be written by the apostles, that they got just the number that contains all the law of God? In 1 Corinthians 5:9 we are told by Paul that he had written an epistle to that church previously to the one he was then writing—the one known in the New Testament as "First Corinthians." In Jude it is intimated that he had written an epistle called the "Common Salvation." Paul also speaks of the epistle to the Laodiceans. None of these are now to be found in the Bible. They were no doubt equally inspired with

what we have. If so, and it is true that "All scripture given by inspiration is profitable for doctrine, for reproof, for correction," etc., would it not be important to have those books that would greatly help to "thoroughly furnish us unto all good works?" Indeed, how do those know, I therefore ask, who take the Bible as their ONLY rule of faith and practice, but what there are numbers of ordinances spoken of in the missing books referred to, which effect their salvation to the same extent that it is effected by those they are now pleased to observe.

If it be said they were uninspired, I ask, How do they know those are inspired which they now have? There are none of the books of the New Testament that mention the names of the other books that were to finish up the canon of scripture. If God would have named, in his epistle, or specified all other books that were to form the rule or guide for the church in future ages, then uninspired compilers might have known just what books were genuine. They would then have known the very number; yes, more, the very ones that were required to serve the purpose for which they wanted them. But alas! Jude does not do that, neither do any of the other writers of the New Testament. So the New Testament is only known (?) to be complete by tradition. If all the revelations God has given to the human family in the past are necessary for his people in future ages, we certainly cannot expect to be guided rightly with a part of them.

Some learned divines argue that there is enough in the Bible for the salvation of the human family. They must admit that if we had it all we would have to much, or more than enough. So according to their teaching God gave a little too much; that is if they are right in believing—or according to their belief—that a part is enough. But, I must remind these gentlemen who unhesitatingly denounce everything purporting to be inspired but what happens to be bound up with the number of books called the Bible; thus if a part of God's revelations are sufficient for us, it certainly needs a new revelation to tell us which part it is. But, if it is true on the other hand that ALL of God's revelations are needed now, we need a new revelation to supply the deficiency. Take it either way, new revelation is absolutely necessary! Hence all those who take the Bible as a sufficient guide, repudiating all coming under the head of new revelation, are greatly jeopardizing their eternal welfare. Christ has said "Search the Scriptures, but he never has told us that we should rely wholly upon them—that is, they did not intend that we should put our dependence on them to the extent that we would not be willing to receive any scripture or communication he might see fit to give us in the future. God does not give all his revelations at once, as every body knows who has read the Bible; but as Isaiah

says, "He gives line upon line, precept upon precept, here a little and there a little."

Even if we had all the revelations that God has ever given to man, bound up into one book it would not be enough to fill the requirements from the time the last was given, henceforth. Revelation not only brought to the church the law by which they were to be governed collectively, but it also brought law for certain individuals and for certain branches of the "body," and it was applicable only to those to whom it was directed, and oftentimes could be obeyed by no one else. For example, God called Paul and Barnabas to the ministry—not by a revelation that had been given to somebody else; no, it only applied to Paul and Barnabas and could only be obeyed by them. Also revelation was given to rebuke certain churches sometimes; it told them numbers of things of infinite importance to them that they could not find out by the written word or the scriptures which were given for the church collectively in the past.

Taking it for granted that the little book called the New Testament contained all the inspired writings of the christian dispensation, it would not be the New Testament in reality—that is, it would not be the real absolute gospel of Christ as delivered by inspired servants of God eighteen centuries ago. It took more than the mere word to constitute the New Testament in the apostolic age. Paul says, "Our gospel came not unto you in word only, but in power and in the Holy Ghost and in such assurance."—1 Thes. 1:5. If the "word" then, required the attendance of the Holy Ghost in order to be constituted the New Testament it would not be the New Testament in the absence of the Holy Ghost. Then if we can not be saved without the New Testament now, the inference must be fairly drawn that we need the Holy Ghost manifesting itself in power now.

But one sect in order to evade the force of this argument has sought shelter in advocating that there is no such thing as the "mere word;" that the Spirit ceased to produce the gifts that were found in the primitive church; that it will no more inspire God's servants to deliver the word orally, but that these things all ceased having served their purpose, and from thenceforth the Spirit works through the Word. Now, for this position I have up to date of writing failed to find one single sound argument in support. The sect who claims this is the Campbellites or Disciples. Whatever other end they can have in view than accounting somehow for the verse quoted in the foregoing (which is so detrimental to their creed) in order that their mistaken followers and others might not so soon detect the error of their doctrine, I am unable to tell. Of the people who read the New Testament but few ought to be misled, it is so glaring. If God will use his Spirit to convert souls to him by operating it

through the mediumship of the New Testament, why will he not do the same or convert them by using his servants as mediums for his Spirit? In the absence of scriptural ratification I would have the same right to believe one, that they would to believe the other. But, as I have already shown, the scripture is not silent about this matter.

Now if they are right in their assumption that the New Testament is really the *New Testament*, then Paul must have referred to that book in its complete form when he said "Our gospel came not unto you in word only." Hardly could he have referred to that; for it was not then yet all written, and he certainly did not mean that part of the New Testament came unto them in word only. The new testament existed before it was ever written. It would exist now if it never had been written. Then if the new testament before it was written, came unto them in power and in the Holy Ghost; and if the Holy Ghost ceased to be given, it is unfair to argue that it comes through the written word in power, or that the written word is enabled by it to come to us in power—therefore the written word is NOT the New Testament. It is ONLY the "mere word."

But how would the Disciples simplify their position? How does the Spirit operating through the bare word make it any clearer to the reader? I fail to see that it could make a bit of difference whether there is any Spirit there or not; because the Spirit, in order to do the reader any good, would have to act on his heart, that is, strive with him and prepare him to receive the truth or written word. But as soon as this is admitted, it must be conceded that it does not work through the word. I can, without any difficulty, conceive how the Spirit could make clear the unwritten word—the oral word. It could, by resting upon the servant of God, influence him to speak with power; to speak with assurance; to speak the truth; to speak to the understanding of the people, and to speak the mysteries of the gospel that he could not otherwise. Remember the word referred to is not literal Spirit, but the result of the moving of the Spirit upon a person. Of course it may be argued that the Spirit could empower the servant of God to make clear the written word, to speak or write the truth etc. I admit that the Spirit did do that with the authors of the New Testament. I farther admit that it was made most too plain to suit some theories. But why argue that the Spirit continues to work with the word after it is made plain and "clear?" How could it (the Spirit) make it any clearer after it is written once? It is easily perceived that that argument is foundationless and will hardly endure careful examination.

Protestants only know the New Testament to be true by TRADITION. Tradition is very uncertain. It taught Pope Innocent at the Third Council of Carthage in the year 404 A. D.,

to reject as spurious a number of books that previously formed a part of the collection. Those books were evidently thought to be genuine by the men who selected them in the year 397 A. D., tradition taught them to receive them into the canon; which tradition taught Pope Innocent afterward to eliminate them from the number which he regarded by tradition—with the knowledge that tradition afforded him—as genuine. Eventually one of the "barlot" daughters of the old Mother began to think that the old Mother had collected most too many, and she sat in judgment and excluded a number, or about half a score more because tradition taught her that they were not genuine. The number retained by her, is the English translation of the Bible which Protestants profess to believe and revere so highly.

How can it be proved that this last Bible referred to, contains the very amount and all the scripture we need? Who, without new revelation, can honestly and truthfully answer yes? If tradition was so uncertain in the former cases, is it not possible, yes more, probable, that it was in the latter case? If tradition is to be relied on, would it not be MORE reliable three or four hundred years after Christ than it would be over a thousand years after Christ? As the Protestants retained some that the Catholics retained, and excluded some that the Catholics retained, is it not probable that they would have retained some that the Catholics rejected, had they had access to them?

A Resume of Labor.

ELDEN M. T. SHORT.

As I take the pen in hand the thought comes to me how judicious and wise, how edifying and instructive it would be to communicate or express the right thing in a proper way, and at a convenient time, and in the place of suitable occasion. Great events come not often in the brief span of life. The threads form a tangled skein with many knots and kinks. The well performed tasks at hand, and the daily, yea the hourly duties, conscientiously done, are the things that aggregate in developing and rounding out true life and genuine character.

I have spent more than a quarter of a century as an active missionary in field service, with diversified, but in the main, happy experience. To aver that no clouds have fallen across my pathway and obscured the road by times is not for me to say, but surely more sunshine and light have dawned on the straight, narrow way, than otherwise. I have often desired to baptize many thousands instead of a few hundred; but, withal, I have striven to sow, with a liberal hand, the good gospel seed. The field includes the beaten track of the frequented highway, the rocky crags, and sterile wastes, the rank growth of noxious weeds, as also on ground that may be termed good, better and best.

For the eight months of this conference year, I led as many into the "washing of regeneration" as on previous occasions, but on the 1st inst. I found the temporary end of the soldier's warfare. I felt, when pulling against wind and tide, Woe is me if I preach not. An asthmatic cough, of long standing, impaired my voice, and weakened my physical frame and bodily health. From this local rasping distress, much toil, grave responsibilities and intense anxiety, a fever set in, that caused a homeward retreat. I feel far better, and well of my fever since Elder I. N. White came to see, pray with, and for me. This throat trouble will have to relinquish before my voice box can render normal service. I have lifted up my voice on ship board, and the islands along the Atlantic sea shore, as well as in Nova Scotia, New Brunswick, Canada, and in our native land.

I could recount so very many blessings, on divers times and in substantial ways, that have and do come to your humble servant and his household, I do modestly forbear lest an air of boasting might be assigned the motive. In honor to the power we adore providence and mercy, light and truth, grace and amiability, dwelleth in his lofty pavilion. He is no stranger to the hovel of the poor, the sick chamber, the pest house and hospital. The halls of revelry, the banqueting of wealth, the fierce, heartless competitions and combinations of commerce and trade, and the pomp, pageantry and splendor of royalty, are ever visible to his all-seeing eye. In the language of the illustrious Lincoln: "Why should the spirit of mortal be proud." This wise maxim was adopted by him.

As I stand beside the Jasper Sea, and stoop to gather a white stone and purple shell, if the great wave sweeping landward by the swell, and restless pulse of the hungry brink does not overtake me all of a sudden, and the treacherous undertow carry me out in the coral deep, I may yet, under the care of the pilot of blue Galilee, go forth on the high mountains of ministerial usefulness, and lift up a strong voice in cities afar as heretofore and by-gone years. If not, I hope to wield a facile pen for Zion's weal, and to light up the walk of humankind.

First part of meetings held in Formosa, Kansas, were not largely patronized, but the last four were well attended, because of advertising each service plainly, as follows:

**"PREACHING.**  
 "November 18th, Elder M. T. Short, of Independence, Missouri, will speak in the Green Front Hall this 7:30 p. m. Subject:—The Holy Spirit, what and where is it; how received and retained; its office work or what it does; the fruits, gifts, graces and blessings thereof; and the sin against the Holy Ghost, and who is liable to do so, etc. Prove all things, shun the evil and adhere to the good and the pure; nor heed Old Mother Grundy or Madam Rumor, or the popular clamor of bigots, hire-

lings and hypocrites in general.  
 "This 7:30 p. m., November 19th. Subject:—What is Man, by Elder Short. His first estate, pre-existence and heavenly origin; his temporal sojourn, or mortal career amid demons; his intermediate state between death and the resurrection; his final destiny or whether are we tending; Adventism will be thrown into the scales of justice; her darts blunted, turned aside, broken and shivered; her fallacies and errors exposed, refuted and crushed. Also the orthodox hell exposed and blown into atoms, as well as truth maintained, exonerated and defended. If you are afraid of your craft or your good name, you had better stay at the shrine of evangelical paganism and the altar of pride.

"November 20th, in Green Front Hall. Joseph Smith the Martyr, a true prophet of the living God, and his son, Joseph, is the lawful successor in the prophetic office, leadership and presidency of the church of Jesus Christ of Latter Day Saints; the 'Book of Mormon' is the inspired history of ancient America, and the first occupants of this land. Brigham Young became a vile heretic, a traitor, a false shepherd, and a lying, licentious, polygamous apostate. The harem of the desert is a scandal on the domain of this nation, and a departure from the faith of the true church; and a lustful, murderous disgrace on the annals of decency and civilization. Hear the facts, heed the truth, nor fear the face of clay.

"This 7:30 p. m., November 21st, Elder Short's farewell. A review of the great essentials of religion; a final summary of the gospel principles, or doctrine; recapitulation of the whole plan of life and salvation; and a direct appeal to the heart and brain, or intellect; this loving world with its teeming millions are always wrong; the popular clamor is a treacherous guide; evangelical faiths are dead and dying; old orthodoxy is on her last legs, and leaning on the rotten crutch of the creeds, dogmas, doctrines and commandments of men; false shepherds, lying pastors, hireling hypocrites, and blind guides are having a hard time in thrashing over the old straw, and getting a morsel of bread from their dupes that are beginning to see through their pious frauds, and old defunct systems that are to soon be relegated to the dark gulf of oblivion and despair. *Presto it is done.*"  
 INDEPENDENCE, MO., Dec. 12.

**Pure Coconut Candy for Children.**

Take one pint of sugar, a quarter of a pint of desiccated coconut and a quarter of a pint of milk. Boil these ingredients in a granite ware or porcelain lined saucepan for five minutes. Remove from the fire, set the saucepan in a dish of cold water and stir briskly until the mixture is creamy. Pour on a lightly buttered dish and mark it in squares while warm, so that it may be easily broken when cold. Coconut cakes are very easily made and would be a variety. Beat the whites of two eggs to a stiff froth; add gradually a small cupful of sugar, the same quantity of coconut, either desiccated or freshly grated, and one tablespoonful of flour. Drop on a buttered tin in small round cakes and bake for five minutes in a quick oven.—*January Ladies Home Journal.*

**"OUR AIM, MANKIND TO BLESS."**  
**DAUGHTERS OF ZION**  
 MRS. H. B. CURTIS, EDITOR.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

**ADVISORY COMMITTEE.**

- Mrs. Mary E. Hulmes, President, Independence, Mo.
- Mrs. H. E. Robinson, Corresponding Secretary, No. 910 West Electric Street, Independence, Mo.
- Mrs. B. C. Smith, 214 So. Spring St., Independence, Mo.
- Mrs. Lucia Etzenhouser, 607 Massachusetts Bldg., Kansas City, Mo.
- Mrs. Clara Friok, 205 So. Fallor Ave., Independence, Mo.

Mrs. Callie B. Stebbins, Recording Secretary, Lamoni, Iowa.

Mrs. Anna Murphy, Treasurer, Independence, Mo.

Editor's Address, 1210 West Short St., Independence, Mo.

At one of our late Daughters' of Zion meeting, there was something in the reading about the child being in the hands of the parent, as clay in the hands of the potter, when one of the sisters said she would like to hear the experience of some mother who found her children as clay in her hands. The request was not granted in full; but from the discussion which followed, the following thoughts were evolved: We are just as surely moulding the characters of our children as the potter moulds the clay, though we do not see the results that we desire. We are too haphazard in our work, and often labor unskillfully and without a definite purpose in view. An unskilled potter can no more fashion a beautiful vessel than an unskilled parent can develop a beautiful character.

It would not be well to be too persistent in laboring to develop according to our own ideas of what our child should be, lest we should not be moulding to best fit him for the work which the Lord designed him to do. God has given to each child an individuality of its own, and as the potter sometimes has one kind of clay to work with, and sometimes another; and of one kind he makes a vessel for one purpose, and of another one for another use; so the mother cannot train all her children alike; but they can all be made vessels fit for the Master's use, if parent and child are consecrated to that end.

"A girl cannot too sedulously guard her mother nor too gently bear with her, if the mother has reached a period where she is more easily wearied than formerly and where little things vex her. To some of us there come days when our hearts are heavy because we were not so sweet and loving as we might have been, and God alone can help us when this realization comes too late."

**AS OTHERS SEE US.**

"O' wad some Power the giftle gie us To see ourselves as others see us! It wad frae monie a blunder free us And foolish notion."

We had been spending the afternoon with some married people of our acquaintance—such nice people—and the cutest children—so bright we thought it a pity—but I anticipate.

The father came home early, and we discussed—as who does not—the troubles of some friends.

"Well, I never saw such unruly children. If they were mine I'd whip them until they could behave!" said our host.

"Yes, they are about the worst spoiled children I ever saw. It's a wonder to me how people can let children do as they please to such an extent," said his wife.

There was much more in this vein, so that when their children came in to supper we were prepared to see models of deportment. This is something like the reality.

"I want to sit by grandma."  
 "No, I've doin' to sit by drama!"

"No, you sha'n't!"

"Come, darlings, one can sit on either side of drama. Now wait a minute (as the older was about to assert his rights to the place nearest or between papa and mamma—pushing the other); you can sit here by mamma, and have grandma on the other side; see now (coaxingly, as he was still rebellious), you can have the prettiest plate" and so on. Finally this seating matter was arranged to the satisfaction of the older one and supper began.

"I want a pickle."  
 "Me wants pickle too!" and both were served with pickles, then, "Gimme some meat!" and both had large helpings of meat.

"But you must eat some bread too," said mamma, seeing to it that both were supplied with bread; they nibbled the bread and ate the meat and pickles, soon calling for more of the latter edibles, and when the meal was over I wondered how they would sleep, and was not surprised to be told that they were "so restless it nearly wore mamma out."

My friend quoted the opening stanza by Burns as we were returning home, and I recalled the instance of a friend whom we had visited whose son was in trouble—how we pitied her! She assured us she "had tried to attend church and had done all she could for the 'Cause'" and now she was brought low in trouble," and on leaving her somewhat comforted by our sympathy and offers of help we called at a near neighbor's who said—

"Well, Mrs. Blank has only herself to blame—why, I lived next door to her for years and she would send that boy to the door when creditors came (she was always buying things on 'tick') to say she was not home, and she would come in my house

**"INCURABLE" HEART DROPSY SPEEDILY CURED.**

THE WELL KNOWN HEART SPECIALIST, FRANKLIN MILES, M. D., LL. B. OF CHICAGO, WILL SEND \$3.75 WORTH OF HIS NEW DROPSY TREATMENT FREE.

Drowning in the water of one's own blood is a fearful death which Dr. Miles' great Dropsy discovery will almost invariably prevent. So certain are the results of this new and startling cure for Heart Disease and Dropsy, though complicated with nerve and stomach trouble, that a short course of treatment will be sent free to any of our readers. As Dr. Miles is well known throughout the United States as a specialist in Heart Diseases, every one afflicted with weakness or disease of the heart or dropsy is advised to write at once for his new treatment, and opinion.

Hundreds of so called incurable cases have been cured by this new treatment after five to twenty physicians had failed.

Mrs. M. M. H. Morelan of Rogers, Columbianna Co., Ohio, says: "Dr. Miles saved my life by curing me of that awful and cruel disease, Heart Dropsy, after commencing to take Treatment Dropsy it was nearly all gone, after two months, it is now all gone, and I feel better every day." Mr. A. P. Colburn of Des Moines, Iowa, writes: "Dr. Miles' treatment has performed a miracle for Mrs. C. after five physicians had failed." A. Grace of 401 Mountain St., Elgin, Ill., aged 52, was thought to be incurable from dropsy, which resulted in that awful and cruel smothering spells, cough, shortness of breath. He soon recovered by Dr. Miles' treatment. Mr. James Pinkerton, editor of the *Russellville Sun*, Ind., writes: "Mrs. P. was given up by three physicians. After she had tried Dr. Miles' skill, she now performs her household duties at sixty years of age."

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Send full address, before it is too late, for free express, to Dr. Franklin Miles, 201 to 209 State St., Chicago, Ill., with illustration of your case. Please mention this paper.

to say how she had to have the money for a new dress or for something else (that could have been done without—but she thought they must make a good appearance); and the boy got so used to getting things on promises, with no intention or certainly no effort to pay unless compelled to, that it is no wonder he is dishonest."

We wondered if the mother could not see the results of lax methods of bringing up in the morals of the boy.

One more incident if I am not getting wearisome. The mother in this case was to be pitied because somewhat of an invalid; but her methods were the worst possible for herself and her boy.

I had known her many years, but living a long distance apart had not seen her for some time, and we were having a cozy talk when Willie came in, followed by his dog.

"How time flies! It seems only yesterday or little more, when he was a baby, and now he is six years old!" I exclaimed.

"Willie, go shake hands with Mrs. A.," said mamma—but Willie sat by the dog pulling his tail and making him growl.

"Don't do that, Willie, he may bite you," said mamma plaintively, but Willie paid no heed. We kept up the conversation and Willie kept on teasing and the dog growling—until mamma said, "Willie, I'm going to tell your papa when he comes home"—and after this threat had been repeated several times at intervals, and Willie was given something nice to go outside, he went.

Shortly before the time of papa's arrival Willie began to cry most piteously. "Why, what is the matter?" I cried.

"Mamma is going to tell papa and he'll whip me. Oh—oh—oh," he wailed.

After a little his mamma told him to "be a good boy and stop crying" and she wouldn't tell

papa." "His papa is so strict and whips him so hard," she said to me by way of explanation.

Right here can you not ponder a little on the folly of this habit of expressing to a child, threats which you never execute, which perhaps you never intended to execute? He may be quick to notice and learn these things, and then what kind of seeds are you planting in his mind? The seed of a distrust in his mother's word? The seed of a growing tendency to give his own word lightly and as lightly break it? Surely not good seed, is it?

I noticed that Willie was very good when papa came home, and as obedient as could be wanted. He knew—as what child does not?—whom he must obey.

I heard from a visiting friend not long since that "Mrs. B— had no comfort for the life with that boy, he was so unruly and disrespectful to her, and she wished she could put him in some reform school because he was so bad." And he is not twelve years old yet. What a man he will make!

Why don't mothers pray, in a slight parody on Burns:  
Would that our God some gift would give us  
To see ourselves as others see us!  
It would from many a, bad child free us

And sad commotion.  
E. B.

**Church Books For Sale.**

Works advocating and works opposing the faith of the church, the value of which students and debaters will best appreciate. These books have been collected in Europe and America during the past fifty years, and some of them are very rare. I have also works on history, science, biography, theology, archaeology and philology, and about fifty volumes of the poets, which I will sell at less than half what they cost me.

I sell not from choice; but from necessity. I need the money now. If you are prepared to buy, this is a chance you may never have again. Write and state what you want, enclose a stamped, self-addressed envelope, and I will tell you what I have in the line you need. Address, MARK H. FORSCOTT, Nebraska City, Neb.

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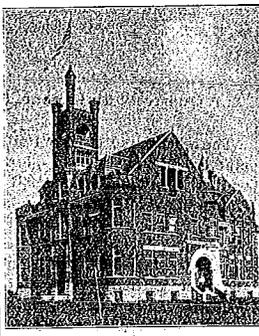
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\$12.00 buys a 20 ounce, heavy, strictly all wool black \$20.00 Prince Albert suit, and \$9.00 a sack suit from same cloth. I send them prepaid to any address. Where is there another man who can do it?  
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" 0—Kansas & Nebraska Lim.	4:33	
" 93—Texas, Joplin & K. C. Ex.	8:15	
" 3—St. Louis Express	8:33	
" 73—Lexington Branch Pass.	8:35	
" 7—East Mail	10:00	p.m.
" 91—Joplin and K. C. Mail	3:16	
" 1—St. Louis Mail and Ex.	4:55	
" 5—St. Louis Mail	6:55	
" 71—Lexington Branch Pass.	6:45	
TRAINS EAST.		a.m.
No. 96—K. C. & Wichita Mail	2:52	
" 72—Lexington Branch Pass.	3:53	
" 6—St. Louis Mail	7:23	
" 92—K. C. Texas & Joplin Mail	10:27	
" 2—St. Louis Through Mail & Pass.	10:17	p.m.
" 78—Lex. Branch Passenger.	6:12	
" 4—St. Louis Through Mail & Pass.	1:37	
" 94—K. C. Tex. & Joplin Ex.	7:27	
" 8—St. Louis Through Mail & Pass.	9:30	
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" 71—" " "	11:30 p.m.	
TRAINS EAST.		a.m.
" 72—Lex. Branch Pass.	6:56 a.m.	
" 78—" " "	8:12 p.m.	
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" 12—St. Louis Vest. Lim.	8:25	
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" 61—Mexico Accom.	9:20	
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An effort is being put forth to again issue the Sandhedens Banner monthly in the Danish language, and it will be done if sufficient subscribers can be secured to support it. Price 50c per annum. All persons wishing to help the Lord's work in this line, please send their names to the Herald Office, Lamoni, Iowa, and the money now or when they receive the paper.

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JOTS BY THE WAYSIDE.

BY T. W. CHATBURN.

Dear Ensign:—We have read the "silent preacher" freighted as it is with tidings from Israel's hosts from every clime, as they go marching on. The "preacher" keeps us in touch with the "boys," and we assure them we are trying to keep step with the inspiring strains of Zion's song, and strengthening the ranks occasionally by adding a few recruits.

Permit us now to return to David H. Smith, Elgin, Illinois. He said, "Yes, sir, that is my name, but I do not recall you; what may be your name, please?" I replied, "My name is Chatburn." "Chatburn," said he, "I remember very distinctly one J. W. Chatburn of Council Bluffs, Iowa, you cannot be him surely." We then informed him that the Chatburn he knew was the father of the one he was talking with, etc. We then sat down and enjoyed the visit very much, and from his looks and actions we are assured it was mutual.

David is well and has grown to be portly—a very fine looking and commanding physique indeed. Any one acquainted with Joseph or Alexander would readily see that David is of the same stock. I could not lead him into conversation on church lines. He did not care to talk on that line. He was well posted on the assassination of President McKinley and many of the current topics of the day, which were discussed in a very intelligent way. We went with him to his room in the beautiful building, he introducing us very pleasantly to some of his close acquaintances; after which I asked, David, have you lost your fondness for music? "Oh no," he said, "I often sing and play the organ for my comrades here." He then took his seat at the organ, at my request, and sang and played most beautifully the following hymns from the Hymnal, in the order given: "Let us walk in the light," "Home, home, beautiful home," "The Saints shall wear robes as the lilies."

His playing was faultless and his singing was excellent, and as the sweet, melodious strains echoed through the corridors of the building, commanding attention and the most profound silence and respect from patient and attendant, we were filled with emotions that cannot be told by word or pen. Like a flash there came the inspired words that had dropped from his pen many years ago:

Joseph's star is bright and shining,  
Alexander's more than mine,  
Mine is just below the horizon,  
Abide its time and it shall shine.

We could not help feeling in our soul that by and by this star will shed its brilliant lustre on patient and waiting Israel again, and as the Spirit of peace came o'er us, we reheard the assuring words, "David is in God's hands."

I took my "jot book" and made a minute of my visit and the hymns sang—asking David to sign his autograph to it. He looked it over carefully and refused to sign it. I asked for

the reason, whereupon he said, "Mr. Chatburn, you have not the hymns in their order, and I will not sign it. If you will place them in their order as sang I will cheerfully do so." Of course I placed them in order, then he signed his name almost faultlessly, "David Hyrum Smith, Elgin, Illinois."

Christmas Greeting.

This is the particular season of the year that there is a universal outpouring of gifts and offerings to relatives, friends and institutions of our admiration, and some of these donations are away up to "G." or look so to us of Graceland.

The Chicago University received this month from John D. Rockefeller and others, \$1,050,000. Reader, think of this mammoth institution, that in the last ten years has received in gifts about sixteen million dollars, and while they count their students by the thousands, and yet every year have over and above receipts from tuition, a deficit of from \$100,000 to \$265,000, and yet we have those in the church who express themselves, that Graceland should be a self-sustaining institution, and because she is not, they refuse to give us any aid. If all people would adopt that rule, and withhold help from all institutions that are not self-sustaining, there would be a general collapse of colleges throughout this country, even the oldest and most popular colleges would be badly crippled or go into bankruptcy.

If the whole membership of the church would send in an equal amount to what they spend this Christmas, I am of the opinion that the debt would be fully wiped out, and we would have a good working balance for running expenses.

From one Sabbath school class of Independence, Missouri, received the handsome amount of thirteen dollars. If all the schools would go and do likewise, the undersigned would obtain a rest from asking aid for Graceland. Merry Christmas and Happy New Year to all.

ROBT. M. ELVIN.  
Box 224, Lamoni, Iowa.

A Profitable Occupation for Women.

A large number of men and women, partly from the necessity of outdoor life, but largely under the fascination that grows on one when brought into close touch with Nature, have become actual tillers of the ground—some as a source of health and pleasure, but vastly more with a view to making money. The field is still open, and the demand for first class productions exceeds the supply. "Gardening for Profit" in the January *Delimitator* covers this phase of industry very fully, going into the subject of flower culture and the raising of vegetables in complete detail, with hints as to shipping, packing and the developing of patronage.

"The More Excellent Way," by Elder T. C. Kelley, 10 cents each. Splendid Sermon Tracts, your own selection from our published list, 25 cents per doz.

Joseph's Land Leads.

"The annual return of the foreign trade of the Empire of Japan for the year 1900," which has just reached the Treasury Bureau of Statistics, shows that the growth in American imports into Japan during the decade has been far greater than that of any other nation. The total value of imports from the United States into Japan in 1900 was, according to this official publication of the Japanese government, 62,761,196 yen, against 6,874,581 in 1890, being thus nearly ten times as much in 1900 as in 1890. That this growth of imports from the United States has been far in excess of that of other countries, or of that of the average, is shown by the fact that the total imports of Japan are but three and a half times as much in 1900 as in 1890, while those from the United States are, as already indicated, nearly ten times as much in 1900 as in 1890. The total imports of Japan in 1900 are 287,261,845 yen, against 80,554,874 in 1890.

A Quarterly Statement.

The commerce of the Philippine Islands during the quarter ending September 30, 1901 is shown in a copy of the *Manila Times* of November 2d, which has just reached the Treasury Bureau of Statistics. It shows that the United States stands second in the countries from which importations were received during the quarter, and second in the list of countries to which exports were sent during the same period. Hong Kong heads the table of countries from which importations were received, nearly all of the merchandise from that point, however, being fresh fruits and vegetables; while England heads the list of the countries to which articles are exported, the total to England in the quarter being \$1,867,798, against \$1,842,580 to the United States. Cotton goods heads the list of articles of imports, the value being \$1,351,994, while hemp heads the list of articles exported, its value for the quarter being \$3,047,278, tobacco and cigars, \$1,052,901.

The Gospel Literature Bureau

Those who desire reading matter pertaining to the Latter Day Saint Church, or those who could distribute such literature to good advantage, please write me what you would like and I will supply you or see that you are supplied. Those having literature for distribution please write me what you have and I will inform you where to send it to best advantage. Those who can and feel so disposed may remit for postage on literature and same will be used in sending literature to others.

J. R. EPPENSON,  
1723 Walker St., Des Moines, Ia.

SERMONS

of the Rev. Dr. Newell Dwight Hillis, Successor to Henry Ward Beecher, of Plymouth Church, and Cardinal Gibbons, of Baltimore, Md., are published in the Monday Edition of the *Brooklyn Eagle*. Two solid pages of Stenographic Sermon Reports. The Subscription Price per year is \$1.50. Samples on request.

PASTORAL.

To the Saints in the Northeastern Illinois District:—The missionary force of the district is anxious to do what they can for the advancement of the cause, but they find themselves in need of the co-operation of the membership. Branch officers, do you want any meetings held in your branches to revive the work and perchance lead others to the light? If you do, and you want the assistance of any of the missionaries, let me know at once and about when you would like the meetings held so we can arrange for them. We would be glad to hear from any of the scattered members where any place can be secured to hold meetings. Can any one give us the address of some one where there will be a place to hold meetings?

Saints, don't say "Our elders cannot do any good here now," but try and get the elder, get a place for him to preach and do what you can to let the meetings be well advertised, and then if the people do not come out to hear, you will have a consciousness that you have done your duty in that matter. Don't give up, but TRY. Address me at Dow City, Iowa.

D. M. RUDP,  
Sub-Missionary in Charge,  
PLANO, Ill., Dec. 18.

NOTICES.

The Montrose, Iowa, branch had an election to elect branch officers for the next six months. The following officers were elected: Elder Trepp president; Elder McDonald priest; L. C. McDonald teacher; Thos. J. Simpson deacon; Sr. Reed secretary; Sr. Ross treasurer; Arthur Fletcher janitor. Everything went pleasant, the good Spirit was with us and blessed us.  
T. J. SIMPSON.  
MONTROSE, Iowa, Dec. 19.

Pittsburg Church Dedication.

We are pleased to announce that our new church is nearing completion and Providence permitting, will be dedicated Sunday, January 5, 1902. The erection of this church by this little band of Saints has been no small undertaking, but friends both in and out of the church have assisted and the Lord has opened up the way before our expectations and has crowned their efforts with success. To him be all the glory.

We hope all who can conveniently do so will attend the dedication services. We hope to see the church crowded, and expect to have a glorious time. There will be prayer meeting in the morning at 9:30; preaching at 10:45 a. m. and 2:30 p. m. by several of the brethren—each occupying about 10 minutes—and preaching at night at 7:30.

On account of the scattered condition of the Saints in order to attend all the meetings, it has been suggested that we bring our lunches and come prepared to stay all day. The church is located on Miller Street near Colwell Street. Take Center Avenue cars to Miller, or 5th Avenue cars to 5th Avenue High school.

Those who cannot come, but desire to assist us financially, may forward their donations to Wm. Dougherty, California Avenue, Avalon, Allegheny Co., Pa. The smallest amount will be appreciated and thankfully received.

In gospel bonds,  
F. G. PRITZ, Pastor.

Conference Notices.

The conference of the Southern Nebraska district will convene with the Wilber branch, January 19 and 20, 1902, at Wilber, Nebraska. The branches will please see to it that their statistical reports are ready and sent in due time. We would be pleased to see a full representation present. Come and let us have a good time together and see to it that we can do what is best for the cause. This will be the time and place to choose delegates to represent the district at the General Conference, which meets at Lamoni, Iowa, April 6, 1902.

J. W. WALDSMITH, Dist. Pres.  
404 4th Corso, Nebraska City, Neb.  
December 17.

End of the World.

Archdeacon Percy C. Webber, of Boston, Massachusetts, opened his ten days' parochial mission at St. Mark's church, corner of Franklin avenue and Liberty street, last evening. The church was well filled, and the indications for a successful mission are very favorable.

At the opening of the services Dr. F. E. J. Lloyd of St. Mark's bestowed the stole upon Archdeacon Webber, thus turning the parish and the congregation over to the latter's absolute charge during his stay in Cleveland.

Archdeacon Webber spoke on the second coming of Christ. He said that scientists as well as theologians, are teaching that the world is coming to a speedy end, and announced his assurance that many of the congregation present would live to see the end of this sphere.

During Archdeacon Webber's ten days' mission there will be four services at St. Mark's every day. The archdeacon is one of the most famous missionaries in the United States.—From *Cleveland Plain Dealer*, Dec. 7.

Church Dedication.

On Sunday, January 12, 1902, at 11 a. m., our new chapel on North Washington Avenue, Ogden, Utah, will be dedicated. Saints of the surrounding settlements please take notice and let all attend who can. Several of the missionary force will be present.

PETER ANDERSON,  
Salt Lake City, Utah, Dec. 13.

DIED.

MCKINNEY.—Sr. Alsey McKinney was born July 4, 1854; died June 20, 1900. She was baptized by Elder Henry Walker in Wayne county, Illinois, in October 1898, and was at the time of her death 45 years, 11 months and 16 days of age. She leaves several relatives and friends to mourn. The funeral sermon was preached at the Saints' church by Elder F. M. Slover.

Some Good Reading.

- Objections Examined, the position of the church explained in an able sermon by Pres. Joseph Smith, (G. B. series), .05
- Book of Mormon Vindicated, a skillful marshalling of evidence that is convincing, paper covers, (cloth 20 extra) .30
- "Apostasy of the Church," by Elder J. W. Wright, 10 cents.
- "Paully Creeds," by Elder R. C. Evans, 20 cents each.
- "Three Bibles Compared," by Elder R. Elzenhouser, 25 cents each.

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